

EDMUNDUS GRINDALLUS CANTUAR.
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THE

HISTORY

OF THE

LIFE and ACTS

Of the Most Reverend Father in God,

Edmund Grindal,

THE

First Bishop of *LONDON*, and the Second Archbishop of *YORK* and *CANTERBURY* successively, in the Reign of Q. ELIZABETH.

Wherein is Shewed,

That Most Reverend Prelate's Pious and Useful Labours, both in the Reformation and Government of the CHURCH of *ENGLAND*, while He Presided over it, and how well he Merited of it.

In the Course of this HISTORY

Will appear also the State of this Church; The Succession of divers of its Bishops; Its Struggles with the Adversaries; Matters transacted in Ecclesiastical Commissions, Synods, and Visitations; Correspondence with the Churches abroad; Indulgence and Regard of the Churches of Foreigners planted here; And many other particular Affairs relating to Religion; Happening in the Time of this ARCHBISHOP.

To which is Added,

An APPENDIX *of Original* MSS. *Faithfully Transcribed out of the best ARCHIVES; whereunto Reference is made in the History.*

In TWO BOOKS.

By *J. S.* M. A.

LONDON:
Printed for JOHN HARTLEY, between the Two *Temple*-Gates in *Fleetstreet*: MDCCX.

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THE

HISTORY

OF THE

LIFE and ACTS

Of the Moſt Reverend Father in God,

Edmund Grindal,

THE

Firſt Biſhop of LONDON, and the Second Archbiſhop of YORK and CANTERBURY ſucceſſively, in the Reigns of QUEEN ELIZABETH,

MVSEVM BRITANNICVM

That Moſt Reverend Prelate's Indefatigable Labours, both in the Reformation and Government of the CHURCH of ENGLAND, while He Preſided over it, and how well He Merited of it.

In the Courſe of this HISTORY

Will appear alſo the State of this Church; The Succeſſion of Biſhops; Its Struggles with the Adverſaries; Matters tranſacted in Eccleſiaſtical Commiſſions, Synods, and Viſitations; Correſpondence with the Churches abroad; Indulgence and Regard of the Churches of Foreigners planted here; And many other particular Affairs relating to Religion; Happening in the Time of this ARCHBISHOP.

To which is Added,

An APPENDIX of Original MSS. Publiſhed; Illuſtrated out of the beſt ARCHIVES; wherein the Reference is made to the Hiſtory.

By J. S. M. A.

LONDON:

Printed for JOHN WYAT, at the Rolls in Chancery-Lane, between the Two Temple-Gates in Fleet-ſtreet. MDCCX.

TO THE

Most Reverend Father in God,

THOMAS

By Divine Providence,

Lord Archbishop of *CANTERBURY*,

Primate of all *England*, and Metropolitan; and One of Her Majesties most Honourable Privy Council.

May it Please Your Grace,

I Present your Grace with the LIFE and ACTIONS (as far as I could retrieve them) of one of your Glorious Predecessors in the Chair of *CANTERBURY*. And how he discharged his most High and Holy Office in those Critical Times, wherein the newly Reformed Church (beset with Enemies and Malecontents) needed a very wise Conduct, I leave your Grace, and other Intelligent and Impartial Readers, (after Perusal of these Sheets) to judge.

This Commentary indeed, in Course of Time, should have followed that of Archbishop *PARKER's* Life, but hath the Fortune to appear in the World before it. The Reason whereof was, the Solicitation of a great many Honourable, Worshipful, Reverend, and other Inquisitive Persons, who were desirous, (upon an Occasion sufficiently known) to understand more perfectly, Who and What this Archbishop was, so long ago deceased, that

 almost

almoſt all of him, but his Name, and a particular Notion or two (however taken up of him) was gone out of Memory. Some of theſe were my Friends and Acquaintance, who knew I had compoſed ſuch a Work; as indeed I had divers Years ago, together with the Life of his immediate Predeceſſor; for this honeſt End, *viz.* to contribute more Light into the State of the Church of *England*, when it firſt emerged out of Popery, and to ſhew the great and painful Cares and Labours of thoſe its chiefeſt Spiritual Governors. Whom, (with ſeveral others of Q. *Elizabeth*'s firſt Biſhops) I cannot but look upon with awful Reverence, as Men inſpired by God with larger Degrees of his Holy Spirit of Piety, Wiſdom, Reſolution and Conſtancy.

To their Requeſt therefore (My Lord) I ſoon yielded: Not out of any Inclination to mingle my ſelf in Quarrels and Conteſts, (which my Nature abhorrs) but to gratify their reaſonable Deſires; and likewiſe that a due and Honorary Reſpect might be kept up, for the Memory of thoſe Holy Primates and Prelates, that firſt had the Overſight of our Religion, upon the bleſſed Reformation, committed to them: And chiefly, that the true Hiſtory of our excellently conſtituted Church, and the Genuine Doctrines and Practices of it, might be more known. Which would (I dare ſay) direct us better to judge of our modern Controverſies, and be a Means to reconcile an Honourable Eſteem towards it; and perhaps to unite Proteſtants in a better Underſtanding together, both at home and abroad.

And truly, My Lord, ſince this good Archbiſhop hath been lately ſo much, and yet ſo darkly talked of, Juſtice and Religion require, that Right be done to his Name, eſpecially having been ſometime a Perſonage of ſuch eminent Rank and Figure here. 'Tis Humane, to vindicate the Reputations of the Dead, who cannot ſpeak for themſelves: It is the part of a Chriſtian, to do it for thoſe who have been *Confeſſors* for Religion, and lived and died conſtantly in the true Faith of Chriſt. But it is the Duty of a Member of the Church of *England*, to preſerve the Memory, fair and unſpotted, of one that had been advanced to the Higheſt Honour and Truſt in it; and bore a great part in the firſt Reformation of it.

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It is true, My Lord, it hath been Archbiſhop *GRINDAL*'s Misfortune (I cannot tell by what Means) to be of later Times miſdeemed as an ill Governor of this Church. But ſurely in the Times wherein he lived (when he was better known) his Epiſcopal Abilities, and admirable Endowments for Spiritual Government (as well as his ſingular Learning) was much celebrated. Give me leave, my Lord, to produce the Teſtimony of a Learned Churchman, and Contemporary with him. When the See of *York* (*Anno* 1568.) lay deſtitute of a Paſtor, Dr. *Matthew Hutton*, the Dean, ſenſible of the great Need that Northern Dioceſs and Province ſtood of an fit Perſon for that weighty and difficult Charge, ſent a Letter to *Cecyl* the Secretary, expreſſive of the ſame: Suggeſting withal, what Qualifications he that was to be ſent among them, ought to have, *viz.* "That "he ſhould be a Teacher; becauſe the Country was "ignorant: A virtuous and godly Man; becauſe the "Country was given to ſift ſuch a Man's Life: A ſtout and "courageous Man in God's Cauſe; becauſe the Country "otherwiſe would abuſe him: And yet a ſober and diſ-"creet Man; leſt too much Rigorouſneſs ſhould harden "the Hearts of ſome, that by fair Means might be mol-"lified, &c. And ſuch a Biſhop likewiſe as was both "Learned himſelf, and alſo loved Learning; that that "rude and blind Country might be furniſhed with Learn-"ed Preachers. And all theſe excellent Qualities he reckoned centred in *GRINDAL*. For, as he added, *Such a Man was the Biſhop of* London *known to be.* And therefore he wiſhed, that *LONDON* were tranſlated to *YORK*: As I have obſerved elſewhere.

Nothing to this Day ſticks upon our Archbiſhop, but the Matter of the *Exerciſes*, and his Suſpenſion. That is the Stumbling Block, and the Rock of Offence. Whence many have ſurmiſed, I know not what, Inclination in him towards a Diſcipline in this Church different to what was eſtabliſhed. But how groundleſs this is, may ſufficiently, nay abundantly, appear by what is related thereof in this Hiſtory. Nor need I add any thing more of that Affair, except the great Eſteem and high Value he univerſally had even at that Juncture, when he lay under his Prince's

Prince's Frowns. Inſomuch (if I may preſume to detain your Grace in a few Lines more) that when *Barnes*, Biſhop of *Durham*, had taken the Liberty to ſpeak ſomewhat reflectingly upon the Archbiſhop, ſoon after his Diſgrace, the Lord Treaſurer *Burghley*, took occaſion to ſignify to him, with a Concern, how Reports went, that he had no good mind toward the Archbiſhop of *Canterbury* at that Time of his Trouble. I have that Biſhop's Anſwer to that great Lord, writ by his own Hand. Wherein it is obſervable, he does not charge the Archbiſhop with Lack of Sincerity toward the Church, nor condemneth thoſe Exerciſes. But more like a Courtier, and one that affected further Favours from the Throne, accuſed him of "Wilfulneſs, and for contemning the "Regal Power, and Obſtinacy in not yielding to that "which their Honours [of the *Star Chamber*] had ſet "down; the ſame being godly and expedient for the "time, the Malapertneſs of brainleſs Men conſidered, *&c.* And as for the *Exerciſes*, "Tho' being well ordered, he "confeſſed, they were, *De bene eſſe Religionis*, yet they "were not, *De eſſe Religionis ſinceræ.* And therefore "not to be urged ſo, as to contend with her Highneſs "and her Council.

"This, he owned to the Lord Treaſurer, he had diſ-"courſed but to two or three at the moſt; and that he "urged it only in Defence of her Majeſty, when Bruits "had been ſpred, that the Archbiſhop had been cruelly "dealt withal, and had not deſerved to be ſo ſtreightned. "And alſo other Slanders (he added) had been diſper-"ſed, *viz.* that my Lord of *Leiceſter*, and others, ſhould "further his Troubles. Which, he ſaid, he knew to be "moſt falſe: And that he was therefore under a kind of "Force to aſſert the Archbiſhop's Wilfulneſs and Undu-"tifulneſs to be the juſt Occaſion thereof, *&c.* And more "than this he affirmed he had not done; nor, but that "he was forced, he ſhould not have done or ſaid any "Thing of him at all. And laſtly, he concluded, that "he never minded, if he might, to urge her Majeſties "Indignation againſt any Man, *Neq; addere Afflictionem "afflicto.*

A Diſreſpect alſo was taken Notice of in him towards the Archbiſhop; which was, that when he was laſt in Town,

Town, he had not given the Archbiſhop a Viſit. But this, he ſaid, he had determined to have done, had he not been warned by ſome (whom he would obey) not to do it.

My Lord, I have mentioned this Paſſage for two Ends chiefly, *viz.* That might appear, it was not the Archbiſhop's Favour to another Church's Diſcipline, and Diſlike of this, that was the Cauſe of his preſent Troubles; And to ſhew, that he ſtill retained an high Eſteem from the Greateſt and Beſt of the Court; as is evident from that Care that was taken, that his Good Name ſhould not be impaired. I only add, That Biſhop *Barnes* had no good Will towards the Archbiſhop; and he could not forget, how the Archbiſhop had not long before dealt againſt him for ſome Defects, either in the Diſcharge of his Epiſcopal Function, or for his Bribe-taking Officers.

But, my Lord, to return to our Hiſtory. The Benefit whereof is not barely to acquaint us with the Life of a ſingle Archbiſhop, but to let us in (as it were through this Door) into more publick Affairs of the State, and eſpecially of the Church, that fell within that Compaſs of Years. As, What the Cares of the Queen and her Council were for Religion, and the good Government of the Church, in purſuance of her Authority in Cauſes Eccleſiaſtical: What was done in Synods; What in Eccleſiaſtical Commiſſions, and at Viſitations of Dioceſſes and Provinces; What Methods and Labours were uſed for Uniformity in Religious Worſhip, eſtabliſhed by Law, both with *Papiſts* and *Puritans*; What Biſhops were appointed to Preſide in the Sees, as they became Vacant; What Eccleſiaſtical Canons, Ordinances, Conſtitutions, and Injunctions were made, or propounded; What Regulations of Archbiſhop's Courts; What Correſpondence held with the Reformed Churches abroad; What Reſpect had to thoſe Strangers, that for the ſake of Chriſt, and true Religion, fled over, and planted themſelves in this Kingdom: Inſpection into the Religion and Manners of the Inns of Court and Univerſities; Vigilancy againſt Errors and Hereſies; with divers other things of that Nature. All of good Uſe for ſuch as deſire to underſtand the true Conſtitution of our Excellent Apoſtolical Church.

And now, My Lord, I have nothing more to add, but the Proteſtation of my Truth and Sincerity in every thing I have writ concerning this moſt Venerable Primate, and the other Affairs concurring. It is the Product of many Years Search into Authentick Manuſcripts, Records, Papers of State, and more ſecret Letters; beſides the Regiſters of *London* and *Canterbury*, (wherein I have uſed mine own Eyes) and that of *York* (wherein I have been forced to uſe the Eyes of others, but of ſuch faithful, diligent Perſons, as we may confide in.) A good Number of theſe (beſides thoſe that are entred into the Body of the Hiſtory) I have exactly tranſcribed, and caſt them to the End of the Book, for the Juſtification of my ſelf, and the Satisfaction of inquiſitive Readers. And as I have had theſe Advantages of *Archives*, ſo I have invariably followed them, and without Reſerve or Concelement, fairly and faithfully ſet down the Notices they have furniſhed me with.

And thus, My Lord, recommending my ſelf and my Pains unto the favourable Interpretation and Candor of your Grace (and all other Learned Readers,) I humbly take my Leave, being,

If it pleaſe your Grace,

Your Grace's moſt Humble

And Obedient Servant,

JOHN STRYPE.

CHAP.

CHAPTERS and CONTENTS of the Life and Acts of Archbiſhop *GRINDAL.*

BOOK I.

CHAPTER I. *GRINDAL's Country; And Parentage. Noted in the Univerſity for his Learning. Diſputes before K.* Edward's *Viſitors. Becomes* Ridley, *Biſhop of* London's *Chaplain. Preferred.* Martin Bucer, *the King's Publick Profeſſor at* Cambridge, *applies to him. Preaches abroad. Becomes Chaplain to the King. Nominated for a Biſhop. Flies beyond Sea, and lives in Exile under Q.* Mary. ANNO 1519. 1550. 1552. 1553.

CHAP. II. *Some Account of him in his Exile. Concerned in the* Frankford *Buſineſs. Riſhop* Ridley's *Letter to him in relation thereto. His Letter to that Biſhop concerning the Condition of the Exiles. Aids Mr.* John Fox *in his Martyrological Hiſtories. His Letter of Advice to him. Sends to* Fox *Accounts of ſeveral late Martyrdoms in* England. Ridley *ſends* Grindal *a Letter about his Diſputation at* Oxford, *and concerning the* Frankford *Conteſt.* ANNO 1554. 1555. 1556. 1557. 1558.

CHAP. III. Grindal *comes home. Employed in the Reformation of Religion; And in a publick Diſputation with ſome Popiſh Biſhops. Preaches at the Court; And at S.* Paul's. *He is One of the Queen's Viſitors. Viſitation of* London. *He and other eminent Exiles Preach at the Croſs. Nominated for the See of* London. *His Scruples. Conſults with* Peter Martyr *about various Uſages in this Church.* Martyr's *Anſwers; And Advice.* Grindal *Elect, his Letter to the Queen about Exchanges of Biſhop's Lands. His Concern about the Crucifix in the Queen's Chapel.* ANNO 1558. 1559.

CHAP. IV. *Made Biſhop of* London. *Arms granted him from* Garter *King of Arms. His Officers. Some of his firſt Cares in his High Function. Ordains Miniſters. Preaches in his Habits. Reforms the Perambulation in Rogation Week. Preaches at* May *Dean of S.* Paul's *his Funeral. In Commiſſion for regulating Matters of the Church; and for reforming the Leſſons and Calendar. He and the Archbiſhop, their ſecret Letter to the Queen about her Marriage.* ANNO 1560.

CHAP.

CAAP. V. *The Biſhop, Superintendent of the Foreigners Churches in* London. *His Aſſiſtance of them. His Dealings with ſome of the Members, that were* Anabaptiſts. *Cenſures* Hamſtedius *and* Aconti-us. *A Form of a Revocation for* Hamſtedius, *drawn by the Biſhop. The* Spaniards *deſire a Church.* Corranus, *the* Spaniſh *Preacher. Acts in the Eccleſiaſtical Commiſſion. More Ordinations of Miniſters.*

ANNO 1561. CHAP. VI. *The Biſhop writes to* Frankford, *in behalf of the* Dutch *Church there. Unites the Pariſh of St.* Mary *at* Axe, *to St.* Andrew Underſhaft. *St.* Paul's *Burnt. Some Relation of it. The Biſhop of* Durham *preaches there a ſuitable Sermon the next* Sunday. *The Queen's Order for the Repair. The Archbiſhop's and Biſhop's Care, for taxing the Clergy thereunto. Proclamation againſt Profanation of that, and all other Churches, The Biſhop Viſits St.* Paul's, London, *and the reſt of his Dioceſe. Injunctions given. Dr.* Philip Baker, *Rector of St.* Andrew's Wardrobe, *Deprived. Application of certain Heads of* Oxon, *to the Biſhop, concerning a Diſturbance in* Queen's *College.*

ANNO 1562. CHAP. VII. *The Biſhop's Proceedings in the Repair of St.* Paul's. *Ordered, to have the Queen's Recovery declared at St.* Paul's. *Commends the Service of Count* Oldenburgh *to the Queen. Looks after private* Maſſes *in* London. *The Queen's Writ to the Biſhop, to cite the Clergy to a Synod. Certifies the State of his Dioceſe. Appoints Prayers and Faſting in* London *for the Plague. Urges the Duty of Faſting. His Cares for the Queen's Safety, and Removal farther from* London.

ANNO 1563.

CHAP. VIII. *The Biſhop's Charitable Mediations for ſome Foreigners.* Zanchy, *Profeſſor of Divinity at* Strasburgh, *conſults with him. His diſcreet Anſwer. His Letter to the Lord* Robert Dudley, *about his Excommunicating one* Sebaſtian, *belonging to* Paul's *Choir; being a Papiſt. The Biſhop's Diſcourſe with Dr.* Watſon, *harboured with him. His Advice to the Secretary concerning his Diſeaſe.* Sampſon *Dean of* Chriſt's Church, Oxon, *applys to him, concerning Statutes for their Houſe. Prepares an Office for the Plague abated. Appoints an* Admonition *to be read in the Churches. Office upon the ceaſing of the Place.*

CHAP. IX. *His Chriſtian Concern for his own Country. Uſes his Intereſt for the Biſhop of* Carliſle. *Forwards the ſettling our Merchants at* Embden. *In Gratitude to* Germany, *ſhews Reſpects towards Count* John *of* Friſia; *and towards the Duke of* Wirtenburgh's *Agent. Puniſhes one* Barton, *a ſcandalous Miniſter of* London. *Collates Dr.* Coverdale *to St.* Magnus. *Confutes the Book of one* Velſius, *a* Dutch *Sectary.* Nowel's *Catechiſm.*

ANNO 1564. CHAP. X. *The Biſhop takes the Degree of Doctor in Divinity. Recommends a Servant of his, a* German, *to the* Dutch *Church.* Zanchy *of* Strasburgh *preſents a Book to the Biſhop, declares his Caſe*

Caſe to him, why he left Strasburgh. *The Biſhop's Proceedings with ſuch as neglected wearing the Habits. What was done in the Archdeacon of* London's *Viſitation at St.* Sepulchre's *Church; And by the Queen's Commiſſioners at* Lambeth. *Preaches at the Emperor's Funerals at St.* Paul's. *Lays the Pariſh of the* Strand *to the* Savoy. Boner *writes to the Queen, and pretends Conſcience for not taking the Oath of Supremacy.*

CHAP. XI. *Thankſgiving in St.* Paul's *for the Deliverance of* Malta. *The Biſhop deals again with his Clergy for Conformity. The Book of* Advertiſements *ſent to the Biſhop.* Bullinger *writes to him concerning the Habits: And he to* Bullinger: *And to* Zanchy, *concerning the preſent Differences in the Church. Two of the* Spaniſh *Church in* London, *in danger of the Inquiſition, apply for Favour to the Biſhop. Procures a Letter in behalf of certain of the* Dutch *Church, clapt up in* Flanders. *Requires a Catalogue of the Members of the* Dutch *Church. Reviews* Nowel's *Book againſt* Dorman. *Licenſeth a Book of* Calfhil's *about the* Croſs, *againſt* Marſhal. Beza *ſends him his* Annotations. *Moves him for a Confeſſion, for all the Churches to ſubſcribe to. Argues with him about the Contentions in* England. ANNO 1565. 1566.

CHAP. XII. *The Biſhop's Concern with ſome* Separatiſts; *Convented before him. Argues at large with them.* Beza *diſlikes them. The Biſhop's Advice about a good Biſhop for* Armagh. *The Biſhop's Letter, that none be ſuffered to Preach without Licenſe.* ANNO 1567.

CHAP. XIII. *Some* Puritan *Miniſters go into* Scotland *to Preach the Goſpel; But return again. Enquiry after Strangers; Affected with Hereſies or other Crimes: The Biſhop's Advice therein:* Stow's *Study ſearched, for Popiſh Books. The Biſhop's Concern with* Corranus, *the* Spaniſh *Preacher. Who appeals to* Beza. Beza *refers him to the Biſhop. The miſerable Caſe of* Geneva, *recommended to the Biſhop. Propoſitions ſet forth by the* Dutch *Church, to adjuſt and determine ſome Differences among them. Allowed by the Biſhop. Colleges in* Oxford, *Popiſhly affected. The Biſhop's Advice thereupon. He interpoſeth for the Strangers.* ANNO 1568.

CHAP. XIV. Separatiſts *ſet at liberty by the Biſhop. And why? The Dangerous Condition of the Realm. The Dean of St.* Paul's *Letter to the Biſhop, upon the poyſoning of* D'Andelot *in* France. *His Care for checking Popery at the Inns of Court. Plotting of Papiſts at* Bath. Southworth *a* Lancaſhire *Knight, and Papiſt, committed to the Biſhop: And* Milerus *an* Iriſhman. *The Biſhop's Letter to Court about* Boner's *Burial. A Viſitation of* King's *College in* Cambridge, *by the Biſhop's Means. Articles againſt a Popiſh Provoſt: Deprived. The Biſhop recommends Mr.* Goad *to ſucceed him. Aſperſed, upon his preſenting the Queen with Grapes from* Fulham. ANNO 1569.

CHAP. XV. *The Biſhop further concerned in* Corranus's *Buſineſs. The Ground of the* French *Church's Complaint againſt him. The Biſhop's Behaviour in the Nation's preſent Dangers. The Biſhop of* Roſs, Milerus, *and* Hare, *Papiſts, in Cuſtody with the Biſhop. Papiſts of the*

Inns of Court, before the Biſhop in Commiſſion. Interrogatories for them. His Care of S. John's *College.*

CHAP. XVI. *The Biſhop's Dealings with* Bonham *and* Crane, *Separatiſt Preachers. That Party make Complaint of the Biſhop to the Council. The Council writes to the Biſhop concerning them. His Account of them to the Council: And Vindication of himſelf. His Advice concerning them.* Bonham's *Promiſe read and declared before the Biſhop; Which he brake.*

BOOK II.

ANNO 1570. CHAP. I. GRINDAL's *Nomination for* York. *His Concern for the Reformation of Abuſes at the* Savoy. *His Confirmation. His Advice about* Cartwright, *and his Lectures at* Cambridge. *Goes down into* Yorkſhire. *The Qualities of the People there. Confirms the Biſhop Suffragan of* Nottingham, *Biſhop of* Carliſle. *Viſits his Dioceſs.*

ANNO 1571. CHAP. II. *His Metropolitical Viſitation. A Book of Canons ſent him from the Archbiſhop of* Canterbury. *His Fears of a* Præmunire. *His Injunctions to the Province, Clergy, and Laity; And to the Church of* York. Whittingham *Dean of* Durham, *cited before the Archbiſhop.* Bullinger *anſwers the Pope's Bull againſt the Queen. Conteſt about a Prebend in* York. *Excuſes himſelf to* Cecil *about* Broxborn *Parſonage. The Archbiſhop's Demeſnes at* Batterſea. *A Biſhop of* Man *Confirmed. Exerciſes ſet up at* Northampton, *for the Interpretation of Scripture.*

ANNO 1572. 1573. CHAP. III. *The Archbiſhop's Letter to the Lord Treaſurer, in Commendation of the Earl of* Huntingdon, *now Lord Preſident of the* North. *Writes for an Eccleſiaſtical Commiſſion. Writes to the Lord Treaſurer againſt Concealments, in behalf of his Clergy; And concerning an High Sheriff for* Cheſhire. *His Informations againſt Sir* Rowland Stanley. *His Thoughts of a Proclamation for Orders in the Church: And the Council's Letters thereupon. Some Innovators enjoyed Prebends and Livings in the Church. His Judgment thereof. Seaſonably interpoſes in the behalf of ſome poor Commoners.*

ANNO 1574. CHAP. IV. *His, and the Preſident's good Government. Decreaſe of Papiſts in the* North. *Rejects an ignorant Clerk. The Archbiſhop oppreſt with the Stone and Strangury.* Sherborn *Hoſpital:* Lever *Maſter thereof. The Archbiſhop's Letter to the Court in behalf of it. One* Lowth, *a Puritan, ſlanders the Archbiſhop's Doings in Commiſſion. His Advice about anſwering a Book of* Diſcipline, *ſet forth by the* Puritans. *Reports of various Sects riſen up, trouble him. Correſpondence between the Archbiſhop of* Canterbury *and him. Conſults with him*

him about Entertainment of the Queen. An Earthquake in the North. *His Thoughts of it. Viſits his Church of* York. *Confirms the Biſhop of* Norwich. *The Lord Preſident mentioned by him with Honour for his good Service: Particularly about pacifying a Broil upon the Borders. Prefers* Ramisden, *the Lord Treaſurer's Chaplain. His diſcreet Letter to the Archbiſhop, concerning the Juriſdiction of Archdeacons.* ANNO 1575.

CHAP. V. *Nominated for the See of* Canterbury. *The Lord Preſident's Character of him, upon his Remove.* Sandys *Biſhop of* London, *his Succeſſor. Their Conteſt about Dilapidations.* Grindal's *Election and Confirmation. Makes a Feaſt at* Lambeth. *A Convocation. Articles then framed and agreed to. Reſtores a Silenced Preacher in the Dioceſs of* Chicheſter: *But Impoſed upon. Intercedes for St.* John's *College.* Bucer's Scripta Anglicana *Dedicated to him. His wonderful Eſcape of Death by an Arrow, mentioned in the Dedication: And the* Omen *thereof.* ANNO 1576.

CHAP. VI. *Looks after his Courts. Court of* Faculties. *His Regulation of* Diſpenſations. *The Advices of his Learned Lawyers for Reformation of Abuſes*; viz. Jones, Harvey, Aubrey, Yale. *Two of his Officers, his Vicar General, and his Official of the Arches, contend for Precedency. A new Eccleſiaſtical Commiſſion.*

CHAP. VII. Redmayn, *the Archbiſhop's Chaplain, becomes Archdeacon of* Canterbury. *Conſecrates a Biſhop of* Rocheſter, *and a Biſhop of* Man. *The Queen's Letters for the Biſhop of* Man. *Begins a Metropolitical Viſitation. Commiſſions for Viſiting of the ſeveral Dioceſes. Injunctions for* Glouceſter; *And for* Bangor. *Articles for the Viſitations.* Puritans *ſet up their Diſcipline. His Courſe with them.*

CHAP. VIII. Zanchy's *Letter to the Archbiſhop, Congratulatory.* Johannes Sturmius *of* Strasburgh, *the Archbiſhop's Mediation for him. Inhibitions iſſued from his Courts, complained of; His Letters to his Officers for Regulation thereof. New Trouble about his Court of* Faculties. Exerciſes, *or* Propheſyings. *The Queen likes them not. The Archbiſhop Regulates them. Dr.* Julio *the Phyſician; The Archbiſhop's Judgment in his Cauſe. His Excellent Letter to the Queen concerning the* Exerciſes. *Whether the Earl of* Leiceſter *were offended with the Archbiſhop for* Julio's *Buſineſs. The* Exerciſes *put down by the Queen. The Council's Letter to the Archbiſhop, for keeping* Ember *Days, and* Lent. *The Archbiſhop's Letter for Obſervation of the ſame. Collection for* Colliton *Haven.* Sandys *Confirmed for* York; Elmer, *or* Aylmer, *Conſecrated for* London.

CHAP. IX. *Dr.* Whitgift *Conſecrated Biſhop of* Worceſter. *The Biſhops commanded to put down the* Exerciſes; *And Unlawful Miniſters forbid. The Archbiſhop Confined, and Sequeſtred. The Metropolitical Viſitation goes on.* Popiſh *Recuſants increaſe. Orders to the Archbiſhop* ANNO 1577.

ſhop for Enquiry after them. Conſultation for Puniſhing them by Pecuniary Mulcts. Faculties in Ireland ; *Whether ſtill to iſſue out of the Archbiſhop's Court. The Lord Treaſurer's Advice to the Archbiſhop, concerning his Submiſſion. His humble Addreſs to the* Star-Chamber. *The Judgment of the Learned concerning* Prophecies. *The Inconveniences of the Archbiſhop's Sequeſtration. Remains Sequeſtred. Two Civilians appointed to Officiate for him : Who committs to them the Office of* Vicar General. *Yet ſometimes, and on ſome Occaſions, acts in his own Name.*

ANNO 1578. 1579. CHAP. X. *Prevents taking Timber out of his Woods. Commends a Contribution for* Chard ; *And for* Bath. *The Archbiſhop's Officers.* Norwich *Dioceſs Viſited. Conſecrates* Wolton *Biſhop of* Exon. Stubbe's *Book againſt the Queen's Marriage with* Monſieur. *The Council's Letter to the Archbiſhop, relating thereto. His Order to the Preachers hereupon : And to ſome Preachers that would not adminiſter the Sacraments ; whom the Council had notified to him. Difference between* Sandys, *now Archbiſhop of* York, *and Archbiſhop* Grindal, *about the Demeſnes of* Batterſea. *His Declaration about the State of* Batterſea.

ANNO 1580. CHAP. XI. *The Archbiſhop calls his Dioceſs to Prayers and Humiliation ; Occaſioned by an Earthquake. The Council orders the ſame Prayers throughout all the Dioceſes. Decides a Difference in* Merton *College : And in the Univerſity of* Cambridge, *between the Doctors and Heads. His Judgment and Opinion herein, ſignified to that Univerſities Chancellor. Sends out Articles of Enquiry for Backſliders in Religion. Popiſh Emiſſaries multiply. Conſecrates* Watſon *and* Overton *for* Winton, *and* Coventry *and* Litchfield. *Goes on with his Metropolitical Viſitation. A Convocation. What was done therein. They Petition the Queen for the Archbiſhop's Reſtoration. Excommunication to be Reformed. He deviſeth a ſolemn Form of Penance to be uſed.*

ANNO 1581. CHAP. XII. *The Council's Letter to the Archbiſhop in behalf of* Nicols *a* Jeſuit, *that recanted : And concerning the Recuſants that refuſed Conference. His Directions of Enquiry to his Archdeacon and Commiſſary for that Purpoſe. Viſits* Merton *College. The Metropolitical Viſitation proceeds. Conſecrates* Bullingham *Biſhop of* Glouceſter. *Grants a Licenſe to the Lord* Cheney, *to remove his Anceſtors Bodies to the Church of* Minſter. *Dr.* Aubrey *and Dr.* Clark, *acting for the Archbiſhop. Grants a Commiſſion in his own Name, for the Commiſſaryſhip of* Canterbury.

ANNO 1582. CHAP. XIII. *Orders to the Archbiſhop, to certify the Dwellings of Recuſants.* Middleton *Confirmed Biſhop of St.* David's. *The ſad Condition of that Dioceſs. Licenſeth a* Scotch *Preacher. Metropolitical Viſitations. His Submiſſion and Declaration. His Sequeſtration taken off. His Letter to Biſhop* Whitgift, *to Viſit the Dioceſs of* Litchfield : *And there to decide a Controverſy, wherein the Biſhop of* Litch-

Litchfield *was concerned: Relating to a Conteſt between* Babington *and* Beacon, *for the Office of Chancellor. The Archbiſhop's Inſtructions therein. Dr.* Beacon (*who was of St.* John's *College*) *commended. The Archbiſhop, by his Inſtrument, cauſeth the Viſitation of this Church to ceaſe. And why?*

CHAP. XIV. *The Archbiſhop Blind. Deſires to Reſign. The Queen grants it. His Care of a Contribution for* Geneva. *Their Diſtreſſed Caſe, ſignified from the* Engliſh *Ambaſſador at* Paris. *Letters of the Council, and Archbiſhop, to the Biſhops, in behalf of that City. The Archbiſhop founds a Free School in St.* Begh's. *The State of the Foundation. The Queen ſends the Archbiſhop a New-Year's-Gift. His Petitions to her, in order to his Reſignation. The Penſion he required for his Life; Left to the Lord Treaſurer to diſpatch.*

CHAP. XV. *Moves for his Reſignation. Makes his Laſt Will. His Bequeſts; And Charitable Gifts. His Death. His Burial. His Monument, and Epitaph. The State of his School. His Care of Repairs of his Houſes and Fabricks. Nevertheleſs his Executors troubled for Dilapidations. The Archbiſhop's Relations. His Chaplains, and Officers.* ANNO 1583.

CHAP. XVI. *OBSERVATIONS upon this Archbiſhop. His Temper. His Affection for true Religion. His Abilities in Preaching. His Government of the Church. His Labours to furniſh the Church with Learned Miniſters. His Zeal for the* Exerciſes *on that Account. Some things obſerved concerning them. His Conſtancy. His Plainneſs and Freedom. His Humility in his high Station. His Dealing with* Puritans. *His free and notable Counſil to the Queen.*

CHAP. XVII. *What* Camden, Hollingſhed, Stow, Godwin, Rogers, *and other Hiſtorians, have related concerning this Archbiſhop. Unfairly Repreſented by Dr.* Fuller. *A Paſſage of Dr.* Heylin *concerning him; Conſidered. Some further Account given of him, from a* MS. *Hiſtory in* Pembroke *Hall,* Cambridge. *A Dialogue written by him, againſt* Tranſubſtantiation. *The Concluſion.*

Litchfield was concerned. Relating to a Contest between Babington and Beacon, for the Office of Chancellor. The Archbishop's Instructions therein. Dr. Beacon (who was of St. John's College) commended. The Archbishop, by his Instrument, confirmeth the Visitation of this Church to cease. And why.

CHAP. XIV. The Archbishop Blind. Desires to Resign. The Queen grants it. His Care of a Contribution for Geneva. Their Distressed Case, signified from the English Ambassador at Paris. Letters of the Council and Archbishop, to the Bishops, in behalf of that City. The Archbishop founds a Free School in St. Begh's. The State of the Foundation. The Queen sends the Archbishop a New-Year's-Gift. His Petitions to her, in order to his Resignation. The Pension he required for his Life; Left to the Lord Treasurer to adjust.

CHAP. XV. Moves for his Resignation. Makes his Last Will. His Bequests; And Charitable Gifts. His Death. His Burial. His Monument, and Epitaph. The State of his School. His Care of Repairs of his Houses and Fabricks. Nevertheless, his Executors troubled for Dilapidations. The Archbishop's Relations. His Chaplains, and Officers. ANNO 1583.

CHAP. XVI. OBSERVATIONS upon this Archbishop. His Temper. His Affection for true Religion. His Abilities in Preaching. His Government of the Church. His Labours to furnish the Church with Learned Ministers. His Zeal for the Exercises on that Account. Some things observed concerning them. His Constancy. His Plainness and Freedom. His Humility in his high Station. His Dealing with Puritans. His free and notable Counsel to the Queen.

CHAP. XVII. What Camden, Hollingshed, Stow, Godwin, Rogers, and other Historians, have related concerning this Archbishop. Unfairly Represented by Dr. Fuller. A Passage of Dr. Heylin concerning him; Considered. Some further Account given of him, from a MS. History in Pembroke Hall, Cambridge. A Dialogue written by him, against Transubstantiation. The Conclusion.

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—— *Arthur Sykes*, A. M.
Mr. *Samuel Shipton*, Merchant.
Mr. *Richard Sare* of *London*, Bookſeller.
Mr. *Ralph Smith* of *London*, Bookſeller.
Mr. *Egbert Sanger* of *London*, Bookſeller.
Mr. *Richard Standfaſt* of *London*, Bookſeller.
Mr. *George Strahan*, of *London* Bookſeller.
Mr. *Tho. Shelmerdine* of *London*, Bookſeller.

T.

Iſher Tench, of *Low-Leyton*, Eſq; R. P.
Ralph Thoresby, of *Leeds* in *Yorkſhire*, Eſq; F. R. S.
John Trimmer, of *Wandſworth*, Eſq;
Richard Tolſon, Eſq;
Mr. *Joſeph Thompſon*, Junior, of *Hackney.*
Mr. *William Thomas*, of *Hackney*, Gent.
Samuel Thayer, Gent.
George Towry, of *Berwick*, Gent.
Mr. *Chriſtopher Tould*, Apothecary.
Mr. *Charles Torriano*, Merchant.
The Rev. Mr. *John Taylour*, A.M.
Mr. *Robert Timbrell.*
Mr. *William Thompſon.*
The Rev. Mr. *Thorpe*, Fellow of *New-College*, *Oxon.*
Mr. *Benjamin Tooke* of *London*, Bookſeller.

V.

THomas Vaughan, Eſq;
Thomas Vernon, of the *Middle Temple*, Eſq;
Mr. *John Vanhattem*, Merchant.
James Vernon Junior, Eſq;

W.

THE Right Rev. *William*, Lord Biſhop of *Worceſter.*
The Right Hon. *Thomas* Lord Viſcount *Weymouth*, R. P.
Salway Winnington, of *Stamford-Court*, in the County of *Worceſter*, Eſq;
Robert Walpole, Eſq; Secretary at War, R.P.
Edward Wortley, alias *Montague*, Eſq; R.P.
Sir *Joſeph Wolf*, Kt. Alderman of *London.*
Godfrey Woodward, Eſq;
The Rev. *John Waugh*, D. D. Rector of St. *Peter's Cornhill.*
—— *Joſias Woodward*, D.D. Miniſter of *Popler.*
—— Mr. *Edward Waddington*, of *Hackney.*
Mr. *John Ward*, of *Hackney*, Merchant, R.P.
Mr. *Samuel Watkinſon*, Glaſſeller.
Mr. *Samuel Windar*, of *London* Merchant.
Capt *William Wicks*, on *Ludgate-Hill.*
Mr. *Benjamin Whiten*, Gent.
Mr. *Joſiah Wordſworth*, of *London*, Merchant.
Mr. *William Wilkinſon*, of *Hackney*, Gent.
John Wallis. of *Hackney*, Eſq;
Mr. *John Willis*, on *Ludgate-hill*, Vintner.
George Willis, Eſq; R. P.
Sir *Thomas Webſter* of *Copt-Hall* in *Eſſex*, Bar. R. P.
Mr. *Whichcote*, Merchant.
John Wright, Gent, R. P.
Mr. *John Watts* of *London*, Haberdaſher.
Henry Windus, Gent. R. P.
Mr. *Matthew Wotton* of *London*, Bookſeller.
Mr. *Thomas Ward* of *London*, Bookſeller.
Mr. *Robert Whitledge*, of *London* Bookſeller.

A N

THE HISTORY OF THE LIFE and ACTS Of the Most Reverend Father in God, Edmund Grindal, THE

Firſt Biſhop of *London* after Q. ELIZABETH's Acceſs to the Crown; and the Second Archbiſhop of *Canterbury*.

BOOK I.

CHAP. I.

Grindal's *Countrey*; *And Parentage. Noted in the Univerſity for his Learning. Diſputes beſore the King's Viſitors. Becomes Biſhop* Ridley's *Chaplain.* Bucer *applies to him. Preaches Abroad. Becomes Chaplain to the King. Lives in Exile.*

WE have but little to ſay of the earlier Part of this Prelate's Life. He was born about the Year of our Lord 1519, in a little Angle of the County of *Cumberland*, called *Cowpland*, or *Copland*, from the *Hills* in thoſe *Southern* Parts of the County, which *Cope* in the Old *Engliſh* Language importeth. And tho, as he himſelf in one of his Letters gave the Character of it, *Cowpland*, of all that Shire, was the ignoranteſt Part in Religion, yet brought it forth this ſhining Light of Learning and Religion. And however barbarous the Place of his Birth was, yet it obtained a great Share in his tender Affection and Love towards it. It

ANNO 1519.

His Countrey *Cumberland.*

ANNO 1519. had laboured not only under great Ignorance, but under great Oppreſſion of Covetous Landlords, moſt of any one Part of the Realm. For the redreſſing of which, in the Month of *May*, *Anno* 1563. when he was Biſhop of *London*, he betook himſelf to Sir *William Cecyl*, Secretary of State, his cordial and conſtant Friend; diſcovering at large to him the State of the Place; and diſcourſing and conſulting with him about a Remedy of the Evils it ſuffered under: Having often thought (as he ſaid) to make a general Suit to him for a Regard to it. Which no queſtion had a good Effect.

The Gentry there. The like Concern this Reverend and Pious Biſhop had for the good Education of the Gentry there; whoſe Influence he knew would be ſo conſiderable upon the whole Countrey. And hearing of the Deceaſe of one Mr. *Skelton*, a Gentleman that had lived very near his own Native Town, leaving a Young Son and Heir behind him, he ſpeedily informed the ſaid *Cecil*, Maſter of the Wards, of it; adding, That he knew his Countrymen would make good Speed for the Wardſhip. And therefore he earneſtly deſired the ſaid Maſter, *That he would take Order for the good Education of the Ward; and not leave the Poor Tenants ſubject to the Expilations of thoſe Country Gentlemen, without ſome Choice.* Wherein he offered, if it pleaſed him to underſtand his Opinion, to utter it ſimply according to his Underſtanding.

His Family and Relations. As for the Biſhops own Family and Relations, to them he bore an hearty Affection, as well as to his Country. He was born in the Pariſh of S. *Beghs*, (ſo called from a certain *Iriſh* Virgin Saint, named S. *Bega*, who retired here, and had a Cell afterwards founded here to her Memory.) Yet a very Inquiſitive Learned Gentleman *Ralph Thoresby* of *Leeds*, Eſq; in the *North* hath informed me, That this Biſhop was not born at S. *Beghs*, but at *Henſingham*, a Mile *South* of *Whitehaven*, Three Miles diſtant from S. *Beghs*, but in the ſaid Pariſh.

Edwin Sandys of S. *Beghs*. There was an Intimate Friendſhip and Familiarity from their Youths continued, between him and *Edwin Sandys*, who ſucceeded him alſo in *London* and *York*, which ſprang, as it ſeems, from their Acquaintance in this Town of St. *Beghs*; *Sandys* being from the ſaid Place, and his Father a Juſtice of Peace there. For from Twelve Years old (except from *Sandys* his Thirteenth to his Eighteenth, when perhaps their parting was occaſioned by one of them going to the Univerſity before the other; *Sandys* being 3 or 4 Years Elder than *Grindal*) they had lived in the Univerſity, and out of it through all Fortunes, (both in Adverſity, for the Sake of the Goſpel, and in Proſperity) as Brothers together. And therefore, in the Year 1563, when *Sandys*'s former Life, and Innocency had been unhandſomely traduced by Sir *John Bourn* of *Worceſter*, Kt. in an Apology of his to the Privy Council, he earneſtly prayed them, That Biſhop *Grindal*, who had known him ſo well from his young Years, might be called to give his Teſtimony of his Behaviour.

Vid. Annal. of the Reform. Chap. 35.

Procures Leaſes for his Family. In an Houſe here, in S. *Begh*'s Pariſh, held by his Father, he fetched his firſt Breath. The Leaſe of this Houſe, with the Land pertaining thereto, being under Twenty Shillings Rent, but well built at the Charges of his Father and Brother, he obtained of Sir *Thomas Chaloner*; together with another Leaſe of certain Tithes of the Parſonage of S. *Beghs*,

S. *Beghs*, himſelf paying the Fines, and conferring it upon his Brother and his Children; intending thereby to advance his Family. But God diſappointed him; the Males of the Family dying ſoon after; and by ſome unlookt-for Misfortune, the Leaſes being in Danger of a Forfeiture. For his Brother, whoſe Name was *Robert*, and his Wife *Elizabeth*, and *Edmund* his only Son, all Three dyed *Anno* 1567. in the Space of three Weeks, to the good Biſhop's no ſmall Grief: his ſaid Brother leaving Four Daughters Orphans; and by his Teſtament, he made his Second Daughter *Anne* ſole Executrix: Whereby ſhe had the Poſſeſſion of thoſe Two Leaſes. She had been willed in her Father's laſt Teſtament to be directed in all things by her Uncle the Biſhop. But clean contrary to his Mind, and utterly againſt his Will, ſhe beſtowed her ſelf in Marriage with one *William Dacres*, Son of *Richard Dacres*, Gent. who dwelt beſide *Carlile*: Which *William* had combined himſelf with *Leonard Dacres*, and others in that Traiterous Rebellion, moved in the Year 1569, in *Cumberland*. Now the Biſhop's Fear was, that if *William Dacres*, who maried his Niece, ſhould forfeit his Goods and Chattels, by Reaſon of his being in Rebellion, he having the Two Leaſes in his Hand, they might all be ſwallowed up in the Forfeiture; and ſo his other Three Nieces be utterly deprived of their Portions therein.

ANNO 1519.

His Niece marries to *Dacres*.

This put the Biſhop upon ſuing to the Secretary his Friend in the Month of *February* the ſaid Year, That he would be a Means to the Queen aforehand, (for avoiding the being prevented) that She would grant, That the Portion and Intereſt which the other Three Siſters Orphans had, or ought to have had, in the ſaid Two Leaſes, might be reſerved unto them: And alſo, That whatſoever might accrue to her Majeſty by Forfeiture or Attainder of the ſaid *William Dacres*, concerning thoſe Leaſes of the Houſe and Tythes aforeſaid; He [the Biſhop] might have the Preference before another for the Purchaſing thereof; being willing to pay as much as the Thing was worth, or more: Leaving the Secretary, as he ſaid, to conſider how much he was bound in Nature and Charity to make this Requeſt. Or in Caſe the Forfeiture fell not to the Queen, but to Sir *Tho. Chaloner*'s Executors, (which was the common Opinion at S. *Beghs*, by reaſon of the Charter of Liberties which the Abby there had, and Sir *Thomas* purchaſed) then he prayed the ſaid Secretary, who was one of the ſaid *Chaloner*'s Executors, that he would permit him to compound with him: Tho' his Judgment, as he added, was, that no ſuch Liberty could pretend to a Title in the Goods of Traytors.

His Leaſes like to be forfeited.

I cannot trace his Family any farther; only, that I find one *William Grindal*, a dear and intimate Friend, Collegue and Pupil of *Roger Aſcham*, Fellow of St. *Johns* College in *Cambridge*: Who was removed from the College to the Court by *Cheke*, King *Edward*'s Tutor, and dwelt with him, and aſſiſted him, probably for a Time, in the Inſtructing of that Prince. He was chiefly employed as a Tutor to the Lady *Elizabeth* in her Studies. *Aſcham*, in a Letter to the ſaid Lady, commending her Proficiency in Learning, and rendring her Fortunes and high Birth thereby more noble, by joyning good Literature thereunto, aſſigned ſeveral Things to be the Cauſes thereof; as her Reading of

Wil. Grindal, Lady *Elizabeth*'s Tutor.

ANNO 1519. of *Plato*, her own excellent Judgment, the Counſel of an accompliſhed Lady, the Lady *Champernoun*, who it ſeems had ſome Charge over her; and among the Reſt, the Precepts of his dear Friend *Grindal*. And ſhe made very notable Progreſs in *Greek* and *Latin*, by the Cares and Method that this *Grindal* took in her Inſtruction. And what further Advances ſhe was likely to make in thoſe Languages, in Caſe ſhe proceeded in the ſame Courſe that the ſaid *Grindal* took with her, *Aſcham* ſignified in one of his Letters to *Cheke*. "It "can ſcarce be credited, to what Degree of Skill in "the *Latin* and *Greek* ſhe might arrive, if ſhe ſhall "proceed in that Courſe of Study wherein ſhe hath "begun by the Guidance of *Grindal*. But ſhe had a great Loſs in loſing ſoon this her ingenious and learned Inſtructor. For he died young in the Year 1548, of the Plague; and made a very pious End. And left this Character, *Mores, Ingenium, Memoriam, Judicium tale habuit, quale vix cuiquam in Anglia contingit.* The Lady *Elizabeth*, to recruit her ſelf with another Inſtructor, ſent for the aforementioned *Aſcham* from *Cambridge* to ſupply his Place. And he accordingly came up, and was with her at *Cheſthunt*. But what Relation the ſaid *Grindal* was to our Prelate, beſides that of his Ingenuity, Piety, and Learning, I know not. There was alſo one *James Grindal*, a Clergyman, on whom the Biſhop beſtowed a Prebend in *Paul's*. And another of his Name, whom he retained in his Family, when Archbiſhop of *Canterbury*. I meet alſo with one of this Name, or very like it, in the Reign of King *Richard* II. I dare not ſay the Biſhop was of his Family: But yet I will mention him here; *Viz. Thomas Grendal* of *Fenton* in the County of *Huntingdon*. Who being Couſin and Heir to *John Beaumeys* of *Sautre*, of the ſame County, granted his Coat [that is, of *Beaumeys*] to *Will. Moigne*, Kt. Which was Argent, Upon a Croſs Azure, Five Garbs, Or.

Vix. credi poteſt, ornatiſſime Chece, *ad quantam Peritiam* Latinæ Græcæve *Linguæ illa pervenire poterit, ſi eo quo* Grindallo *duce, ceperit curſu, progreſſura eſt.* Aſcham. Ep. p. 97.

James Grindal.

Camden's Armories. *Tho. Grindal.*

He eſcapes a great Danger, when a Boy.

Our *Edmund Grindal*, in his tender Years, addicted himſelf to his Studies. And even while he was a Child, Books were his Delight and Recreation, carrying them about with him. Which, as it ſhewed the Pleaſure he took in Learning, ſo it fell out once very fortunately to him. For when he was a Boy, walking ſomewhere in the Fields, and having his Book in his Boſom, an Arrow accidentally came that light with its Point juſt in the Place where the Book was. Which if the Book had not been there, muſt have certainly ſlain him. Which Paſſage *Conrad Hubert*, the Publiſher of *Bucer's Scripta Anglicana*, (which he dedicated to him when he was Archbiſhop) would make to be a ſpecial Piece of God's Providence: By ſaving his Life in ſuch a remarkable Manner, who was afterwards to do him ſuch great Service in his Church.

Sent to *Cambridge.*

He was ſent up to the Univerſity of *Cambridge*. Where three Colleges may boaſt of him. *Magdalen* College firſt entertained him, and gave him his earlieſt Seaſoning. Thence he became a Member of *Chriſt's* College; drawn thither, I ſuppoſe, upon the Account of ſome Encouragement and Exhibition. His third Remove was to *Pembroke* Hall, where he was firſt Fellow, and Preſident in King *Edward's* Time, while Biſhop *Ridley* was Maſter: Afterwards in the beginning

of

of Queen *Elizabeth*'s Reign, he became Maſter of the College. And to all theſe Colleges he ſhewed his Gratitude: To each aſſigning certain liberal Benefactions by his laſt Will; as ſhall be told hereafter. *ANNO* 1549.

Before he came to be taken notice of in the Church, he made a Figure in the Univerſity, as one of the ripeſt Wits and learnedeſt Men in *Cambridge*. And when an extraordinary Act was commenced, *Anno* 1549, for the Entertainment of King *Edward*'s Viſitors there, *Viz. Goodrich* Biſhop of *Ely*, *Ridley* Biſhop of *Rocheſter*, Sir *Will. Paget*, Sir *Thomas Smith*, Sir *John Cheke*, Dr. *Mey*, and Dr. *Wendy*, all very learned Men; And the Queſtions to be diſputed were, Diſputes before the King's Viſitors.

Whether Tranſubſtantiation could be proved by plain and manifeſt Words of Scripture: And

Whether it might be collected and confirmed by the Conſent of Fathers *for theſe thouſand Years paſt*: [So *Fuller*; but it ſhould rather be, *for a thouſand Years after Chriſt*:] Hiſt. of *Brit.* Church.

At this Diſputation one of the Four ſelected out of the whole Univerſity, that aſſerted the Negative, was our *Grindal*, then a young Man and Fellow of *Pembroke* Hall; a College wherein in thoſe Times were harboured many Eminent Profeſſors of ſincere Religion, that came up Students from the *Northern* Parts, as *Ridley*, *Turner*, *Bradford*, and others. The other Three Diſputants being *Pern*, *Gueſt*, and *Pilkington*. And probably Biſhop *Ridley* hearing how aptly and excellently *Grindal* did then acquit himſelf, might from thence deſign him for his Chaplain. The Diſputation may be ſeen at large in *Fox's* Martyrology. *Pembroke* Hall.

He was this Year (being Batchelor in Divinity) admitted the Lady *Margaret*'s Public Preacher in *Cambridge*. Lady *Margaret's* Preacher.

The firſt Appearance of him in the Church, as I can find, was when Biſhop *Ridley*, now removed to the Biſhoprick of *London*, made Choice of him for his Chaplain, being Fellow-Domeſtick with Two other holy and learned Men, *Rogers* and *Bradford*, who both ended their Lives at a Stake for the Teſtimony of the Goſpel. Of all whom the ſaid Biſhop in a Letter to Sir *John Cheke*, gave this Teſtimonial, 'That they were Men of good Learning; and as he was perſuaded, of 'excellent Virtue; and which were able both with Life and Learning 'to ſet forth God's Word in *London*, and in the whole Dioceſe. And of *Grindal*, in particular, he told *Cheke*, 'That he himſelf knew him 'to be a Man of Virtue and Learning. But as yet this Laſt was without Preferment. For whom, upon the Death of *Layton*, an old Preacher, he deſigned the Prebend of *Cantrelles* in the Church of S. *Paul's*, had he not been obſtructed by one *Thomas* a Clerk of the Council; who had laboured with the King and Council the next Avoidance for himſelf. And being become void, Letters were writ to the Biſhop by ſome of the Council, to ſtay his Collation of the Prebend. For when it was perceived, that *Ridley* would never be thought to beſtow the Prebend upon *Thomas*, ſome procured it to be ſettled for the furniſhing of the King's Stables. This extremely troubled the good Biſhop. Who therefore applied himſelf to *Cheke*, *Wroth*, and *Cecyl* at the Court, whom he eſteemed Men that loved the Goſpel: That they would interpoſe, that he might collate this his Chaplain to the ſaid *ANNO* 1550. Becomes *Ridley's* Chaplain. MSS. *Cecilian.* The Biſhop's Character and Care of him.

ANNO 1550. Prebend, to whom he ſaid he would with all his Heart grant it. That ſo he might have him continually with him, and in his Dioceſe to preach. He added, 'that the Man, Mr. *Grindal*, moved him very much: 'For that he was known to be both of Virtue, Honeſty, Diſcretion, 'Wiſdom and Learning. And finally, he prayed them for God's ſake 'to help; that with Favour of the Council, he might have Knowledge 'of the King's good Pleaſure to give this Living unto his ſaid well-'deſerving Chaplain. But whether *Grindal* after all this enjoyed *Cantrelles* or no, I cannot tell: Nevertheleſs, ſoon after the Chaunterſhip of the Church was collated on him, a Thing of better Value. So that in ſhort time, the Biſhop, like a good Maſter, provided for this, as well as his two other Chaplains. This was collated on him *Auguſt* 24. 1551.

Made Chanter of *Paul's*.

Grindal was now Preſident of his College (as *Ridley* the Biſhop, to whom he was Chaplain, was Maſter) but was abſent this Summer, being at *London* with the Biſhop; when there happened a publick Diſputation at *Cambridge* between *Martin Bucer* the King's Profeſſor of Divinity, and one *John Young* of the ſame Univerſity, a Papiſt, yet a Subſcriber; who undertook to grapple with that Learned Profeſſor about Works done before Juſtification; which he aſſerted were not pleaſing to God, but were of the Nature of Sin. *Young* held the other Part; tho' the Doctrine were laid down in one of the King's late Homilies, *viz.* that of Good Works. In fine, the Diſputation cauſed great Stirs, and Party-making in the Univerſity. The Buſineſs came into the Vice-Chancellor's Court, where *Young* accuſed *Bucer* of great Errors, and aſſerting Matters both againſt Scripture and Fathers; and had drawn up in Writing his own Diſputation, but not faithfully, and communicated it to his Friends; tho' he would not to *Bucer*, who was moſt concerned, when he deſired it. The Reverend Man therefore, to vindicate himſelf from Slanders and Miſreports, wrote down the Diſputation himſelf, according to what both ſaid *Pro & Con*; and firſt laid the Writing before the Heads: And thought it expedient likewiſe, for his own Safety and Reputation, being the King's Reader, for thus vindicating his Doctrine, to give an Account of this Affair to the Court; and therefore wrote it to Sir *John Cheke*: And ſoon after he ſent the whole Copy of this Diſpute to *Grindal*, then with the Biſhop, his very Cordial Friend; together with a Letter to him, dated *Auguſt* the laſt, praying him firſt to peruſe it well himſelf, and then to repreſent it clearly, and fully to the ſaid Biſhop. And that, 'becauſe this Point now debated was a princi-'pal Article of Doctrine, which, as he ſaid, he would not betray for the 'Sake of no Creature in the World; and that it was not meet for him 'to be tolerated a Moment in his preſent Function, ſhould he err in 'this Head of Chriſtian Doctrine: He beſeeched *Grindal* therefore to open his Cauſe to the Biſhop, and withal to ask his Counſel, what he would direct him to do; which he was confident the Reverend Father would not think much to impart to him: And ſince it was the Cauſe of Chriſt, the Church and Univerſity, that *Grindal* would ſpeedily ſend ſome truſty Perſon to him, with an ample Anſwer, if he came not himſelf. This whole Letter to *Grindal* may not be amiſs

Preſident of *Pembroke* Hall.

Bucer applies to him about a Diſputation held with *Young*.

to

to be peruſed: And I have ſet it in the *Appendix*, as I found it in his *Scripta Anglicana*. And no Queſtion this Kindneſs *Grindal* did for his Friend *Bucer*, and eſpecially for his greater Friend *Truth*.

ANNO 1550. Numb. I.

It was but the latter End of the Winter following, that he paid his laſt Reſpects to his ſaid Friend; being one of thoſe that aſſiſted at the Funeral, and bore up *Bucer*'s Hearſe, when he was carried to S. *Mary*'s Church to be buried: And Dr. *Matthew Parker* preached his Funeral Sermon. But to return to Biſhop *Ridley*, our *Grindal*'s Patron.

Aſſiſts at *Bucer*'s Funeral.

Theſe his foreſaid Three Chaplains the Biſhop preferred to be Prebendaries of his Church of S. *Paul*'s. But ſuch was their Worth and Uſefulneſs, that they were all employed Abroad: So that *Ridley* could keep none of them with him in his Houſe; as he told the Secretary, and the Vice-Chamberlain.

Employed Abroad in Preaching.

In the Year 1551, *Grindal*'s Parts were ſo well known, That he was concerned in two amicable private Conferences, What the True and Genuine Senſe of thoſe Words of Chriſt was, *This is my Body*; and whether they were to be underſtood in the Letter, or in the Figure? The Former managed at Secretary *Cecil*'s Houſe, and the Latter at Mr. *Moriſons*: Whereat divers Learned and Noble Men were preſent. There aſſiſted on the Proteſtant Side, (beſide *Grindal*) *Cheke*, *Horn*, and *Whithead*; and *Feckenham*, *Tong*, and *Watſon* on the other.

ANNO 1551.

Engaged in certain Conferences.

In *December*, this Year, a Reſolution was taken by the King's Council, That the King ſhould retain Six Chaplains; whoſe Employments were thus laid out for them. Two to be always with the King in waiting; the other Four to be ſent over the Kingdom, eſpecially the remoter Counties, to preach to the Common People, and to inſtruct them in the Principles of true Religion, and Obedience to their Prince. Theſe Six were afterwards reduced to Four: And *Grindal* was one of theſe; the other being Dr. *Bill*, Dr. *Harley* (afterwards Biſhop of *Hereford*) and Dr. *Pern*. And their Annual Salaries were 40 *l.* each.

Becomes one of the King's Chaplains.

In the Month of *June*, 6. *Edward* VI. for his greater Countenance he obtained a Royal Licenſe to Preach. And in *July* following, I find (in King *Edward*'s Warrant Book) a Grant to *Edmund Grindal*, B. D. of a Prebend in *Weſtminſter* for Life, void by the Death of one *Breton*.

ANNO 1552.

Hath a Royal Licenſe to preach.

In the Month of *November*, *Grindal* was nominated for a Biſhoprick in the *North*, being then not above Three and Thirty Years of Age: Such Publick Notice had been already taken of his Abilities. Of this his deſigned Preferment Biſhop *Ridley* was very glad, Giving God Hearty Thanks, as he ſaid in a Letter to certain of his Friends at Court, *viz.* Sir *John Gate*, Vice-Chamberlain, and Sir *William Cecil*, Secretary; "That it had pleaſed him to move the "Heart of the King's Majeſty to chuſe ſuch a Man, of ſuch Godly "Qualities, unto ſuch a Room. But being deſirous to beſtow the Prebend, that would be vacant upon *Grindal*'s Remove, and to fix ſome worthy Perſon therein himſelf, fearing ſome Courtier might obtain it of the King for ſome unworthy or unfit Perſon, the ſaid Biſhop ad-

Nominated for a Biſhoprick.

MSS. *Cecilian.*

ANNO 1552. addreſſed for that Purpoſe a Letter to the ſame. Sir *John Gate*, and Sir *William Cecyl*, Men of great Intereſt with the King. And as an Argument to move the King thereto, he ſhewed them, how well himſelf had beſtowed Three or Four of theſe Prebends, and what worthy and well-deſerving Men they were, to whom he granted them; namely, Men that were known to be ſo neceſſary Abroad in the Commonwealth, that he could keep none of them with him in his Houſe; meaning our *Grindal*, together with *Bradford* and *Rogers:* Propounding to their Conſideration alſo, How he was placed where he had daily need of Learned Men's Counſel and Conference. Beſeeching them therefore, for God's Sake, to be ſo good unto the See of *London*, which, as he ſaid, was *the Spectacle of all England*, as to be Petitioners for him in God's Cauſe, unto the King; "That ſeeing his Highneſs did perceive, that he did ſo well "beſtow the Prebend, which Mr. *Grindal* had of his Collation, that "it would pleaſe him, of his gracious Clemency, to grant him the "Collation of the ſame again: That he might therewith call ſome "other like Learned Man, whom hereafter, by God's Grace, his High-"neſs might think meet likewiſe to promote, as Mr. *Grindal* then "was. If they deſired to know unto whom he would that Dignity "of his Church, called the *Chaunterſhip*, ſhould be given, he told "them, unto any one of theſe following Perſons; Mr. *Bradford* "(*whom in my Conſcience, ſaid he, I judge more worthy to be a Biſhop, "than many of us that be Biſhops already, to be Pariſh-Prieſts*) Mr. "*Sampſon*, Mr. *Harvey*, Mr. *Grimold*, Dr. *Lancelot Ridley*, all Preach-"ers. And to conclude, he prayed them to be Suitors to the King "for him; nay, not for him, but for God's Words Sake, that the "ſaid Collation might be given unto him for one, or any of theſe; "and he would ſurely praiſe God in them.

What it was. What this *Northern* Biſhoprick was to which *Grindal* was nominated, we are left to conjecture. It was concluded in the Year 1552, by the King and his Council, That the Biſhoprick of *Durham*, now void by the Deprivation of *Tonſtal*, ſhould be divided into Two. And Conſideration was now had of placing fit Men in them; as appears by King *Edward's* Memorials, ſet down in Archbiſhop *Cranmer's* Life. Now I make little Doubt, but that *Grindal*, being a *North*-Countrey Man, was pitched upon for one of theſe Biſhops; the Date alſo ſo well agreeing. For this Memorial of the King was writ by him in *October* 1552: And Biſhop *Ridley's* Letter (wherein is mentioned this Nomination of *Grindal* to a *Northern* Biſhoprick) was dated juſt the Month after.

Lib. 2. cap. 5.

But all this came to nothing, there being then a great topping Courtier that put an End to this Pious Purpoſe, of ſupplying thoſe Parts, where Ignorance and Superſtition moſt prevailed, with Two Biſhops. For by his Sway he got the whole Biſhoprick diſſolved, and ſettled as a Temporal Eſtate upon himſelf.

ANNO 1553. So that we leave *Grindal* ſtill in the Poſſeſſion of his Prebend of *S. Paul's*, laying out his Talent in a diligent and faithful Preaching of the Goſpel in divers Parts of the Realm, as well as at the Court, till the Death of good King *Edward* VI. when we find him flying his Na-

Flies abroad upon King *Edw.* Death.

tive

tive Country to avoid the Persecution and Cruelty, that the Popish Religion directed to be used, to replant it self; and especially towards the most Eminent of the Preachers, and Instruments of the Reformation: Whereof our Divine was deservedly lookt upon as one. He made *Strasburgh* in *Germany* his Sanctuary; the Magistrates of which Town did freely, and Christianly give Harbour to divers *English* Protestants of the best Rank, both of the Laity and the Clergy; and allowed them a Church for the Exercise of their Religion, according as they professed it in *England*. Thither he came in very honourable Company, *viz.* with Sir *Anthony Cook*, Sir *Richard Morison*, Sir *John Cheeke*, Sir *Thomas Wroth*, and Mr. *Hales*; all Persons of very great Learning, and extraordinary Worth, and Goodness. And one may conclude of what Value and Esteem *Grindal* now was, in making one of this Society. And of this his Departure his Patron *Ridley*, now Prisoner, had Intelligence; and in a certain Letter to *Augustin Bernher*, relating, How *Grindal*'s Two Fellow Chaplains, *Rogers* and *Bradford*, one was offered up to God in Martyrdom, and the other ready to be offered, used these Words of him; Grindal *is gone. The Lord, I doubt not, hath* [seeth] *and knoweth wherein he will bestow him.* Prophetically, methinks, spoken of those High Places in the Church wherein God afterwards bestowed him. ANNO 1553.

And being almost in Despair of the Restoration of Religion in *England*, and consequently of his Return thither again, he resolved to make himself Master of the *German* Tongue, that his Talent might not lie unoccupied, but that he might be able to Preach God's Word in the *German* Churches. Which the better to compass, he retired from *Strasburgh*, and the *English* there, to a Town called *Wasselheim*, to learn the Language: Which he at length did to that Perfection, *ut Vox tua etiam in* Germanicis *Ecclesiis audiri potuisset*, i. e. That his Voice might have been heard in the *German* Churches; as a Learned *German* told him. He also made some Residence at *Spire*. Learns the *German* Tongue. *Conrad Hubert's* Epist. Dedicat. *ante Script. Brit. Anglican.*

CHAP II.

Some Account of him in his Exile. Concerned in the Frankford *Business. Bishop* Ridley's *Letter to him thereupon. Aids Mr.* John Fox *in his Martyrological Histories.* Ridley's *Letter to* Grindal *about his Disputation.*

NOW let us trace our Exile, as well as we can, through this his Pilgrimage, and enquire how he employed himself in this his forced Leisure. And I find him concerned in the first Stirrings of the Matters of *Frankford*; and all along a great and diligent Collector of Papers relating to the Writings, Examinations, Acts, and Sufferings of the Martyrs in *England* under Queen *Mary*. And from him Mr. *Fox* received great Assistance in his Work. ANNO 1554. How he employed himself Abroad.

ANNO 1554.

Grindal sent to *Frankford.*

Mr. *Grindal* was among the Number of thoſe Pious and Learned Divines, and others at *Strasburgh*, that took to Heart the Controverſies that were ſpringing up at *Frankford*, in the Year 1554, about a new Model and Form of worſhipping God, varying from the laſt corrected Book under King *Edward.* To the Brethren of *Frankford*, that were of this Mind, thoſe of *Strasburgh* ſent a Letter, ſigned by *Grindal*, together with divers others. "Therein firſt taking Notice "of the Goodneſs of God, that had moved the Hearts of the Ma- "giſtrates of that Town to allow a Church to the poor *Engliſh* for "their Religious Worſhip; not doubting of their further Friendſhip "in permitting them, frankly, to uſe their Religion, according to that "Godly Order ſet forth, and received in *England.* That they, their "Brethren of *Strasburgh*, doubted not of their good Conformity, and "ready Deſires in reducing the *Engliſh* Church, begun there, to its "former Perfection of the laſt Book uſed in *England*, ſo far as poſſibly "could be obtained; leſt by much altering of the ſame, they ſhould "ſeem to contemne the Chief Authors thereof; who, as they at that "preſent ſuffered, ſo were they ready to confirm that Fact with the "Price of their Bloods: And ſhould alſo give both Occaſion to their "Adverſaries to accuſe their Doctrine of Imperfection, and them of "Mutability; and the Godly to doubt of that Truth, wherein before "they were perſuaded; and laſtly, to hinder their coming together at "*Frankford*, which before they had purpoſed, This Letter they ſent by Two of their Members, *viz. Chambers* and *Grindal*, whom they made their Agents, to treat with the Magiſtrates and them. And as their Wiſdoms, Learning, and Godly Zeal was well known to them all, ſo they ſignified, That what they ſhould do, ſhould fully take Place with them from whom they were ſent.

His Meſſage there.

Grindal and his Fellow being arrived at *Frankford*, and the Letter read in the Congregation there, he then declared by Word of Mouth, the Reaſon of their Coming: Which was chiefly to eſtabliſh the *Engliſh* Book. Yet, that they meant not to have it ſo ſtrictly obſerved, but that ſuch Ceremonies and Things, which the Country where they were could not bear, might be omitted; the Subſtance and Effect thereof remaining. Which when *Knox* and *Whittingham* (the main Inſtruments of a New Office) asked, What they meant thereby? They anſwered, They had no Commiſſion to diſpute in thoſe Matters; but they requeſted only their Anſwer to Three Queſtions: One whereof was, What Parts of the Book they would admit. To which they anſwered, What they could prove to ſtand with God's Word, and the Country would permit.

Comes back.

Grindal, after this, returned back again, with a Letter ſent by thoſe of *Frankford*, in Anſwer to that ſent from *Strasburgh.* But ſeeing the ſmall Likelihood of Agreement, he did not think fit to concern himſelf any further in this Affair, that drew apace to Contention; but reſolved with others, that then were at *Strasburgh*, not to go and reſide at *Frankford*, as they had thought, but to remain where they were.

Goes again.

Yet afterwards, in *April* or *May*, 1555. he was at *Frankford* again, with *Cox*, *Chambers*, and ſome others of chief Account; and there by their Prudence, quieted theſe Differences: So that from henceforth the

the greateſt Numbers of Students, and other Exiles took up their Habitation here. *ANNO* 1555.

Nor did the Remembrance of this Town's Kindneſs to the *Engliſh*, ſlip out of *Grindal's* Mind ever after, whenſoever he had Opportunity of owning it. Thus particularly in the Year 1561. writing a Letter to that Town upon another Occaſion, he enlarged himſelf, both in his own Name, as in the Name of the Reſt, for the Charitable and Chriſtian Harbour afforded them there in their afflicted State: Saying, "That no Time ſhould ever root out of their Minds this Be-"nefit. And, That *England* had ſo many Biſhops, and other Mini-"ſters of God's Word, which at that Day preached the pure Do-"ctrine of the Goſpel, was owing to *Strasburgh*, *Zuric*, *Baſil*, *Wormes*, "but above all the reſt to *Frankford*. *Vos illos Hoſpitio excepi-"ſtis, exceptos ſumma Humanitate complexi atq; Authoritate tutati eſtis. "Et, ſi iſtam veſtram Pietatem gratis Animis non agnoſceremus, & præ-"dicaremus, eſſemus omnium Mortalium ingratiſſimi*, *i. e.* You received "our People to harbour; and being received, embraced them with the "Higheſt Humanity, and defended with your Authority. And if "we ſhould not acknowledge, and ſpeak of this Piety of yours with "thankful Minds, we were of all Mankind the moſt ingrateful.

Frankford's Kindneſs to the *Engliſh* acknowledged by him, when he was Biſhop.

One of *Grindal's* great Buſineſſes now was to collect together the Writings and Stories of the Learned and pious Sufferers in *England*, and to publiſh them: For which Purpoſe he had a great Correſpondence here. In the Year 1555, had come to his Hands *Ridley's* Diſputations at *Oxford*. Alſo *Marcus Antonius Conſtantius* his Objections to Archbiſhop *Cranmer's* Book againſt *Stephene* Biſhop of *Wincheſter*, and the Anſwers to thoſe Objections, which were either framed by the ſaid Archbiſhop, or *Ridley* in Priſon: And a Treatiſe in *Engliſh* againſt Tranſubſtantiation: Which was *Ridley's*. This laſt, by the Counſel of *Grindal* and others, was reſolved to be put into *Latin*. And ſo it was. But theſe Writings *Grindal* with his Friends there did make ſome ſtop to put in Print as yet; leſt it might irritate the Enemies of thoſe holy Men then in Captivity. And therefore reckoned it better to defer it for a while. And concerning this, *Grindal* being now at *Frankford*, and having an Opportunity here, ſent a Letter to the ſaid Biſhop *Ridley*, to know his Pleaſure herein. And becauſe in the Letter are other Matters relating to the preſent State of the Exiles, I ſhall here inſert it: And the rather becauſe the Anſwer to it from *Ridley* is preſerved in *Fox*, and mention only made of this Letter.

Collects the Writings and Stories of the perſecuted *Engliſh*.

'*Gratiam & Conſolationem à Domino, & Servatore noſtro* 'Jeſu Chriſto.

His Letter to *Ridley*.

'SIR, I have often been deſirous to have written to you, and to have 'heard from you, but the Iniquity of the Times have hitherto always 'put me forth of all Hope and Comfort. Now at this preſent God 'ſeemeth to offer ſome likelihood, that theſe might come to your 'Hands, which I thought to uſe, referring the Reſt to God's Diſpo-'ſition. Your preſent State, not I only (who of all other am moſt 'bound)

ANNO 1555.

'bound) but alſo all other our Brethren here, do moſt heartily lament, 'as joyned with the moſt miſerable Captivity that ever any Church 'of Chriſt hath ſuffered. Notwithſtanding, we geve God moſt hum-'ble Thanks, for that he hath ſo ſtrengthened you and others, your 'Concaptives, to profeſs a good Profeſſion before ſo many Witneſſes. 'And I doubt nothing, but that he that hath called you and them not 'only to believe upon hym, but alſo to ſuffer for hym, doth not leave 'you deſtitute of that unſpeakable Comfort, which he uſeth to mi-'niſter abundantly to his in the Schole of the Croſs. He graunte that 'his Name may be glorified in you, whether it be by Life or Death, 'as may be moſt to his Honour, and your Everlaſting Conſola-'tion.

'Sir, I thought it good to advertiſe you partely of our State in 'theſe Partes. We be here diſperſed in divers and ſeveral Places. 'Certayne be at *Tigurye*, good Students of either Univerſity a Num-'ber; very well entreated of Maiſter *Bullinger*, of the other Mini-'ſters, and of the whole Citye. Another Number of us remayne at '*Argentine*, and take the Commodity of Maiſter *Martyrs* Leſſons, who 'is a very notable Father. Maiſter *Scory*, and certayne other with 'hym be in *Fryſland*, and have an *Engliſh* Church there, but not ve-'ry frequent. The greateſt Number is at *Frankford*, where I was at 'this preſent by Occaſion; a very fayre City, the Magiſtrates favou-'rable to our People, with ſo many other Commodities as Exiles can 'well look for. Here is alſo a Church; and now (God be thanked) 'well quieted by the Prudency of Maiſter *Coxe*, and other which 'met here for that purpoſe. So that now we truſt God hath provi-'ded for ſuch as will flye forth of *Babylon*, a reſting Place, where they 'may truly ſerve hym, and hear the Voice of their true Paſtor. I 'ſuppoſe in one Place and other diſperſed, there be well nigh an hun-'dreth Students and Miniſters on this ſide the Seas. Such a Lord is 'God to work dyverſly in his, according to his unſercheable Wiſdom, 'who knoweth beſt what is in Man.

Cyprian. de Lapſis.

'*Primus eſt Victoriæ Titulus Gentilium manibus apprehenſum Dominum* '*confiteri. Secundus ad Gloriam gradus eſt, cautâ Seceſſione ſubtractum,* '*Domino reſervari. Illa publica, hæc privata Confeſſio eſt. Ille Judi-*'*cem ſæculi vincit, hic contentus Deo ſuo Judice, conſcientiam puram cor-*'*dis integritate cuſtodit. Eſt hic Fortitudo promptior, hic Solicitudo ſe-*'*curior. Ille appropinquante horâ ſuâ jam maturus inventus eſt, hic fortaſ-*'*ſe dilatus eſt, qui patrimonio derelicto idcirco ſeceſſit, quia non erat nega-*'*turus, confiteretur utique ſi fuiſſet & ipſe detentus.*

'We have alſo here certayne Copies of your Aunſwers in the Diſ-'putation. Item *Antoniana Objecta cum Reſponſione*: The Treatiſe in '*Engliſh* againſt Tranſubſtantiation, which in tyme ſhall be tranſlated 'into *Latine*. It hath bene thought beſt not to print them till we ſee 'what God will do with you, both for incenſyng of their malicious 'Fury, and alſo for reſtraining you and others from Writing hereafter; 'which ſhould be a greater Loſs to the Church of Chriſt, than for-'bearing of theſe for a tyme. If I ſhall know your Will to be o-'therwiſe in it, the ſame ſhall be followed. Thus much I thought 'good to let you underſtand concerning theſe Matters, and concern-

'ing

'ing the poor State of Men here. Who moſt earneſtly and inceſſant- ANNO
'ly do cry unto God for the Delivery of his Church, to behold the 1555.
'Cauſes of the Afflicted, and to hear the Grones of hys Impriſoned:
'Knowing that you, who in this State have more familiar Acceſs un-
'to God, do not forget us.

'God comfort you, ayd you and aſſiſt you with his Spirit and Grace,
'to continue his unto the End, to the Glory of his Name, the Edifi-
'cation of his Church, and the Subverſion of Antichriſt's Kyngdom.
'*Amen.*

From *Frankford* the 6. of *May*, 1555. *E. G.*

Whilſt *Grindal* remained in theſe Parts, he took occaſion to viſit ſome Places of Eminency in *Germany*, as did the other Exiles commonly. One of thoſe Places which he ſaw was *Spires*. Where he was courteouſly entertained and harboured by one *Leach* a *Scotchman*. To whom he afterwards ſhewed himſelf a true Friend in his Neceſſity, by interpoſing ſeaſonably for him to the Secretary of State, when by falſe Witneſs he was in very great danger in *Ireland*, as we ſhall ſee under the Year 1563. Travels to *Spires*.

The learned and induſtrious *John Fox* was, among the *Engliſh* Exiles, the chief Writer. He at length departed from *Frankford*, and took up at *Baſil*, that he might be near a good Printing Preſs. Where he wrote divers Things: And among the reſt his two Maſter-Works were, a *Latin* Tranſlation of the Controverſy between Archbiſhop *Cranmer*, and *Gardiner* Biſhop of *Wincheſter* about the Euchariſt, and an Eccleſiaſtical Hiſtory alſo in *Latin*; wherein he intended more eſpecially to enlarge upon the Modern Perſecutions in *England*. And at the ſame time he laboured alſo an *Engliſh* Martyrology, of thoſe that ſuffered under Queen *Mary*. In all theſe *Grindal* was his great Counſillor and Aſſiſtant. The firſt, *Fox* finiſhed at the Year 1557. But while he was in his Tranſlating Work he met with divers knotty Matters and Difficulties, eſpecially in *Wincheſter*'s Stile: Which made him write to *Grindal*, wiſhing that he was nearer, and would have taken up his Reſidence at *Baſil*; or at leaſt to make a Journey thither, that he might conſult with him in divers Matters, while the Work lay before him. But *Grindal* in a *Latin* Letter, by way of Anſwer, told him, That indeed had not ſome Things fallen out, he had ſeated himſelf there. That there was nothing that he would more willingly do, than to join his Study and Pains, if need were, to ſo pious an Enterprize. But that he had there at *Baſil* ſome *Engliſh*, and among them *James Pilkington*, a Man, as he ſtiled him, of a moſt exact Judgment, with whom he might ſometimes communicate Counſils. And he hoped, that learned Perſon would not be averſe to it. Aſſiſts *J. Fox*.

Fox was moved with the Difficulty of Tranſlating exactly, that is, to uſe good proper *Latin*; and withal to reach the Writer, even to a Word, if poſſible. The *Engliſh* Stile alſo ſtuck with him; which having ſo many Eccleſiaſtical Phraſes and Manners of Speech, no good *Latin* Expreſſions could be found to anſwer them. *Wincheſter*'s Inverſion of *Cranmer*'s Book put him alſo to a Stand, and his Diſlocating of *Cranmer*'s Arguments, placing them in another and a worſe Counſils and adviſes him in a Letter.

ANNO 1557. Method. Laſtly, he was troubled with the Apprehenſion of the Variety of Cenſures that he was like to meet with, when his Tranſlation ſhould come forth. It was now his Friend *Grindal*'s Office to counſil and comfort him. Which he ſeaſonably did in a Letter to this Tenor:

E Foxii MSS. *QUod ad Judiciorum Varietatem attinet, non eſt cur multùm labores. Boni de te benè loquentur, mali malè. Satis eſt laudari à Laudatis Viris; omnibus placere nemini unquam datum eſt. De ratione vertendi nemo melius judicabit quam tuipſe, cui non eſt incognita fidi Interpretis Libertas. Verbum verbo reddi, qui exigerent, ſeipſos ſtatim proderunt, quàm nullius eſſent judicii. Senſum ſenſu reddidiſſe, ſemper in Laude fuit, modò Scriptoris Mentem, non ſuam explicuiſſe appareat. In his omnibus mediam quandam Viam tenuiſſe, ut ferè etiam in cæteris, tutiſſimum erit. Idémque etiam Judicio de Stylo. Nam neque Eccleſiaſticus Stylus cum faſtidio rejiciendus eſt (quod faciunt quidam) præſertim cum Capita Controverſiarum ſine eo nonnunquam perſpicuè explicari non poſſunt: Neque è diverſo tam ſuperſtitiosè conſectandus eſt, ut Orationis Lumen aliquando aſpergere non poſſimus. Hujus rei egregium nobis Exemplum ob Oculos poſuit* D. Calvinus, *quem Honoris causâ nomino, qui & Styli Ornatum non neglexit, & Eccleſiaſticas loquendi Formulas, tanquam Civitate donatas, ſæpenumerò uſurpat. De Librorum Inverſione quâ utitur* Wintonienſis, *meum quidem hoc eſt Judicium; Ut omnino permittatur ille ſuo Arbitratu, uti, atq; Ordine, neque moveas quicquam. Duo ſunt quæ me præcipuè movent. Primum, vociferabuntur Adverſarii, Fraude & Dolo malo mota eſſe Argumenta Loco ſuo. Nam ut in Prœliis, non ſemper eodem Ordine pugnam ineunt Imperatores, ſed aliquando primam Aciem invadunt, aliquando in Cornua Impreſſionem faciunt, nonnunquam equeſtri Pugna, ſæpius etiam tenui Armaturæ Velitatione Hoſtes primum aggrediuntur. Iniquiſſimum enim eſſet de Ordine Pugnæ ineundæ ab Hoſtibus Leges accipere. Ita & de vobis queretabuntur, ſi* Wintonienſes *Copiæ aliâ Ratione, quam ipſemet inſtruit, in Aciem producantur. Deinde & hoc mihi videtur ad Autoris Ingenium patefaciendum pertinere. Nam qui in tota Vita præpoſteriſſimus (ut ita dicam) fuit omnium Rerum Humanarum & Divinarum Inverſor, conſentaneum eſt, ut in ſcribendo etiam præpoſterum ſeſe oſtentet, & ut vulgo dici ſolet,* Joannem ad Oppoſitum.

Hæc mea eſt Sententia, tu pro tuo Candore aliter conſulas. Quod ad Titulum Libri, nemo melius adaptabit quàm Interpres, qui non modo ſingulas Sententias, ſed & Verba etiam & Apices pœnè excuſſiſti.

Mihi impræſentiarum Libri Copia non fuit: Itaque nunc nihil habeo quod in medium proferam. Si poſthac aliquid occurrerit quod Acuminis aut Gratiæ aliquid in ſe habeat, non illibenter communicabo. Verùm quiddam eſt quod nunc ſcribenti mihi in Mentem venit, cujus tuam Prudentiam admonere, non inutile fore exiſtimavi. Audivi hoc muſſitatum aliquando in Anglia, Cantuarienſem *aliquando Papiſtis attribuere, quod ipſi non profitentur. Et ſi benè memini habet quaſdam Antitheſes inter Papiſticam & Doctrinam noſtram; hâc Formula,* Illi dicunt, Nos dicimus. *Ibidem credo habet,* Papiſtas Corpus Chriſti ubique eſſe *aſſeverare. Quod illi nuſquam docent, ſed in omni Altari pertinaciter eſſe contendunt. Siqua ſimilia inter vertendum repereris (nam illud Exempli cauſa tantum affero) aut*

aut ſicubi tuo ipſius Judicio non plene ſatisfiat, faceres meo quidem Judicio non malè, ſi ad D. Petrum Martyrem *Catalogum hujuſmodi Locorum mitteres ; & illius Conſilium in amantiſſ. ſui Patroni Opere requireres. Communicaret ſat ſcio libentiſſimè, & fortaſſe ſiqua ipſe præterea annotaverit ſimilia, ſubindicaret.* ANNO 1557.

Hæc ita à me ſcripta ſunto, ut tuo tamen Judicio omnia geri vellem ; tantum meæ Mentis ſenſa apud Amicum & Fratrem, candidiùs fortaſſe quàm prudentiùs in medium profero. Saluta D. Balæum, *& cæteros Amicos. Opto te in Domino quam optimè valere.*

Argentina *V. Calend. Jan.* 1557.

Edmundus Grindallus *tuus.*

And according to *Grindal's* Advice in the foregoing Letter, *Fox* ſoon applied himſelf to *Peter Martyr* in this Affair, accoſting him with this Letter (for I had rather give the Reader the Author's own Words, than my Tranſlation of them.) *Fox* writes to *Pet. Martyr* for his Advice.

SAlutem in Chriſto. Vir doctiſſime, Prolixa iſta Diſputatio Domini Archiepiſcopi, quam Amicorum ſuaſu, tuáq; Occaſione vertendam ſuſcepi, vix credas, quantis mihi conſtat laboribus. Oratione Wintonienſis *nihil vidi inſuavius, confragoſius, aut magis ſpinoſum, in qua nonnunquam ſic vorticoſus eſt, ut Sibillâ potius aliquâ, quàm interprete indigeat: Imo neſcio an ulla Sibylla ſit tam ænigmatiſtes, aut* Delius *tantus Vates, qui ſenſum ubiq; expiſcari poſſit. In tertio Libro unus eſt aut alter Locus, ubi Aquam ex Pumice citius quàm Sententiæ Lucem invenias. In Periodis plerùmq; tam profuſus vel infinitus magis eſt, ut bis ſui oblitus videatur, quàm ſui reperiat Finem. Tota Phraſis etiam ferè Structuram habet, ut maxima quidem parte conſtans ex Relativis, omnem ferè Tranſlationis Gratiam reſpuat. Ex quo quanta mihi naſcitur Difficultas, tibi haud difficile divinatu fuerit.* Cantuarienſis *aliquanto mollior, ſed idem tanto prolixior, quo ſi non plus mihi moleſtiæ, certè tantundem laboris affert. Accidit porro ad hos Griphos Librorum ac Doctorum, qui paſſim hic citantur, inopia. Et ſcis quàm non concinnum ſcit, Doctores aliter quàm verbis propriis loquentes introducere. Ea res me coget brevi repetere* Argentinam *veſtram per Menſem unam aut alteram, ut Subſidium* τῆς βιβλιοθήκης *alicujus emendicem. In primo Libro tuum Nomen cum* Luthero & Bucero *citat* Wintonienſis, *impingens tibi Falſarii aut Mendacis alapam. Sed* Cantuarienſis *contrà,* Petri *ſui Nominis nihil prætermittit ad Defenſionem.. Locum ipſum ad te verſum tranſmittam, ſimul cum reliqua parte quæ jam abſoluta eſt,* &c. *Foxii* MSS.

The Tenor of which Letter is to this Import.

'HEalth in Chriſt. Moſt Learned Sir, You would ſcarce believe, 'what great Pains that large Diſpute of my Lord of *Canter-*'*bury* coſt me; which by Means of you, and the Perſuaſion of 'my Friends, I undertook to tranſlate. I never ſaw any thing more 'unpleaſant, rough and intangled, than *Wincheſter's* Diſcourſe: 'Wherein ſometimes he is ſo full of Depths, that he needs ſome *Sibyl* *Wincheſter's* Stile harſh.

'rather

ANNO 1557.

'rather than an Interpreter. Yea, I doubt whether any *Sibyl* be ſuch 'a Riddle-Reſolver, or *Apollo* ſo great a Prophet, to be able every 'where to comprehend his Senſe. In the Third Book there be one 'or two Places, where you may ſooner draw Water from a Pumice, 'than find Light for the Sentence. In his Periods, for the moſt part, 'he is ſo profuſe, or rather infinite, that he ſeems twice to forget 'himſelf, rather than to find his End. The whole Phraſe hath in Ef-'fect that Structure, that conſiſting for the moſt part of Relatives, 'it refuſes almoſt all the Grace of Tranſlation. Whence how great 'Difficulty ariſes upon me, it will be eaſy for you to gueſs. The 'Archbiſhop of *Canterbury* is ſomewhat ſofter, but ſo much the lon-'ger; whereby, if it doth not create me more trouble, yet certainly 'as much Labour. To theſe dark Sentences happeneth moreover the 'Want of Books and Doctors, cited up and down herein. And you 'know, how it is not handſome to bring in Doctors ſpeaking other-'wiſe than in their own Words. This Thing will oblige me ſhortly 'to reſort to your *Strasburgh* for a Month or two, to beg the Aid of 'ſome Library. In the firſt Book *Wincheſter* cites your Name with '*Luther* and *Bucer*, laying to your Charge the Imputation of a For-'ger, or a Lyar. But the Archbiſhop of *Canterbury* on the other 'hand, omits nothing for the Defence of the Name of his Friend *Peter*. 'I ſhall ſend over to you the very Place tranſlated, together with the 'remaining Part now finiſhed, *&c.*

Fox conſulteth with *Grindal* about Printing a Tranſlation of *Cranmer's* Book againſt *Gardiner*. MSS. *penes me.*

But after all *Fox*'s Pains and Labour in this Tranſlation, his Book tranſlated never yet, I think, came forth: Which is Pity; for the general Uſefulneſs thereof, and for the ſpreading of the juſt Fame of that Excellent Archbiſhop and Holy Martyr; and being a Piece ſo correctly and accurately done. A good Part of the Original Writing is in my Hands. But the Reaſon it was not printed was partly the Want of a wealthy Printer in thoſe Times to undertake it. *Fox*, for this Purpoſe, had deſired his Friend *Grindal* to treat with one *Wendelin*, a Printer in *Strasburgh*, about it. But *Grindal* in his Anſwer told him, That, in Truth, to ſpeak what he thought, he dared not to diſcourſe *Wendelin* in that Affair: For he was a moroſe Man, and ſtrongly addicted to that Opinion in Matter of the Sacrament, which they aſcribed to *Luther*; ſo that there was no Hope that he would take it in Hand: But there was one *Auguſtin Friſius* another Printer there, but very poor; who, if the Charges were ſupported by others, was a Man that would ſtrenuouſly go about it. Yet, that in his own Judgment, *Froſcover* a Printer at *Zurick*, was the fitteſt Perſon to commit the Buſineſs to; who, as he was rich enough, ſo upon *Bullinger*'s Motion to him, and Encouragement, he would no doubt undertake it.

But while *Fox* was thus buſy in preparing to publiſh his Work, an Order was ſet forth in thoſe Parts, forbidding Printing of any Books: Which put him to ſome melancholy Stand; for he depended in a great Meaſure upon the Benefit of his Books for his Subſiſtence. Of this, when he had complained to his good Friend aforeſaid, as he was ſorry for that unſeaſonable Edict, ſo he made his own Conjecture of it; *viz.* That it might proceed from the Advice of the *German*

man Princes, That the Conteſt about the Sacrament might not be revived; as it might be, if more Books of this Argument ſhould be expoſed to the World. For, as *Grindal* added, the Report now went, That the Princes were wholly taken up about compoſing that Controverſy; and in the mean time were willing, that there ſhould be ſome Intermiſſion of writing *Pro & Con.* And ſo, finally, he exhorted the Tranſlator to ſtay a little, and expect what good Iſſue Time would produce as to this Matter, ſeeing there was a Neceſſity for him ſo to do: Promiſing him, that afterwards, if he could not obtain the Work to be perfected there, his Pains ſhould not be wanting, if he could do any thing by Prayer and Intereſt, that he might have a Supply to go and try elſewhere. But, in fine, *Froſcover*, according as *Grindal* had deviſed, undertook the Printing of the Book, and *Fox* delivered Part of his Copy to him. But the Buſineſs ſtill underwent Delay; and *Fox* himſelf ſeemed to be cooler in it, knowing how exulcerated thoſe Times were with Sacramental Controverſies. Yet the Laborious Man, by *Grindal*'s and his other Friends Perſuaſions, went on with his Tranſlation, till he had fully finiſhed all; which was done by *June*, in the Year 1557. Which when *Grindal* underſtood, he congratulated to him the Concluſion of this long Work, with theſe Words, *Gaudeo te tandem opus illud Domini* Cantuarienſis *ad Exitum perduxiſſe. Longum Opus fuit, & in quo neceſſe erat multis cum difficultatibus luctari; i. e.* That he was glad that he had at length brought the Archbiſhop of *Canterbury*'s Work to an End. And that it was a long Labour, and in which he muſt needs have met with many Difficulties. ANNO 1557.

Something of this laborious Work was ſet forth in Print; but that was only ſome ſmall Part at the Beginning, which was but as a *Specimen* to the whole: Which, when printed, he ſent to *Grindal.* Upon the Receit whereof, as a Taſt of the Work, he declared himſelf much pleaſed.

Aſſiſts *Fox* in his Hiſtory of the Perſecutions.

The other great Work our painful Countryman laboured in this Time of his Exile, and wherein he had the concurrent and conſtant Aſſiſtance of *Grindal*, was the Hiſtory of the Perſecutions of the Church of Chriſt, and eſpecially in the later Times of it. Many Accounts of the Acts and Diſputations, of the Sufferings and Ends of the godly Men under Queen *Mary*, came from time to time to *Grindal*'s Hands: Who had a Correſpondence with ſeveral in *England* for that End and Purpoſe. And as they came to his Hand, he conveyed them to *Fox.* Nor did he only do this; but withal frequently gave *Fox* his Thoughts concerning them, and his Inſtructions and Counſels about them; always ſhewing a moſt tender Regard to Truth; and ſuſpending upon common Reports and Relations brought over, till more ſatisfactory Evidence came from good Hands. And becauſe a compleat Account of all Particulars of thoſe that ſuffered in that ſharp Perſecution, could not ſo ſoon be procured, he adviſed *Fox*, for the preſent, to Print ſeparately the Acts of ſome particular Men, of whom any ſure and Authentic Relations came to Hand: And that a larger and compleater Hiſtory of theſe Martyrs ſhould be printed together afterwards, when he ſhould be ſupplied

ANNO 1557. with fuller Accounts of the whole Perſecutions. And, finally, that his Hiſtory might be both in *Latin* and *Engliſh*, for the more general Benefit.

Sends *Fox* *Bradford's* Martyrdom.

I find *Grindal*, ſoon after *Bradford's* Martyrdom, ſending *Fox* his Hiſtory, together with many of his Holy Letters. Which *Fox* thanked him for; and added, That he ſaw, what a good Performer of his Word he was: Wiſhing, That all the reſt of the Martyr's Hiſtories might be compoſed after the ſame Diligence. *Grindal* wrote him likewiſe, That he had a *Farrago*, *i. e.* a great Heap, of ſuch Papers. To whom *Fox*, That he doubted not, that he would, with the like Vigilancy and Faithfulneſs, peruſe and digeſt them. But to return to *Bradford*. He communicated to *Fox* (beſide what he had ſent him before) *Bradford's* Examinations, and ſome other of his Writings: Telling him, That when he had tranſlated them [for his *Latin* Martyrology] and had ſent them back to him, he would ſend more of *Bradford's* Writings to him. He added, That he wanted much of what that Holy Man had Writ; but what he had of his might be depended on; and perhaps he ſhould ſcarce find ſo many of his Compoſures any where elſe. For indeed *Grindal* had greater Opportunities of knowing *Bradford*, and getting his Papers, than others; they two having been Fellow-Chaplains together to the Biſhop of *London*, and the King; and Fellow Prebendaries of St. *Paul's*; and I might add alſo, Fellows of the ſame College.

An Information about *Cranmer's*;

Again, in the Year 1556. ſoon after the burning of Archbiſhop *Cranmer*, *Foz* requeſted *Grindal* to take ſome Pains to deſcribe the Life and Death of the ſaid moſt Reverend Father. To whom he gave this Anſwer, That a certain learned and pious Man in *England*, had already wrote a faithful and exact Account of his Death to *Peter Martyr*. *Grindal* added, That it was not then come to his Hands, but that he heard by thoſe that had ſeen and read it, that it was elegantly and faithfully written: And that it was not fully concluded, whether it ſhould, out of Hand, be printed by it ſelf. If it were, he told *Fox*, that then he might make his Uſe of it, being made publick: But if it was determined not to publiſh it, he promiſed him, that he would uſe his beſt Diligence to procure a Copy for *Fox's* Uſe, as ſoon as he ſhould need it. For, as he told him, he could not believe he had already finiſhed ſo great a Work, as he was upon, in the midſt of ſo great Employment.

And of his and *Ridley's* Diſputations.

Grindal had alſo a Copy of *Cranmer's* and *Ridley's* Diſputations at *Oxford*, writ by themſelves; where Objections of the Adverſaries, and their Anſwers, as far as they could recal them to their Memories, were ſet down: Which *Grindal*, as he told *Fox*, had compared with what the Notaries at theſe Diſputations had taken, and found Things agreeing well enough in the Main; unleſs that in the Copy all Things were more briefly related; Reproaches and vain Repetitions omitted. Theſe he promiſed *Fox*, that he would ſend him, after he had made ſome larger Progreſs in his Work, together with ſome other Things, which would be proper for him to caſt into the Courſe of his Hiſtory, if he thought good; Profeſſing, that he deſired by all the Means that he could, to further his Purpoſe, that that Reverend

rend Writer might bring to the Concluſion, he wiſhed, the Hiſtory of this *Engliſh* Perſecution. This *Grindal* wrote from *Strasburgh* to *Fox*, *November* 28. 1557. *ANNO* 1557.

There is a Letter ſtill extant, written from the ſaid *Ridley*, out of Priſon, to *Grindal* then at *Frankford*, concerning his ſaid Diſputation at *Oxford*, ſoon after it happened, and alſo concerning a Treatiſe of the Bleſſed Sacrament; both which he had compoſed. In which Letter he thus tells *Grindal* concerning them. 'My Diſputation, ex-'cept ye have that which I gathered my ſelf after the Diſputation 'done, I cannot think ye have it truly. If ye have that, then ye 'have therewithal all the whole Manner, after the which I was u-'ſed in the Diſputation. [Namely, with what indecent Clamours, and Outcries, and ſtopping him in his Arguments it was managed.] 'As for 'the Treatiſe in *Engliſh contra Tranſubſtantiationem, vix poſſum adduci, ut* 'credam operæ pretium fore ut in Latinum transferatur: Cæterùm quic-'quid ſit, nullo modò velim, ut quicquam quocúnq; modo meo Nomine ede-'retur, donec quid de nobis Dominus conſtituerit fieri, vobis prius certò 'conſtiterit. By which we may perceive, what a diligent Collector *Grindal* was of the Hiſtories and Writings of the Learned Confeſſors, and Sufferers in thoſe *Marian* Days, with Intention to publiſh them. Copies of the aforeſaid Diſputation and Treatiſe (which that Reverend Father and Martyr had writ) were ſoon diſperſed. And one of them Dr. *Ironſide*, late Maſter of *Wadham*-College, *Oxon* (having found it in his Father's Study) cauſed to be printed there, *Anno* 1688. very ſeaſonably in the Reign of the late King *James*. Biſhop *Ridley*'s own Preface to the Diſputation, beginning, *Hæc, Amice, Lector*, &c. (wherein that Father ſhews how tumultuouſly it was done) *Fox* hath tranſlated into *Engliſh*, and ſets it in his *Acts* and *Monuments*, p. 1330. I make no Queſtion, by the Advice of Biſhop *Grindal*.

Ridley's Letter to *Grindal*.

And Holy Biſhop *Ridley*, hearing of the Controverſies ſtirred there at *Frankford* about the Common-Prayer-Book uſed in the Church of *England* under K. *Edward*, writes thus to the ſame *Grindal* a little before his Martyrdom: 'Alas! that our Brother *Knox* [who was the chief Raiſer of Diſcontents againſt the Uſe of it in the Congregation of the *Engliſh* Exiles there ſettled] 'could not bear with our Book 'of Common-Prayer; Matters, againſt which, altho' I graunt a Man '(as he is) of Wit and Learning, may find to make apparaunt '(meaning plauſible) Reaſons; but I ſuppoſe he cannot be able 'ſoundly to diſprove, by God's Word, the Reaſon he maketh againſt 'the Letany, and the Fault *Per Sanguinem, & Sudorem*; [*i. e.* By thy 'Croſs and Bloody Sweat] he findeth in the ſame, I do mervail, how 'he can, or dare avouch them before the *Engliſh* Men, that be with 'you. As for *Private Baptiſm*, it is not preſcribed in the Book; but 'where ſolemn Baptiſm, for Lack of Time, and Danger of Death, 'cannot be had. What would he in that Caſe ſhould be done? Per-'adventure, he will ſay, It is better then to let them dye without 'Baptiſm. For this his *Better*, what Word hath he in the Scripture? 'And if he have none, why will he not rather follow that, that the 'Sentence of the Old Ancient Writers do more allow. From whom, 'to diſſent without Warrant of God's Word, I cannot think it any 'Godly

Ridley to *Grindal* about the *Frankford* Conteſt.

Blames *Knox*.

Dr. *Covel's* Brief Anſwer to *J. Burges's* Reaſons, *&c.* printed 1606, p. 69.

ANNO 1557.

Bucer *in Censura de primo Libro Sacrorum.*

'Godly Wiſdom. And as for *Purification of Women*, I ween the Word '*Purification* is changed; and it is called *Thankſgiving*. Surely Mr. '*Knox*, is in my Mind, a Man of much good Learning, and of an 'earneſt Zeal. The Lord graunt him to uſe them to his Glory. But return we to *Fox*.

Philpot's Examinations.

Philpot, Archdeacon of *Wincheſter*, and Martyr, his Examinations alſo were ſoon come over from *England*. Which, when *Fox* had ſpoke ſomewhat concerning, and conſulted with *Grindal*, Whether they ought not to have a Review, and ſome Corrections of them made, before they were expoſed to the Publick; *Grindal* freely thus expreſt himſelf in this Matter, 'That there were ſome Things in 'them that needed the File; that is, ſome prudent Hand to uſher 'them out into the World. For, that *Philpot* ſeemed to have ſome-'what enſnared himſelf in ſome Words, not ſo well approved; as, That 'Chriſt is *Really* in the Supper, *&c.* And, That if the *Engliſh* Book 'had not been divulged, ſome Things might be mitigated in it. And 'next, That he ſometimes cited the Ancients *Memoriter*, being void 'of the Help of Books; where one might eaſily ſlip; [as he did.] 'As when he ſaid, That *Athanaſius* was Chief of the Council of *Nice*; 'when as he at that Time was only the Deacon of the Biſhop of *A-'lexandria*, as he [*Fox*] had remembred rightly. But *Athanaſius*, he 'ſaid, laboured in Diſputes more than the reſt; and in that Senſe, in-'deed, he might be ſaid to be the Chief. But there the Controver-'ſy was of Honour and Primacy. [And therefore *Philpot* could not be brought off by that Means.] *Grindal* alſo ſuppoſed, that *Fox* himſelf might in like Manner eſpy ſome other Overſights; wherefore he bad him uſe his Judgment. *Grindal* ſubjoyned, that he had heard, that *Peter Martyr* and *Bullinger* had wiſhed, that in the Writings of Biſhop *Hooper*, he had had time and Leiſure to recognize what he wrote. For being wrote ſuddenly, and under Confinement, he had not warily enough writ concerning the Cauſe, that had been toſſed about by his Diſputations with ſo many, as ſuch an envenomed Age required.

Grindal's Judgment of them.

Biſhop *Hooper*'s Writings in Priſon.

His Advice to *Fox* about publiſhing the Martyrs Examinations.

But after all, *Grindal* modeſtly added, That he arrogated not to himſelf the Part of a Critic, but only according to his Cuſtom candidly communicated his own Senſe: And that he doubted not but that *Fox*, if he thought good to publiſh theſe Examinations, would, where there was need, add ſome Cenſorial Notes. He alſo let him know, That ſome Hiſtory of *Philpot* was come over to them, and more they expected. Which he thought might be very conveniently placed among the Acts of the Reſt of the Martyrs. And that perhaps if he ſet forth *Philpot*'s Examinations ſeparately by themſelves, the ſame might again be inſerted in his great Work among the *Acts*.

Sends him Money.

With this Letter *Grindal* alſo ſent *Fox* two Dollars, wiſhing they were two Hundred; but by what Means they came to his Lot, he conceled till another Time. There were Monies ſecretly conveyed over from *England*, by Perſons well-diſpoſed, to private Hands, to be diſtributed among theſe Exiles; eſpecially Preachers and Students, who were not able to ſubſiſt of themſelves. And *Grindal*, I ſuppoſe, had ſome of this charitable Money conſigned to him, to beſtow according

cording to his Diſcretion. And a Share of it was this which he now ſent to *Fox*: Who was very poor, and had, beſides himſelf, a Family to maintain. *ANNO 1557.*

In ſhort, by all theſe Particulars, which I have extracted out of *Grindal*'s and *Fox*'s own Letters, we ſee how earneſt an Aſſiſtant the Former was to the Latter, in compiling his Martyrology; both by his continual Counſil, and by ſupplying him with Materials for it; Much whereof he ſent him drawn up, and methodized by his own Pen in *Engliſh*: And *Fox*'s Work was only to tranſlate into *Latin*. And by his Advice alſo, *Fox* publiſhed there at *Baſil*, divers Examinations and Hiſtories of the *Engliſh* Biſhops and Divines at ſundry Times in ſingle Pieces, ſoon after their reſpective Martyrdoms. And it was his Advice to the ſame *Fox*, to digeſt them altogether in a more large Volume. But thought not convenient, that he ſhould make too much haſt to put it forth, till he could make the Relations of the Perſecution more full and compleat, and might obtain more Certainty of Truth to depend upon. Therefore in the Year 1557, he gave his Advice, that *Fox* ſhould rather, for the preſent, get ready his Eccleſiaſtical Hiſtory as far as to the End of the Reign of King *Henry* VIII. and put that firſt into the Preſs. And then after a while more full and certain Accounts might be procured.

He compiled, as well as aſſiſted in theſe Hiſtories of the Martyrs.

ANNO 1558.

In the next Year, *Viz.* 1558, Queen *Mary* being now dead, *Grindal* and ſome other of the chief Exiles being called away into their own Native Country, he could not further aſſiſt *Fox* in his Labours. But upon his Departure, in the Month of *December*, he jointly with *Sampſon* adviſed him again as before; that is, for the preſent to make ſome ſtop, till they might come to have more certain and larger Intelligences out of *England*, of the late Perſecution: Which now they ſhould have fairer Opportunities of knowing, Which the ſaid Reverend Man ſignified to him in this ſhort Letter from *Argentine*.

Adviſes *Fox* to make a ſtop.

His Letter to him. Foxii MSS.

SAl. in Chriſto. Mutationes Temporum meam etiam Inſtitutum mutârunt, Doctiſſime & Chariſſime Fox; *ego jam cogor urgentibus Amicis in* Angliam *iter inſtituere, qui alioqui* Baſileam *ad vos tranſvolaſſem. Jam quod ad Hiſtoriam Martyrum attinet,* Sampſonus *& ego exiſtimamus optimum fore, ut ad aliquod Tempus premeretur; donec ex* Anglia *& certiora & plura comparemus. Dubium enim non eſt, quin multa tum in Lucem prodibunt, quæ antea in tenebris delitescebant. Si tibi etiam idem videatur, benè eſt. Nos quæcunque poſſumus ibi corrademus, & ad te tranſmittenda curabimus. Levis erit jactura temporis, ſi rerum Copiâ & Certitudine compenſetur. Vale in Chriſto, quàm optime.*

Argentinæ, *raptim* 19. *Decemb.* 1558. Edmundus Grindallus *tuus.*

I have only one Thing more to ſay of *Grindal* with reſpect to *Fox*'s Work: That he alſo ſupplied him with Collections of Matters, that happened before theſe Times, whereof one was ſo remarkable, that by ſetting *Grindal*'s Name under it, he might acknowledge whence he had the Relation. The Paſſage is concerning the Death of the pious

A particular Paſſage communicated by him to *Fox*.

ANNO 1558. Mr. *Stafford*, Reader of Divinity in *Cambridge* about 1528, when Religion firſt began to ſhew it ſelf there. The Story was this. There was one there of great Fame for his Skill in the Black Art, and therefore was commonly called Sir *Henry Conjurer*. This Man at laſt fell ſick of the Plague. Out of Compaſſion to whoſe Soul at this time, that good Man ventured his own Life by reſorting to him; and there ſo effectually argued with him of his former wicked Life and Practices, that he brought him to Repentance, and cauſed all his Conjuring Books to be burnt before his Face. Thus he endeavoured to ſave that Man's Soul, tho' he loſt his own Life by it. For he got the Infection, went home and died. To this Story are ſubjoined theſe Words, *Ex Teſtimonio D.* Ridlei & Edmundi *Epiſc.* Lond. The meaning whereof I ſuppoſe was, that *Ridley* might have told this to his Chaplain *Grindal*, and he to *Fox*.

CHAP. III.

Grindal *comes home. Employed in the Reformation of Religion; And in a public Diſputation. Preaches at the Court, and St.* Paul's. *One of the Queen's Viſitors. Viſitation of* London. *He and and other eminent Exiles preach at St.* Paul's. *Nominated for the See of* London. *His Scruples. Conſults with* Peter Martyr *about various Uſages in this Church. His Anſwers.* Grindal *Elect his Letter to the Queen about Exchanges. His Concern about the Crucifix in the Queen's Chapel.*

Haſtned home upon Q. *Mary's* Death.

IT pleaſed God to bring him home ſooner than he thought, to exerciſe his Talent in his own Countrey. For upon the Acceſs of Queen *Elizabeth* to the Crown, there was need of *Grindal* to aſſiſt in the Work of the Reſtitution, and Government of the Church of *England*, lately much defaced by Popery. And therefore he was haſtened home: And was ready to depart for *England* in *December* 1558; that is, the very next Month after Queen *Mary's* Death. Being come home, he was ſoon employed in ſeveral weighty Eccleſiaſtical Affairs.

The Uſe now made of him.

And firſt, when a Form of Prayer and public Worſhip was thought fit to be drawn up and prepared, which might be ready to be preſented againſt the Queen's firſt Parliament ſat, to be laid before the Houſe; and other Matters to be deliberated for the Reformation of the Church; there were ſome few learned and wiſe Men ſet apart privately for this weighty Work: Whereof Mr. *Grindal* was one, who it is likely, having been Chaplain and very intimate with Biſhop *Ridley*, was well acquainted with the Reaſons and Methods uſed under King *Edward*, in the compoſing the Common-Prayers, wherein that Biſhop, with Archbiſhop *Cranmer*, had the chief Hand. And in Sir

Thomas

Thomas Smith's Lodgings in *Chanon-Row* in *Weſtminſter*, did he and the Reſt meet accordingly from Time to Time, that firſt Winter. ANNO 1558.

I find him at this Work, upon Dr. *Edwyn Sandys*, (one of this Number,) his preſenting this Aſſembly with a Paper by him drawn up, of certain Things which he judged needful to be redreſſed: One whereof was, That Private Baptiſm, wherein Women ſometimes took upon them to Baptize, might be taken out of the Book. For which he thought the Queen was to be ſolicited. At which *Grindal* wrote his Judgment in the Margin in theſe Words; *Poteſt fieri in Synodo*; *i. e.* It may be done in the Synod. Which Synod was e're long to be called together. Inſtances of his Judgment in Matters to be reformed.

There was another Paper drawn up for Eccleſiaſtical Diſcipline, laid before theſe Divines now, or ſome Time after, it is uncertain: Which paſſed alſo *Grindal*'s Eye and Cenſure; and had his Emendations and Additions by his own Hand, which I have ſeen among Mr. *Petyts* Manuſcripts. In one Article of this Paper it was thought fit it ſhould be enjoyned to Miniſters to wear a grave Apparel, diſtinct from the Laity. In the Margin here he noted his Approbation of this Difference of Apparel; yet judged, That *it might not be altogether the ſame uſed in the Popiſh Time*: And that wiſely and warily, for the avoiding of Offence at that nice Time. Shewing his Judgment herein quite contrary to the Innovators, who would have no Difference at all in Apparel between the Clergy and Laity. For ſo was one of their Queries made ſometime after in their Appeal to *Bullinger*, the Learned Foreigner; *Viz.* Whether Laws for Garments ought to be preſcribed to Churchmen, to diſtinguiſh them from Laymen? Another Article was, in favour of ſmall Vicariges and Livings, for the Obliging the Impropriators to augment them. And that Ordinaries, with the Aſſiſtance of One or Two Juſtices, might have Authority to tax the Pariſhioners of great Towns, for the bettering of the Stipends of them that miniſtred there. But this Article our Divine thought a tender Point, to lay this Burden upon the People; and therefore gave his Judgment in the Margin, *Conſideretur melius*, *i. e.* That it was better to be conſidered of. And after upon Conſideration of it, it was thought fit to be omitted. For it is in the Paper croſſed out. To another Article in this Paper, *Viz.* About Orders for Pluraliſts and Non-Reſidents, he ſubjoyned this ſeaſonable Clauſe, *And for ſuch as had Livings, and had obtained Licenſes to live beyond Seas only upon miſliking of Religion*, as many Prieſts at this Time did. Theſe Inſtances are produced not only to ſhew, That he was employed in the firſt Reforming of Religion, but of his prudent and grave Advice and Conduct therein. *Petyts* MSS. Ann. of the *Reformat.* p. 425.

Again, when in *March* following a ſolemn Conference was held publickly at *Weſtminſter*, whereat was preſent the Lord Keeper, and many *Grindal* appointed to oppoſe the Popiſh Bps.

ANNO 1558. many other of the Nobility and Gentry; and *White* Biſhop of *Winchester*, *Watſon* of *Lincoln*, and Abbot *Feckenham*, with ſome few more Popiſh Biſhops, undertook to make good ſome Papiſtical Principles; *Grindal* was one of the Eight Proteſtant Divines ſelected to enter the Liſts againſt them. Which Diſputation is more largely ſpoken of in the *Annals* of the Reformation.

Ch. 5. p. 88.

Preaches before the Queen.

He was alſo upon Occaſion called forth to preach. And in the Queen's firſt *Lent*, on the 23d of *February*, he preached before her Majeſty. In which *Lent* there preached alſo divers other learned Proteſtant Divines, and the firſt of Note in King *Edward*'s Time; *viz.* Dr. *Cox*. Dr. *Parker*, Dr. *Bill*, Dr. *Sandys*, Mr. *Whitehede*: All whom, excepting the Second, and Third, had but lately come from Exile.

ANNO 1559.

Preaches at *Paul*'s, at the 1ſt reading of the Common-Prayer there.

The *Engliſh* Service-Book, that had been enacted in the late Parliament to be uſed throughout the Churches of *England*, began *Sunday May* 12. 1559, in the Queen's Chapel. The *Wedneſday* after, *May* 15. it began to be read at S. *Paul*'s Church. And for the more ſolemn introducing it, there was a Sermon, which *Grindal* was made choice of to make, together with a very auguſt Aſſembly of the Court preſent; *viz.* the Queen's Privy-Council, the Duke of *Norfolk*, the Lord Keeper of the Great Seal, the Lord Treaſurer, the Lord Marquis of *Northampton*, the Lord Admiral, the Earls of *Arundel*, *Suſſex*, *Weſtmorland*, and *Rutland*, the Lord *Ruſſel*, and many more Lords and Knights; The Lord Mayor alſo and Court of Aldermen. And Sermon being done, they all departed to the Lord Mayor's to Dinner.

In the Summer of this Year 1559, the Queen's Viſitation was on foot all over *England*, to require the Oath of Supremacy, to inſpect Cathedrals and the Manners of the Clergy, and the like.

Employed in the Queen's Viſitation in the *North*.

Then was our Divine employed, being one of the Queen's Commiſſioners for that Royal Viſitation, in the *North*. When among other things then done, he deprived him that was the unworthy Governor of *Sherborn*-Hoſpital for Papiſtry: And who had made ſuch unreaſonable Leaſes and Grants, That that Houſe, that maintained a great Number of Poor, was like to go into utter Decay. A Practice commonly uſed by the Popiſh Clergy in theſe Times. We ſhall hear hereafter (*Viz.* under the Year 1574) the Endeavours *Grindal*, being then Archbiſhop of *York*, uſed to make void thoſe Leaſes.

Viſitation of *London*.

And as diſtinct Viſitors were appointed by the Queen's ſpecial Commiſſion for each Part, ſo *London* and the Parts adjacent, had their peculiar Commiſſioners. Of theſe I can only aſſign Dr. *Rob. Horn*, an Exile, not long after this, Biſhop of *Winton*. This being afterwards the chief City of Mr. *Grindal*'s See, I ſhall hint a few things of the Viſitation of it. And the firſt and chief Care ſeemed to be taken for the Reforming of the City of *London*, that commonly gave the Example to all the Reſt of the Realm.

To trace, therefore, a little this Viſitation. Thoſe few Friars and Nuns, who were a-new inſtituted, and ſet up of late under Q. *Mary*, were diſcharged. For *July* 4. the Prieſts and Nuns of *Sion* and *Charter-Houſe* departed; and on the 12th the Black Friars in *Smithfield*, and the

the Abbot of *Weſtminſter*, and the Monks there, were deprived. On the 18. of *July*, the Viſitors ſat at the Biſhop of *London*'s Palace. In this Viſitation they took Care to have all the Utenſils, and Inſtruments of Superſtition and Idolatry demoliſhed and deſtroyed out of the Churches, where God's pure Service was to be ſet up; ſuch as the Roods, that is, the Images of Chriſt upon the Croſs, with *Mary* and *John* ſtanding by; alſo Images of other Saints, Tutelaries of the Churches, to whom they were dedicated; Popiſh Books, Altars and the like; as knowing, that while theſe Things remained, the Practices of Idolatry muſt almoſt neceſſarily be continued among the ignorant People, and the Reformation of Religion be greatly obſtructed. *ANNO* 1559.

And firſt, the Cathedral Church of St. *Paul's* was to be purged. The Viſitors ſat there *Auguſt* 11. Then *Harpsfield*, Biſhop *Boner's* Chaplain, and divers others belonging to that Church, were ſummoned. On the 21. the Viſitors ſat at S. *Brides*, where the two Church-wardens, and two others were ſworn to bring in a true Inventory of that Church. And ſo, I ſuppoſe, were the reſpective Church-wardens of divers other Pariſh-Churches, within that Precinct. The 22. they ſat at S. *Laurence* in the Jury. The 23. at S. *Michael's* in *Cornhill*; Inquiſition being chiefly made in each for Church Goods. And ſo likely at other Churches. S. *Paul's* purged, and other Churches.

The 24. being S. *Bartholomew's* Day, was the firſt Day the Burning of Popiſh Reliques began. And it was ſo ordered, as to be ſeen of the Lord Mayor, the Aldermen, Foreign Embaſſadors; beſides a Multitude of other Perſons attending them. For, according to an old Cuſtom, this being the firſt Day of *Bartholomew*-Fair, the Mayor, Aldermen, Ambaſſadors, and many others in Company with them, afforded their Preſence at a Wreſtling in *Clerkenwel*; and as they came Home through *Cheapſide*, againſt *Ironmonger*-Lane, and againſt S. *Thomas* of *Acre*, [i. e. *Mercer's* Chapel] were made two great Fires in the Street; wherein were thrown a great Number of Roods, with the Images of *John* and *Mary*, and the Reſemblances of divers other Saints, that had been taken down from the Churches; the People looking on with great Wonder. Popiſh Images burnt.

The next Day, *viz. Auguſt* 25. was burnt at S. *Botolph's* without *Biſhopsgate*, the Rood, with *Mary* and *John*, and the Patron of the Church, and other Church Goods. And while theſe were burning, a Perſon ſtood within the Church Wall, and made a Sermon upon the Occaſion; and at length, in the midſt of his Diſcourſe, threw into the Fire certain Books. At this Time was taken down a Croſs of Wood, that ſtood in the Church-Yard, and was burnt with the reſt. Which Croſs had lately been ſet up by one *Warner* a Tawer of Skins; whether as an enjoyned Penance, or a voluntary good Work, I know not. Rood burnt at S. *Botolph's Biſhopsgate*, and other Things.

September 16. the Rood, with *Mary* and *John*, belonging to S. *Magnus*-Church was burnt at the Corner of *Fiſhſtreet*; together with other Superſtitious Things pertaining to that Church; which no Queſtion wanted not for Things of that Sort, *Maurice Griffith*, a violent Papiſt, and Biſhop of *Rocheſter*, being lately incumbent, and about ſe- And at S. *Magnus*.

ANNO 1559.

ven or eight Months before buried there. So that from *Bartholomew-tide*, and ſo forward, within a Month's Time, or leſs, were deſtroyed all the Roods, Church-Images, Church-Goods, with Copes, Croſſes, Cenſers, Altar-Cloths, Rood-Cloths, Books, Banner-Staves, Wainſcot; with much other ſuch like Gear, in and about *London*. Theſe were ſome of the Matters that paſt in the Viſitation of this City; whereof, not long after, our Divine was called to be Biſhop.

Grindal Made Maſter of *Pembroke*-Hall.

This Royal Viſitation reached alſo the Univerſities of the Land; the Viſitors for that of *Cambridge*, being Sir *William Cecyl*, Sir *Anthony Cook*, and ſome others. Here Dr. *Young* was put out from the Maſterſhip of *Pembroke*-Hall, for Refuſal of the Oath of Supremacy, and our Divine was placed in his Room by the ſaid Viſitors. Of which College he ſometime had been Fellow.

Matters of Religion now paſſing in *London*.

In this Vacancy, until our Divine became Biſhop of *London*, give me Leave to commemorate ſome of the Preachers, that came up now at *Paul's* Croſs, and ſome Matters that occurred, and were done in *London*, referring chiefly to Religion.

September 3. one *Makebray*, a *Scotchman*, and lately an Exile, preached at *Paul's* Croſs.

Obſequies of the *French* King ſolemnized.

September 8. were celebrated the Obſequies of *Henry* the *French* King, in S. *Paul's* Choir. Which was all hung with Black and Arms; and his Hearſe garniſhed with thirty Dozen of Penſils, and fifteen Dozen of Eſcutcheons of Arms. The Hearſe was garniſhed with great Eſcutcheons, boſſed with great Crowns; and all under Feet with Black, and a great Pall of Cloth of Gold, and Coat-Armour, Target, Sword and Creſt. The Lord Treaſurer was chief Mourner, next the Lord Chamberlain, the Lords *Burgany*, *Hunſdon*, *Cobham*, *Decres* of the South, *Paulet*, Sir *Richard Sackvile*, Sir *Edward Warner*; and many more Mourners, all in Blacks. There were fourteen Heralds of Arms attending in their Coat-Armour, following after the Lords. Then *Dirge* was ſung: And then they repaired to the Biſhop's Palace to Dinner. Thence in the Afternoon they came to Church again, the Heralds before them. And the Service was then performed; the Archbiſhop of *Canterbury* Elect was Miniſter, *Scory* Elect of *Hereford* preached, the third Biſhop was *Barlow*, Elect of *Chicheſter*. Which Three had black Gowns, and great Hoods, lined with Silk, and Prieſts Caps. After all was done they, repaired to the Place to Supper; there being ſent Officers of the Queen's Houſe, of every Office ſome, for the more Convenience, and Splendor.

September 10. *Turner*, another Exile, a Man formerly of much Eſteem with Archbiſhop *Cranmer*, preached the *Paul's* Croſs Sermon; where, beſides the Mayor and Aldermen, was a great Audience of the Court, City and Country.

September 17. *Veron*, a *Frenchman* by Birth, that had been alſo of Reputation for his Profeſſion of the Goſpel under King *Edward*, and ſuffered Impriſonment upon Queen *Mary's* Acceſs to the Crown, preached at S. *Paul's*. He had Words in his Sermon to this Import, asking, *Where were the Biſhops and the old Preachers now? Now they hid their Heads.*

The

The — Day of *September*, the new Morning-Prayers began now firſt at S. *Antholin*'s in *Budgrow*, ringing at five in the Morning; and then a Pſalm was ſung, as was uſed among the Proteſtants of *Geneva*, all Men, Women, and Young Folks ſinging together. Which Cuſtom was about this Time brought alſo into S. *Paul*'s. *ANNO* 1559.

The 24. *Huntington*, the Preacher, came up at *Paul*'s Croſs.

The 30. began the Morning-Prayer at *Paul*'s, at the Hour the Apoſtle-Maſs had beforetime been uſed.

October 8. *Veron*, being accounted a great Preacher, was put up to preach before the Queen. He took the Confidence to tell the Queen in his Sermon, That the new Biſhops ought to have their Lands and Revenues, as the old Biſhops had; otherwiſe they ſhould not be able to maintain, and keep good Houſes, as was cuſtomary for the Prelates, and as was expected from them. For all the Talk now was of curtailing the Biſhopricks, and leaving the Biſhops to be made to ſubſiſt upon ſome Parts of the ancient Revenues thereof. Account of *Veron*'s Sermon before the Queen.

October 19. *Robert Crowley*, an Exile, formerly of *Magdalen*-College, *Oxon* (afterwards a Printer, now again reſuming the Profeſſion of Divinity) preached at *Paul*'s Croſs.

October 23. The Queen's Viſitors ſat again at *Paul*'s. Then *Harpsfield*, the Archdeacon of *London*, was depoſed, and divers other Prebendaries and Vicars of that Church.

November 4. A Prieſt was married at S. *Botolph*'s without *Algate* unto the Widow of a Prieſt deceaſed, late Miniſter of *Ware* in *Hertfordſhire*, when one *Weſt*, a new Doctor (for ſo they that were Goſpellers were now called) preached; and in his Sermon took Occaſion to declaim much againſt the Rood-lofts, (now the Roods were gone) where it ſeems ſtill the People ſhewed their Devotions. He alſo aggravated the low and poor Eſtate of thoſe that in the late Reign fled Abroad for the Word of God, urging much that Livings ought to be provided them. Account of a Sermon at *Algate*.

November 12. The Reverend *Miles Coverdale*, an Exile, late Biſhop of *Exon*, and the Tranſlator of the Bible into *Engliſh* in King *Henry* VIII. his Reign, took his Turn at *Paul*'s Croſs. *Miles Coverdale* preaches at *Paul*'s.

The 19. Mr. *Bentham*, another Confeſſor and Exile, and that was not long after made Biſhop of *Coventry* and *Litchfield*, preached in the ſame Auditory. On which Day *Tonſtal*, the Learned and Reverend old Biſhop of *Durham*, (who had made a great Figure in King *Henry*'s Reign, noted for his Services to that King, when he caſt off the Pope's Supremacy) was buried decently at *Lambeth*; where he was in eaſy Cuſtody with the Archbiſhop Elect. *Bentham* preaches there.

November 26. Mr. *Jewel*, Biſhop Elect of *Sarum*, preached the *Paul*'s Croſs Sermon. Where was as great an Audience, as had been ever almoſt ſeen there; the Lord Mayor, the Aldermen, and many of the Court made up ſome of his Audience. This was that moſt memorable Sermon, as near as I can conjecture, wherein he firſt gave his Challenge to any, whoſoever; That if they could maintain, and make good the Popiſh Practices and Doctrines of Private Maſs, Prayer in an unknown Tongue, *&c.* either by Scripture, or Example of the Primitive Church, or the old Doctors or Councils, he openly avowed, That he would yield and ſubſcribe to him, and he ſhould depart *Jewel* makes his Challenge at *Paul*'s.

ANNO 1559. depart with Victory; and that none of all them that ſtood out againſt the Proteſtants, were, or ever ſhould be able to prove againſt them any of thoſe Points. Which Words of his occaſioned great Surprize at preſent, and much Talk afterwards, as tho' he ſpake more than he was able to juſtify, or make good: Inſomuch, that in his next Sermon, that he preached at the ſame Place, which was the *March* after, he thought fit to take Notice of it, and of the Diſcourſes againſt him his former Sermon had occaſioned; Saying, 'It ought the leſs to 'trouble him, that theſe Reports were only in Corners; and that if his 'Sayings had been ſo weak, as was given out, they might eaſily have 'been reproved; which had not yet been done. But he marveled the 'Parties never came yet to Light to take the Advantage.' And then he repeated his Challenge again, with the Addition of more of the Popiſh Errors. Whereat the Papiſts were ſo nettled, that Dr. *Cole*, lately Dean of *Paul's*, was put on to take *Jewel* up; but he thought fit to conclude the Quarrel with a few Letters paſt between them. But begging Pardon for this Digreſſion, we now turn our Eyes again to the Subject of our Hiſtory.

Made Biſhop of *London.*

When *Boner*, Biſhop of *London*, who by his late Bloodineſs procured an eternal Stain of Cruelty upon his Name, was laid aſide from his Biſhopric, by declaring his Depoſition under King *Edward* to have been valid; the Queen thought none ſo fit to ſucceed him as *Grindal*. It being a ſuitable Dioceſe for him, where his Behaviour and Doctrine had been ſo very well known, and where, no Queſtion, he was the dearer to the Citizens, having been formerly ſo dear to their late holy Biſhop Dr. *Ridley*.

Remains under ſome Scruples.

He was one of the Five firſt Elects; *Parker* Elect of *Canterbury*, *Cox* of *Ely*, *Barlow* of *Chicheſter*, and *Scory* of *Hereford*, being the other Four. But our Biſhop Elect of *London*, remained under ſome Scruples of Conſcience about ſome Things; eſpecially the Habits and certain Ceremonies required to be uſed of ſuch as were Biſhops. For the Reformed in theſe Times generally went upon this Ground, That, in Order to the compleat freeing the Church of Chriſt from the Errors and Corruptions of *Rome*, every Uſage and Cuſtom, practiſed by that Apoſtate and Idolatrous Church, ſhould be aboliſhed, and that all their Ceremonies and Circumſtances of Religious Worſhip ſhould be clearly abrogated; and that the Service of God ſhould be moſt ſimple, ſtript of all that Shew, Pomp and Appearance, that had been cuſtomarily uſed before: Eſteeming all that to be no better than Superſtitious and Antichriſtian. This commonly-received Opinion, which the late *Engliſh* Exiles eſpecially had imbibed, was the Cauſe that *Grindal* was now in doubt, Whether he might with a ſafe Conſcience accept of a Biſhopric, when he ſaw he muſt ſubmit to divers of theſe Things, if he did; Namely, ſuch Things as were practiſed in the Church of *England*, in the late Reign of King *Edward*. For ſo it was now determined, that Religion ſhould be reformed according to the Way and Manner, wherein it then appeared and was practiſed.

Conſults with *Peter Martyr* about them.

In this Scruple therefore, he thought fit to conſult with *Pet. Martyr*, one of the learnedeſt Proteſtant Profeſſors of Divinity in *Europe*, in

in his Time, and of excellent Moderation; and at this time Public Profeſſor at *Zurick* in *Helvetia*. And being *Grindal*'s Friend and Acquaintance, (for they had been at *Strasburgh* together) in the Month of *Auguſt* he ſent a Letter to him: Which paſſing from *Strasburgh* and ſo to *Zurick*, came not to *Martyr*'s Hands before *October*. Therein *Grindal* communicated to him his Doubts, deſiring his ſpeedy Reſolutions of them, that he might, according to that Light he ſhould give him, accept the Epiſcopal Office, or refuſe it: One of theſe was concerning *Impropriations*; which were to be annexed to Biſhopricks. For the Queen now (chiefly to gratify ſome of her Courtiers) made Exchanges with her Biſhops, by the Authority of a late Act of Parliament: Taking to her ſelf their ancient good Manors and Lordſhips, and making over to them in Exchange, Tithes and Impropriations. A Matter thoſe firſt Biſhops took very heavily; and ſcrupled very much, whether they could, or ſhould comply in a thing ſo much to the Injury of the Revenue of their reſpective Sees, which muſt ſuffer conſiderably by theſe Exchanges; and whereby all Hope ſhould be cut off of reſtoring the Titles, ſo long unjuſtly detained from the reſpective Churches, for the Maintenance of the Incumbents. Another Point at which he ſtuck was, wearing certain peculiar Garments, whether *extra ſacra* or *in ſacris*: He deſired *Martyr*'s Judgment briefly of theſe Things.

ANNO 1559.

Impropriations.

Garments.

That Reverend Man, in the beginning of *November*, gave his Anſwer. And firſt, As for *Impropriations*, he thought *Grindal* needed not to be ſo ſolicitous. For that it was a thing lay not in his Power, Whence or How it pleaſed the Queen to provide Wages and Food for her Biſhops and the Pariſh Miniſters. And then, as for going in a Cap whether round or ſquare, and in a Gown, in ordinary Converſation, when they were not employed about Holy Things, his Judgment was, That they ſhould not wrangle more than need was, about them; ſince Superſtition ſeemed not properly to be concerned herein. But in the next Place, as for the Habits to be uſed in the Miniſtry of Holy Things, ſince they carried an Appearance of the Maſs, and were merely Remainders of Popery, it was, he ſaid, the learned *Bullinger*, the chief Miniſter of *Zurick*, his Opinion, That they were to be refrained from by *Grindal*, leſt by his Example a Thing that was ſcandalous ſhould be confirmed. But *Martyr* ſaid, That tho' he was always againſt the Uſe of ſuch Ornaments, yet he ſaw the preſent Danger, leſt they ſhould be put from the Office of Preaching; and that perhaps ſome Hope might be, that as Altars and Images were already taken away, ſo alſo thoſe Appearances of the Maſs might in time be taken away too; if he and others, who had taken upon them Epiſcopacy, earneſtly laboured therein. But notwithſtanding if it came not to ſo good Effect; yet, ſhould he decline the Office, another might ſucceed in his Place, who would not care to have thoſe Relicks rejected, but perhaps would rather defend, cheriſh and maintain them. He was therefore, he ſaid, more backward to adviſe him rather to refuſe the Biſhoprick, than to ſubmit to the Uſe of thoſe Veſtures. But becauſe he ſaw Scandals of that Kind were altogether by all means to be avoided, therefore he more eaſily had yielded to *Bullinger*'s Opinion aforeſaid. But if

Martyr's Anſwer, and Advice. Epiſt. *P. Martyr.*

ANNO 1559. Altars and Images had beeen continued and preſerved, then he did freely, as he had wrote in other Letters, judge, that *Grindal* ought by no means to miniſter.

Conſcience to be conſulted. In general, He adviſed him to do nothing againſt his Conſcience. He acknowledged the Queſtions which he ſent him had Difficulty in them. And therefore excuſed himſelf that he had no ſooner imparted his Counſil, ſince it could not ſo eaſily be given. He added, That when he was at *Oxford*, tho' he were a Canon, yet he would never wear the Surplice in the Choir. He knew his Example was no juſt Confirmation of *Grindal*. But that which moved him then, and ſtill did the ſame, might perhaps have ſome Force with *Grindal*, namely; That that was not to be done, which might confirm the Practice of what his Conſcience did not approve.

Grindal writes again to *Martyr* for his Advice. The ſame Year our Biſhop Elect wrote two Letters more to the ſame Reverend Man, both in *October* and *December*, for his Advice and Counſil. For he cared not to truſt to his own Wit and Learning, in the Performance of his Duty, in Matters not ſo clear to him. The Things he now wrote to *P. Martyr* about, were partly the ſame about which he had conſulted with him before, and partly ſome other. One of *Grindal*'s Queries was, That ſeeing he was not left at his Liberty for the *Garments*, whether he ſhould accept of the Epiſcopal Function offered him, becauſe of the Impoſition of the Matters aforeſaid?

Martyr's Anſwer. *P. Martyr*'s Anſwer came late: For *Grindal* had accepted the Biſhoprick, and was made Biſhop before it came to his Hand. But *Martyr*'s Advice was conſonant to what *Grindal* had done; that is, that he ſhould not decline it. And that becauſe of the great Need of Miniſters. Wherefore if they, who were as it were the Pillars, ſhould decline the Offices of the Church, the Churches ſhould be deſtitute of Paſtors; and they ſhould give place to Wolves and Antichriſts. And being without the Function, it would not be in their Power to amend ſuch Things as gave Offence, yea ſcarcely to keep that which was granted. But if they, ſuch Men as himſelf, ſat at Helm, there would be much Hope, that if not all, yet that many Things, might be redreſſed.

His Judgment in caſe of great Tithes. In the next Place, as to the States taking away many of the Lands and Lordſhips from the Sees; *Martyr* would not have this Evil to diſcourage him from accepting the Biſhoprick; Since that they themſelves did not alienate them, but others: And that it was done, they not being conſulted with. But when upon this taking away the Demeſnes from the Biſhops, and in lieu thereof giving them great Tithes, (which indeed belonged to Pariſh Miniſters) *Grindal* made a Conſcience what the ſaid Miniſters ſhould do for a Subſiſtence, ſince the Tithes their Dues were gone; *Martyr* ſoon anſwered this, *viz* that they muſt be maintained by the Biſhops: And that they muſt truſt God, who would open ſome Way and Means to provide for them. Seeing he fed the Birds of the Air, and cloathed the Lillies of the Field, and forſook none rightly walking in their Vocation.

Of

Of the ſquare Cap, and the external Epiſcopal Habits, he thought there was no need much to diſpute, when the wearing thereof was without Superſtition, and eſpecially when it might have a Civil Reaſon in this Kingdom. *ANNO* 1559.

Of the Habits.

Of the Garments which they termed Holy, he confeſſed they ſomewhat more ſtuck with him. So that he wondered they ſhould be ſo ſtiffly retained: And he wiſhed all Things, in the Service of God, might be done in the moſt ſimple Manner. Yet he ſubjoined, that in caſe Peace might be obtained between the *Saxon* and *Helvetian* Churches, as to Doctrine, this ſort of Garments ſhould never make a Separation. For tho' they ſhould not approve of them, yet they would bear them. Therefore he allowed, that *Grindal* might uſe that Attire, either when he preached, or adminiſtred the Sacraments. Yet ſo, as to continue to ſpeak and teach againſt the Uſe of them. But he added, that he could never adviſe, that when he preached or adminiſtred the Lord's Supper, he ſhould have the Image of the Crucifix upon the Table.

Of the Surplice and Epiſcopal Garments.

Grindal alſo deſired to know this great Divine's Judgment, as to the States Dealing with obnoxious Papiſts; and what he adviſed as to the inflicting Puniſhment upon them, in reſpect of the many Advantages that might be taken againſt them for their irregular and lawleſs Doings in the laſt Reign. Likewiſe whether he thought adviſeable, that Popiſh Prieſts ſhould be continued in their Places, or that ſuch ſhould be admitted to Livings. But *Peter Martyr* piouſly counſelled, That for Peace-ſake Matters paſt ſhould be forgotten; Remembring that Puniſhments in the Church have ſometimes been intermitted, and ſometimes a total Pardon granted. And that Heretics have been received with the Continuance of their former Honours and Degrees, they ſubſcribing to ſound Religion. But he adviſed withal, that Care ſhould be taken, that for the time to come, nothing ſhould be admitted which was contrary to the Religion now entertained. And as for ſuch as ſhould hereafter be preſented from Patrons to the Biſhops for Spiritual Livings, that they ſhould not be by them inſtituted, unleſs they ſhould ſubſcribe to the Religion eſtabliſhed.

Of the Popiſh Prieſts.

Our Elect conſulted alſo with the aforementioned Learned Man about the Sacramental Bread, Whether it were neceſſary it ſhould be unleavened; that is, Wafer. To which he told him, he knew it himſelf, That all the Churches Abroad did not make any Contention about it; nay, that they every where uſed it.

Of the Sacramental Bread.

Wafer.

Grindal alſo gave *Martyr* to underſtand, how offended many were with the Epiſcopal Habits, and thoſe *Sacred* Garments, as they called them. But the Divine told him, they might eſcape all Blame, if they alſo declared in their Sermons, That thoſe Garments diſpleaſed them alſo; and that they would uſe their Endeavour at one time or other to get them laid aſide.

Of Biſhop's Attire.

At the ſame time alſo did the Lord Elect adviſe with *Martyr* about going the *Perambulation* in the Rogation Weeks; which ſeemed to have been derived from the Ambulations, or Walkings of the Heathen. *Martyr* made a Stand here, what rightly to adviſe about them; but concluded, That all Superſtition ſhould be avoided: And if God

And of the Perambulation.

ANNO 1559. only were prayed to in thoſe Perambulations, that for his Mercy he would graciouſly grant them the new Fruits of the Earth, and the Uſe of thoſe good Things; and together giving God Thanks for the Food of the Year paſt; Superſtition ſhould ſeem ſufficiently avoided. Altho' both Magiſtrates and People ſhould be taught againſt ſuch Cuſtoms; and Endeavours ought to be uſed to explode them as Relicks of the *Amorites*. And to conclude, he prayed God to perſuade him of theſe Things, or to ſuggeſt better: Adding, laſtly, That in all this he had conſulted *Bullinger*, who aſſented, and heartily ſaluted him.

His Addreſs to the Queen about Exchange.

We will mention one Act of our Elect in Conſort with the Archbiſhop Elect, and the Three other Elects; which was, That he and they had the Honeſty and Courage to prefer to the Queen a ſecret Addreſs for her granting of ſeveral Things of great Benefit and Uſe to the Church, and Miniſters of it: As, To ſtay the Exchanges of Biſhops Lands for great Tithes, and Impropriations in the Crown; ſo much to the Detriment of the Epiſcopal Sees, and to the diſabling of her Majeſty's Biſhops to encourage Learning, and to exerciſe that Hoſpitality, that was expected from them; offering her an equivalent, *viz.* a Thouſand Marks a Year during their Lives. In the ſame Addreſs they requeſted divers other very needful Things, as in behalf of the ſmall Biſhopricks, and of the inferior Clergy; as may be ſeen in the *Annals* of the *Reformation*. The excellent Letter it ſelf will be found in the Life and Acts of Archbiſhop *Parker*. But however Godly and Pious the Intention of this our Elect was, yet little was effected thereby. But hereby he and his Fellow Biſhops diſcharged their Conſciences.

Annal. of Reformation. p. 98.

Grindal writes again to *Martyr*.

In the Beginning of *January*, *Grindal* (who was now Conſecrated Biſhop of *London*) wrote again to *Martyr*. And by this Letter it appeared, That he and the Reſt of the pious Biſhops and Miniſters were at this Time under great Fears; perhaps about the Succeſs of Religion; and it may be ſomewhat jealous of the Queen's Purpoſes. *Martyr*, and the reſt of the Brethren at *Zurick*, aſſured him, That they heartily condoled with them; and that they had, and would not ceaſe to pray to God to avert the Troubles, and feared Evils from them.

Conſults with him about retaining the Crucifix.

Peter Martyr, in a former Letter, had ſhewed a great Diſlike at having the Crucifix placed upon the Table at the Adminiſtration of the Sacrament; which the Queen retained in her Chapel. Whereupon *Grindal* now asked his Judgment, Whether he did not hold this among the Things that were indifferent. To which that learned Man replied in the Negative; and that he ſhould not adviſe any to diſtribute the Communion with that Rite: But he prudently added, That he that was in the very midſt of the Battel, muſt not expect Counſel ſo far off, he being at ſuch a Diſtance from them, who were taking their Conſultations about it on the very Spot. A Calling, ſaid he, is not raſhly to be caſt away, nor yet to be taken up with the Injury of Truth. The Sum is, as he went on, the Worſhip of Images is by no means to be tolerated: That neither *Bullinger*, nor he, eſteemed ſuch Matters among the Ἀδιάφορα, *i. e.* Things indifferent; but rejected them as forbidden. Yet he exhorted him, by no means, to refuſe the Miniſtry, which was voluntarily offered him, unleſs he were driven and compelled to theſe Things.

In

In fine, the good Biſhop prayed him to uſe his Intereſt with the Queen; and to write a Letter, to diſſuade her againſt ſetting up, or continuing the Crucifix. But *Martyr* excuſed himſelf, and pleaded his extraordinary Buſineſs; adding, That he thought his Letters had not much Weight with her; ſince he had writ twice before to her, both publickly and privately, and knew not yet whether what he writ was received; ſo little Notice was taken, as he judged, of him. Eſpecially ſeeing, as it was ſaid, the *Engliſh* were now conſulting about embracing the *Auguſtan* Confeſſion, and of entring into League with the *German* Proteſtants, who all had the Crucifix in their Churches. He gave him Leave to conſider then what little Place his Letter, or the Letters of thoſe of his Rank, were like to find. *Grindal* alſo prayed him to put *Bernardin Ochin*, and *Bullinger*, upon writing to her. He did ſo, and *Bernardin* promiſed he would; but *Bullinger* declined it alſo. *ANNO* 1559. And that he would write to the Queen againſt it.

CHAP. IV.

Made Biſhop. Arms granted him. His Officers. Some of his firſt Cares in his high Function. Ordains Miniſters. Perambulation in Rogation Week reformed. Preaches at Dr. May's *Funeral. The Leſſons and Calendar reformed. Commiſſions.*

HAving thus related at large the Correſpondence between that Learned Foreign Profeſſor, and our Divine, for the better pacifying of his Conſcience, and the directing of him in certain Matters, wherein he muſt be concerned, if he were Biſhop; I ſhall now go on to ſhew him entring upon his Epiſcopal Honour and Office.

He, together with the other firſt four Elects, in a private Addreſs to the Queen, offered her a Penſion of a Thouſand Marks a Year, for themſelves, and for the Reſt of the Province of *Canterbury*, (which they undertook for) to ſtop the Exchanging of Biſhop's Lands, which the Parliament had empowered her to do; and ſhewing her in humble Manner, that the preſent Alteration of Lands, by Exchange from her, having been Lands of Monaſteries diſſolved, Parſonages, and ſuch like, were very inconvenient; which they offered to deſcribe at large to her in Writing. But this commendable Boldneſs of *Grindal* and his Collegues, took not Effect, nor would the annual Penſion be accepted; as was ſhewn before. The Elects labour to ſtop the Exchange of Biſhops Lands.

The Conſecration of *Grindal*, B. D. to the See of *London* was *Decem.* 21. 1559. being 40 Years of Age. And with him were Conſecrated *Cox* Elect of *Ely*, *Meric* of *Bangor*, and *Sandys* of *Worceſter*. The Conſecration was celebrated in the Archbiſhop's Chapel at *Lambeth*, by Archbiſhop *Parker*, aſſiſted by *Barlow*, *Scory*, and *Suffragan Hodgſon*. And a Sermon was then preached by *Alexander Nowel*, the ſaid Biſhop of *London*'s Chaplain, upon that ſuitable Text, *Take heed to your ſelves, and to all the Flock, over which the Holy Ghoſt hath made you Overſeers.* *Grindal* conſecrated.

ANNO 1559.

The Queen's Letter to empower him to exercise his Jurisdiction.

An Exchange of Lands was in Hand between the Queen and our Bishop, even before his Consecration; but yet still not fully finished; before the concluding whereof, he could not make an End of compounding for his first Fruits; the Inconvenience of which was, That it laid a Stop to him in the Exercise of his Episcopal Office. For the taking this off, he required the Queen's Authority for his acting as Bishop. Whereupon, the Day after his Consecration, she warranted him by this her Letter:

Ex Regist. Grind.

'RIght Reverend Father in God, Right Trusty and Well-beloved; 'We greet you well. Whereas We be informed, That now upon the Confirmation of your Election to the Bishoprick of *London*, and Consecration, you stand in doubt to exercise any Jurisdiction, which otherwise you might; for that you have not yet compounded for the first Fruits of the said Bishoprick. Which Thing cannot conveniently be done, until the Exchange betwixt us and you be in Order requisite finished; for avoiding of Disorder and Inconveniencies, which otherwise might grow among our People within the City and Diocese of *London*; We have thought good to require you, all Scruple of our Laws, in respect of such Order in proceeding, set apart, to use and exercise all such Ecclesiastical Jurisdiction, as appertaineth to the Bishop of *London*, in as ample and large Manner, as ye were in full Possession, and as ye had compounded with us for the first Fruits of the same. And these our Letters shall be warrant sufficient for your Discharge in that behalf. Yeven under our Signet, at Our Palace of *Westminster*, the XXII. Day of *December*, the Second Year of our Reign.

Installed. *Grind.* Regist.

The next Day, that is *December*, 23. was the Day of his Installation: Which was performed in this Manner. First, In the Chapter-House of S. *Paul's*, *Thomas Young*, Professor of Laws, produced his Proxy for the Bishop before *William May*, L L. D. Dean of the Church, and the Canons greater and less, and other Members of that Church, and took the Oath of Supremacy, *in animâ ipsius Episcopi*; and also swore the Bishop's Residence according to the Custom, unless dispensed with, and to observe the Rights and Privileges of the Church of S. *Paul's*. Then was the said Dr. *Young* enthronized, or installed, in Proxy for the Bishop, the Dean of *Paul's*, and *John Molins* Archdeacon of *London*, conducting him from the Chapter-House, the Dean on the Right-hand, and the Archdeacon on the Left, to the great *West* Door of the Choir; and thence through the Middle of the said Choir unto the Bishop's Seat between the said Choir and the Place of the High Altar, the other greater and less Canons going before; and there they seated him. Then *Te Deum* was sung; and the Dean made this Prayer in *English*.

Dean of S. *Paul's* Prayer for the new Bishop.

'O Lord, Almighty God, we beseech thee to grant to thy Ser-'vant *EDMUND* our Bishop, that by Preaching and Doing those Things which be Godly, he may both instruct the Minds of the Dioceſans with true Faith, and Example of good Works; and finally receive of the most merciful Pastor, the Reward of Eternal

'nal Life: Who liveth with thee, and the Holy Ghoſt, World with-
'out End. *Amen.* Theſe Things were done, together with other accuſtomed Uſages. *ANNO* 1559.

Now did Sir *Gilbert Dethick, alias Garter*, Kt. Principal King of Arms, honour the Biſhop with a Blazon of Arms, to be made Uſe of in all his ſealed Letters and Inſtruments. The Patent whereof ran in this Tenor: *Garter* grants him Arms.

OMNIBUS Chriſti Fidelibus has preſentes Literas viſuris, lecturis vel audituris, GILBERTUS DETHIKE, *alias* Garter, *Miles, Principalis Rex Armorum Anglicorum, Salutem, cum debita & humili Commendatione.* *Offic. Armor.* Sheld. Books, N°. 162. p. 15.

ÆQuitas vult, & Ratio poſtulat, quod Homines virtuoſi, & laudabilis Diſpoſitionis & Vitæ honorabilis, ſint per eorum merita honorati & remunerati in ſuis Perſonis, exiſtentes in hac vitâ mortali tam brevi & tranſitoriâ, & in quolibet loco Honoris præ cæteris exaltati, demonſtrando Signa & Exempla Virtutis ac etiam Humanitatis, viz. *Scutum cum Inſigniis Honoris: Eâ intentione, ut per eorum Exempla alii magis conentur eorum vitam in bonis Operibus & Factis clariſſimis exercere. Et ideo ego prædictus* Garter *Rex Armorum ut ſupra, non ſolum ex divulgatâ Famâ, verùm etiam ex meo cæterorúmq; Nobilium fide dignorum Teſtimonio, ſim veracitèr inſtructus & informatus, quod Reverendus in Chriſto Pater* D. EDMUNDUS GRINDAL Londinen. *Epiſcopus diu in virtute claruit, ac veri & Chriſtiani Præſulis officio functus eſt & fungitur indies; adeo ut benè mereatur & dignus ſit in omnibus locis Honoris admitti, numerari & recipi in numerum & conſortium aliorum veterum præclarorum ac illuſtrium Virorum: Quapropter ob Memoriam ejus tantæ Virtutis & Humanitatis, Authoritate ac Poteſtate mihi Officióq; meo* Garterii *Regis Armorum per Sereniſſ. Dominam Reginam conceſſis & attributis, ordinavi & aſſignavi præfato Domino* EDMUNDO *Epiſcopo* Londinen. *ut ſuprà, Scutum cum inſignis Honoris, ſicut hic* Gallicè *declarabitur,* Ceſte aſcavoir, D'or & D'azure eſcartelle, une Croix eſcartelle D'ehermines & D'or. Sur le Primiere une Columbe d'azure, ſur le Seconde une altre d'argent, *ut latius in Scuto hic depicto apparet: Habendum & tenendum eidem Domino* EDMUNDO *Epiſcopo ut ſupra. Et ut ipſe in his ornatus ſit ad ejus Honorem in perpetuum. In cujus rei Teſtimonium has Patentes Literas manu meâ propriâ ſubſcripſi, ac Sigillum meum ad Arma unà cum Sigillo Officii mei Regis Armorum præſentibus appoſui. Dat.* Londonij *Anno Regni Elizabethæ Dei gratia* Angliæ, Franciæ, & Hiberniæ *Reginæ, Fidei Defenſoris Secundo, Die vero viceſſimo quinto Menſis* Decembris.



ANNO 1559.

His Officers.

And now we ſhall firſt ſhew his Officers, whoſe Aſſiſtance he made Uſe of, for the better Diſcharge of this his weighty Function, that was fallen upon him. *December* 22. He granted to *Thomas Huick*, L. L. D. to be his Vicar General in Spirituals, and iſſued out a Commiſſion of the ſame Date to him, to exerciſe Juriſdiction within the Deanery of *Middleſex* and *Barking*. And *Thomas Cole*, M. A. he made his Commiſſary within the Archdeaconry of *Eſſex* and *Colcheſter*, the Commiſſion bearing Date, *Feb.* 20. 1559. And a like Commiſſion was iſſued forth from him to *Tho. Donnel*, B. D. and to *Edward Stevens*, Vicar of *Dunmow*, Clerk, for the Conſiſtory of *Stortford*, dated *May* 7. 1560. A like Commiſſion he granted to *David Kemp*, Clerk, to exerciſe Juriſdiction within the Deanery of S. *Albans*. And *John Mullins*, M. A. was his Archdeacon of *London*. Theſe were the Eccleſiaſtical Officers, which the Biſhop conſtituted under him. And ſometime after *Tho. Watts* became his Archdeacon for *Middleſex*.

Preaches at *Paul's*.

January 8. The Biſhop preached his firſt Sermon at S. *Paul's*, after his Conſecration.

Ordains Miniſters.

The good Biſhop, now above all, thought it highly needful to provide Miniſters to ſupply the Vacancies, and to furniſh the Church with Men of Learning, Honeſty and good Religion, in the room of ſuch Prieſts, as had either voluntarily relinquiſhed their Places, or were put out. Therefore the Biſhop, ſoon after his own Conſecration, proceeded to the Ordination of Miniſters; of whom he ordained conſiderable Numbers; Conſiſting in a great Meaſure, as it ſeems, of ſuch young Perſons, as had left the Univerſities in the late Reign, and ſtudied Abroad at *Zurick*, *Strasburgh*, and other Places. The firſt Ordination was held, *December* 28. on a *Thurſday*; the Perſons ordained having the Day before undergone their Examination by *Mullins* Archdeacon of *London*: Who aſſiſted alſo at the Ordination; which was performed in the Chapel of the Palace in *London*. The Deacons now ordained were, *Tho. Jeffreys*, M. A. Fellow of *Clare* Hall, *Cambridge*. *Tho. Page*, Scholar of *Magdalen* College, *Cambridge*: And *Nic. Hewitt*, Scholar of *Queen's* College, *Cambridge*. The Prieſts were theſe, *Tho. Lance*, Fellow of *Bennet*, *Cambridge*; *Henry Beane*, Scholar of *Queen's*, *Cambridge*; *Rich. Bromel*, Scholar of *Pembroke Hall*, *Cambridge*; *J. Holland* of *Chelmsford*; *J. Twydale*, M. A. Fellow of *Queen's Col. Cambridge*; *Edw Harnes*, B.L. Fellow of *Qneen's* Col. *Cambr. J. Mayer*, B. A. of *Jeſus* Col. *Cambr. J. Price*, B.A. Fellow of *Katharine*-Hall, *Cambr.*

Ex Offic. Regiſtrar.

The next Ordination was little above a Fortnight after, *Viz. January* 14. in the Chapel belonging to his Palace in *London*, *Molins* Archdeacon of *London*, Examining alſo, and aſſiſting as before. The Perſons ordained Deacons were as follow; *Richard Cham* of *Henley* upon *Thames*, aged 47. *Robert Broke*, aged 29. *John Mantyl*, aged 29. *Thomas Brodeſtrete*, *John Brainford*, *John Gowgh*, *Thomas Spencer*, *Adam Halladay*, *William Howel*, *George Hull*, Fellow of S. *John's* College, *Cambridge*, B. A. *John Champion*, *John Monger*, *Thomas Harvey*, *John Perſon*, *Edward Watſmouth*, *Thomas Brasbrigg*, B. A. *Thom. Oxforth*, A. B. of *Bennet* College, *Cambridge*. *William Bradforth*, A. B. of *Clare Hall*, *Cambridge*. *Richard Hedge*, *James Calfhill*, born at *Edynborough* in *Scotland*, aged 30. *Rob. Buckberd*, *Tho. Pyrtye*, *Steven*

ven Britain, *Edward Hales*, *Tho. Renyger*, *Michael Goodyere*, *Thomas Pegge*, *Thomas Wilſon*, Fellow of S. *John's*, *Cambridge*, M. A. *William Pett*, *Thomas Serelby*, *Simon William*, *Thomas Jenkynſon*, B. A. *Nicholas Hunt*, *Henry Wright*, A. B. of S. *John's*, *Cambridge*. *John Scarlet*, *Robert Harrington*, *Thomas Willyat*, *William Baldwin*, and *William Overton*, M. A. of *Magdalen's*, *Oxon*, aged 33. afterwards Biſhop of *Litchfield* and *Coventry*; in all Thirty Nine. ANNO 1559.

The Prieſts were *William Wood*, *Francis Cocks*, *George Bacon*, *John Hooper* of the Dioceſe of *Gloceſter*, aged 40. *Thomas Pegge*, ut ſupra, *William Porrage*, *Roger Kelk*, B. D. Fellow of S. *John's Cambridge*, aged 36. *William Auſtin*, aged 40. In all Eight. In all this Ordination none were ordained that were under 23 or 24 Years of Age, but moſt were upward of 30. Some of the Deacons were no Scholars, or of any Univerſity, but Men of ſober Converſation, and that could read *Engliſh* well; who nevertheleſs, in this preſent Neceſſity, were ordained, that they might be Readers in the Churches, to read the Common Prayers and Homilies.

About ten Days after, *Viz.* on the 25th Day, being the Feſtival of S. *Paul*, was another Ordination celebrated. When theſe Deacons were made, *Percival Wyborn*, M. A. of S. *John's*-College, *Cambridge*, aged 26. *Richard Tremain*, M. A. Fellow of *Exon. Oxon. Theodore Newton*, M. A. *Peter Morving* of *Magdalen*-College, B. A. *John Philpot* of *London*, *Thomas Bawden*, *Robert Shryff*, *Henry Mors*, *John Carter*, *Richard Cotton*, *Thomas Clement*, *Auguſtin Styleman*, *Henry Standen*, *William Hewes*, *William Loker*, *Richard Flint*, of *Magdalen*-Hall, *Oxon*, *Rich. Aderton*, *Maurice Newel*, *John Dane*, *William Leſley*, *Roger Matthew*, *Edmund Beſtian*, *Rich. Boſom*, *John Weſtbroke*, *Tho. Smith*, *Tho. Mowe*, *Tho. Dawks*, Scholar of *Pembroke*-Hall, *Cambridge*, *John Gifford*, *Henry Baker*, *John Bonton*, Mr. *Elmer*, *Lancelot Prieſtland*, Mr. *John Markham*, M. A. Fellow of *Pembroke*-Hall, *Tho. Cattel*; in all Thirty four. The Prieſts were theſe, *John Pilkington*, of *Pembroke*-Hall, *Cambridge*, M. A. born in *Lancaſhire*, *John Blake*, *Pyrry*, *Harrington*, *Brasbrig*; theſe, and three and Twenty more, that had been made Deacons, and mentioned before. To theſe are added, *Francis Barlow*, (who is ſaid to be *Dioc. Leodienſis*, i. e. of the Dioceſe of *Liege*) and Mr. *Fox* [undoubtedly *John Fox* the Martyrologiſt, who had been ordained Deacon by Biſhop *Ridley*, in King *Edward's* Reign.] In all Thirty.

To which (that I may lay the Ordinations of this Year together) I add one Ordination more, which next happened; and that was on *Sunday*, *March* 24. being performed alſo in the Biſhop's Chapel. The Deacons were, *William Day*, M. A. *Nicholas Wilſon*, M. A. *John Bedens*, in Grammaticis Magiſter. Prieſts, *John Smith*, and *Tho. Watts*, B. A. (afterwards Archdeacon of *Middleſex*.)

March 3. Our Biſhop preached again at *Paul's* Croſs in his Habit, *i. e.* in his Rochet and Chimere; and ſo continued to wear them, as often as he preached. There was then a mighty Audience; for the People were greedy to hear the Goſpel. And Sermon being ended, a Pſalm was ſet, and ſung by all the Congregation (for now it became commonly practiſed in Churches) with the Organ. Preaches at *Paul's*. MSS. D. *Johan* Epiſc. *Elien.*

ANNO 1560.

His Order for the Rogation time.

The *Rogation* Time drawing on, when many ſuperſtitious Proceſſions were wont to be uſed in *London*, and other Places, the Biſhop took care, as to allow of the ancient uſeful Practice of Perambulations, for the aſſerting the Bounds of each Pariſh; ſo to check and reſtrain the Superſtitions thereof: Therefore he preſcribed this Order to the Archdeacons, to be by them communicated through the Dioceſe. Which was as followeth:

Ex Regiſtr. Grind.

'For the avoiding ſuperſtitious Behaviour, and for Uniformity to 'be had in the Rogation Week, now at hand; theſe ſhall be to re'quire you to give Notice and Commandment within your Archdea'conry, That the Miniſters make it not a Proceſſion, but a Peram'bulation. And alſo that they ſuffer no Banners, nor other like Mo'nument of Superſtition to be carried Abroad; neither to have Mul'titude of young light Folks with them; but the Subſtantial of the 'Pariſh, according to the Injunctions. The Miniſters to go without 'Surplices and Lights; and to uſe no Drinkings, except the Diſtance 'of the Place do require ſome neceſſary Relief; and to uſe at one or 'two convenient Places the Form and Order of Prayers, and Thankſ'giving appointed by the Queen's Majeſty's Injunctions. Thus fare 'ye well. From my Houſe, in *London*, the xiii. of *May*, 1560.

To Mr. Cole, *Archdeacon of* Eſſex,
this be delivered with Speed.

But tho' our Biſhop took this Care of his Dioceſe, yet I find in many Places of the Realm, this Year *Gang-Week*, as they called it, was obſerved. And in divers Places, of *Bucks*, and *Cornwal* eſpecially, the People went in Proceſſion with Banners, and had good Chear after the old Cuſtom.

The Biſhop preaches. Preaches at the Funeral of *May*, Dean of *Paul's*.

The Biſhop again preached above in *Paul's*, *June* 2.

In *Auguſt*, 1560. happened the Death of Dr. *May*, Dean of S. *Paul's*, a pious and learned Man. Of whom great Uſe had been made in Eccleſiaſtical Matters, under King *Henry* VIII. and King *Edward* VI. and was in the Beginning of Queen *Elizabeth*, nominated to the Archbiſhoprick of *York*; but deceaſed before his Conſecration. He was buried in S. *Paul's* Church; and Biſhop *Grindal* preached in his Rochet his Funeral Sermon.

Alex. Nowel made Dean.

Alexander Nowel, M. A. that had been an Exile, the Biſhop's Chaplain, and Archdeacon of the Archdeaconry of *Middleſex*, ſucceeded in the ſaid Deanery, after it had been void ſome Months. The Queen's Letters to the Chapter of S. *Paul's*, to chuſe him, bore Date, *November* 11. uſing theſe Expreſſions concerning him; 'As well for his Godly Zeal, and ſpecial good Learning, 'and other ſingular Gifts and Virtues; We thought good to com'mend him unto you, as one, whom we, of a ſingular good Will and 'hearty Affection towards that Church, would have preferred unto 'the Deanery thereof. *December* 1. The Biſhop ſent his Letter to Dr. *Huick*, his Vicar General for the Proceſs of his Confirmation and Inſtallation.

The Biſhop made one of the Eccleſiaſtical Commiſſion:

Our Biſhop was made one of the Queen's Eccleſiaſtical Commiſſioners. For a Commiſſion of that Nature had lately been Enacted by the

the Parliament, to inſpect into the Manners of the Clergy, and regulate all Matters of the Church. *ANNO 1560.*

And of the Commiſſion for changing certain Leſſons, *&c.*

And in this Year 1560. he was alſo appointed, by the Queen's ſpecial Letters, to be one of her Commiſſioners (*Parker*, Archbiſhop of *Canterbury*, Dr. *Bill*, her Almoner, Dr. *Haddon*, Maſter of Requeſts being the other) for the changing of certain Chapters uſed for Leſſons, and ſome other Things appointed to be read, (not ſo convenient) for other Chapters more edifying to the common People; and for the making of a new Kalendar for the Book of Common-Prayer; and for the taking ſome good Orders for the keeping clean, and adorning of Chancels; which were in theſe Times very much neglected, and prophaned; altogether unbeſeeming the Houſes of God, and the Places where the Holy Supper was adminiſtred. And, laſtly, for the preſcribing ſome good Order for the Collegiate Churches, that by the Queen's Permiſſion uſed the Common Prayer in *Latin*, as ſhould be moſt convenient to be uſed in reſpect of their Companies, or of Reſort of the Laity thither. That this Liberty of the Queen's, granting the Prayers in *Latin*, might not be corrupted and abuſed.

A Mandate to him from the Abp.

In the aforementioned Year, *viz.* 1560. came theſe Preſcriptions and Mandates from the Archbiſhop to our Biſhop. An Inhibition to him (as alſo to the other Provincial Biſhops) to forbear Viſiting his Dioceſe for ſome time; becauſe of the great Poverty of the Clergy, having been ſo oppreſt before, by frequent Viſitations and Procurations, 'That to the exceeding Scandal of their State and Miniſtry '(as the Letters of the Archbiſhop ran) they had ſcarce wherewith 'to buy Food and Rayment.

Another Order from him.

In *July*, an Order was preſcribed him by the ſaid Archbiſhop, to be uſed in Common-Prayer thrice a Week, for ſeaſonable Weather, and good Succeſs of the common Affairs of the Realm; meet to be uſed (as the Injunction ran) at this preſent; and alſo hereafter, when like Occaſion ſhould ariſe, by the Diſcretion of the Ordinary within the Province of *Canterbury*.

Several Ordinations of Miniſters.

I will now recount all the Ordinations of Miniſters, that happened ſince the laſt Year hitherto, celebrated by our Biſhop, or by ſome other Biſhop by him deputed; that you may ſee what Care was taken by our Biſhop, for furniſhing the Church with Miniſters, not tainted with Popery.

March 27. were *Rob. Joyner*, and *Rich. Langhern*, B. A. ordained Deacons; and theſe Six made Prieſts, *Wil. Barker*, (who had received Deacons Orders in the Time of Biſhop *Boner*) *Brian Barton*, *Percival Wyborn*, *Gilbert Genyns*, *Edm. Johnſon*, *William Margets*. All theſe received their Orders from *Rich. Davies*, Biſhop of *S. Aſaph*, who performed the Ordination in the Name, and by the Order of the Reverend Father Biſhop *Grindal*.

Ultim. Martij, Another Ordination was celebrated, by the ſaid Biſhop of S. *Aſaph*, in the Biſhop of *London*'s Chappel. Deacons, *Hugh Jervys*, B. A. of *Clare*-Hall, and *Hugh Brommel*, Scholar of S. *John*'s, *Cambridge*. Prieſts, *Tho. Horton*, M. A. of *Pembroke*, *Cambridge*, *Rich. Proud*, and *Wil. Day*, (afterwards Biſhop of *Winton*.)

April

ANNO 1560.

April 25. The Biſhop of *London* held an Ordination in his Chapel in the Palace at *London:* Wherein theſe following were made Deacons, *Wil. Betts*, of *Hadley*, in *Suffolk*, *Tho. Upchere*, *Peter Foreman*, *Tho. Nokes*, *Chriſtopher Knight*, *Rich. Clive*, B. A. *Chriſtopher Booke*, *Henry Baſſet*, *James Blacket*, *John Amerye*, *Tho. Spicer*, *Tho. Coper*, born at *Bewdley*, *Wigorn*, aged Sixty.

— *Hawgh*, alias *Halgh*, *Greg. Metcalf*, *John Wolton*, born at *Whaley* in *Cheſhire*, aged 23, (he was afterwards Biſhop of *Exeter*) *Will. Painter*, *Martin Adam*, *Rich. Wilmot*, *Will. Atkinſon*, *Tho. Brice*, *Humphrey Walwyn*, *Will. Lion*, *Walter Bedel*, B. A. *Rich. Lee*, *John Valey*, *Dominicus Jackſon*, *Nich. Hunt*, *Alex. Smelley*, *Rich. Weſton*, aged 38. And theſe Prieſts, *Francis Serle*, *Walter Richardſon*, *John Aman*, *John Brewer*, *James Blacket*, *Will. Dartnel*, *Nich. Humphrey*, *Tho. Cook*, *Gilbert Hazzard*, *John Stalon*, *Francis Baniſter*, *Will. Davis*, *Will. Green*, *Will. Fletcher*, *Walter Kelle*, *Nich. Wilſon*, M. A. Fellow of *Magdalen*-College, *Oxon*, *Roger White*, *Rich. Allen*, *Walter Davies*, aged 41. *Will. Atherton*, *Rob. Joyner*, *Rich. Langhern*, *Rob. Smith*. *Will. Overton*; and Six more lately ordained Deacons, and mentioned before.

The next Ordination was held, *May* 1. Then was ordained only *Rob. Pownal*, an Exile, born at *Barwick* in *Dorſetſhire* [it ſhould be *Somerſetſhire*] aged 40, and more.

The next was *June* 4. Archdeacon *Mullins* aſſiſting the Biſhop, as he had done in all the Ordinations before. The Deacons were, *Rob. Rogers*, M. A. and Fellow of *Chriſt*'s-College, *Oxon*. *Bernard Sudbury*, *Tho. Lylyot*, M. A. and Fellow of *Chriſt*'s-College, *Cambridge*, *Rob. Frazier*, a *Scot*, *Tho. Pett*, *John Stevens*, *Henry Brown*, *Anthony Gatonbye*, *Will. Lyon*, aged 43, *Anthony White*, *Arthedox* [perhaps for *Orthodox*] *Rogers*, M. A. The Prieſts were, *Rich. Cliff*, B. A. *John Wotton*, [*Wolton*] B. A. *Rich. Wyllymothe*, *Tho. Bryce*; and nine more ordained Deacons before, *Will. Osborn*, and *Barn. Sudbury*.

June 9. *Baſſet*, *Gatonbye*, and *Calfil*, M. A. three Deacons were made Prieſts. And one Deacon ordained, *viz. Robert Rowles*, B. A. Fellow of *New*-College, *Oxon*.

July 25. *Thurſday*, *being* S. *James*'s Day, ſtill *Mullins*, the Archdeacon, aſſiſting, were ordained Deacons, *Nich. Slater*, *John After*, aged 50, born in *Calais*; *John Garret*, aged 41; *Rich. Simons*, aged 31; *Dominic Jaxon*. Prieſts, *Rich. Lee*, and *Will. Lyon*.

July 28. were *Will. Hardiman*, and *Nich. Slater* made Prieſts. Thoſe ordained, that were more elderly, (whoſe Ages I have ſet down) were ſuch, I ſuppoſe, as being grave and ſober Perſons, tho' no Scholars, but perhaps Tradeſmen before, were thought convenient to be admitted into Orders, to ſupply the preſent Neceſſity of the Church: But this it ſeems gave Offence. And therefore,

Another Order to ordain no more Artificers.

The next Month an Order came, directed to the Biſhop from the Metropolitan, to forbear ordaining any more Artificers, and others, that had been of ſecular Occupations; that were unlearned: Which they, the Biſhops, had been forced to do at firſt, if they were qualified with Sobriety, and good Religion, and Skill in reading, for the Supply of the vacant Churches. And that all, henceforth, ſhould be excluded from taking Holy Orders, but ſuch as had good Teſtimonials of their Converſation,

tion, were exerciſed in Learning; or at leaſt had ſpent ſome Time in teaching School. And becauſe the Biſhop, as the Archbiſhop's Chancellor, was to communicate this Order to the reſt of the Suffragan Biſhops, he did it with this Letter of his own. *ANNO* 1560.

The Biſhop's Letter to other Biſhops for that Intent.

'AFter my very hearty Commendations, theſe are to ſignify unto your Lordſhip, that I have received a Letter, directed 'me, from my Lord of *Canterbury*, containing an Advertiſement, to 'be communicated unto you, and the other of our Brethren within 'his Grace's Province: And for that Intent, I have cauſed the Co'py of the ſaid Letters to be inſerted, and incloſed herein. The 'which I do now ſend by this Bearer unto you: Not doubting, but 'that your Lordſhip will conſider the ſame, and have ſuch Regard 'thereunto, as appertaineth. And thus wiſhing unto your Lordſhip, 'proſperous Health and Felicity, to the Pleaſure of Almighty God, 'I bid you moſt heartily Farewel. *From my Houſe at* Fulham, *the* '17th *of* Auguſt, 1560.

By your Loving Brother,
Edmund London.

The Archbiſhop ſends to our Biſhop for a Liſt of the Names of his Clergy.

In *November* following, the Archbiſhop ſent a Letter to the Biſhop of *London*, for certain Conſiderations conducive to the general Reformation of the Clergy, to certify him, the ſaid Archbiſhop, of the Names and Surnames of all the Deans, Archdeacons, Chancellors, Chaunters, and others, having any Dignity in his Cathedral Church, and of all the Prebendaries of the ſame; and all and ſingular Parſons, Vicars, Curates, *&c.*

He and Two Biſhops more write to the Queen to marry.

He was one of the three Biſhops (the Archbiſhop of *Canterbury*, and the Biſhop of *Ely* being the other two) that this Year took upon them the Courage and the Honeſty, to write a ſecret Letter to the Queen, to perſuade her to marry; ſhewing her how the Safety and Welfare of the Church and Kingdom depended upon Iſſue of her Royal Body: Concluding, 'That till they ſhould ſee that fortunate 'Day, they ſhould never repoſe themſelves to miniſter in their Offi'ces comfortably, in perfect Joy, and Quiet of Heart.

CHAP. V.

The Biſhop Superintendent of the Foreigners Churches in London. *His Dealings with ſome Members thereof. Anabaptiſts. The* Spaniards *deſire a Church. More Ordinations.*

He inſpects the Forreigners Churches.

THE Biſhop of *London* had the Care and Inſpection of all the Foreigners Churches in the ſaid City, as namely, both the *Dutch* and *French*; under which were comprized the *Spaniſh* and *Italian* Congregations; and he was their Superintendent, and ſo termed. The chief was the *Dutch*, or *German* Church, ſettled firſt by King

ANNO 1560.

Edward VI. and the Church, formerly belonging to the *Auguſtin* Friars, was by that Prince given to *Alaſco*, their firſt Miniſter, and his Congregation; who had then removed themſelves hither from *Embden*: And upon the Acceſs of Queen *Mary* to the Crown, after many Toſſings Abroad, retreated thither again. And thence replanted themſelves here again under Queen *Elizabeth*.

The Church in S. *Auſtin-Friars* reſtored to them.

For the Year laſt paſt, this Congregation had petitioned the Queen to have their Church reſtored them, and their Charter renewed. And herein Biſhop *Grindal* was their great Advocate and Friend at Court, as they acknowledged themſelves, in ſome Records remaining in their ſaid Church. Their Church they accordingly enjoyed; and Command was given to the Queen's Purveyor, that it ſhould be cleanſed, and diſcharged of the Stores put in there in the laſt Reign, in Order to their aſſembling there, for the publick Worſhip of God. To which I will add here, that it appears by the ſame Papers, that a Sentence was given, in the Year 1567. by this Biſhop, and other of the Queen's Eccleſiaſtical Commiſſioners, ratifying and confirming this Church, and its Conſtitution.

MSS. Eccl. *Londino-Belgic.*

Their Miniſters.

Their chief Elder, about this time, was *Johannes Utenhovius*, a Man of noble Rank and Quality, and formerly Aſſiſtant to *Alaſco* in this Church. Their Miniſters were, *Peter de Loene*, *Gotofridus Wyngius*, and *Hadrianus Hamſtedius*. There were at this Time, other learned Foreigners belonging to this Church; one whereof was, *Jacobus Acontius*, who, with *Hamſtedius*, was touched with *Anabaptiſtical*, and *Arian* Principles; and had divers Followers, ſhrowding themſelves under the Wings of this Church. Which coſt our Biſhop ſome Trouble, as we ſhall learn by and by.

A Supplication ſent him from ſome Strangers, for Exerciſe of their Religion.

In the Month of *September*, 1560. a Supplication was brought him in *Dutch*, as it ſeems, from a Sort of Men of the *Low Countries*, for the free Exerciſe of their Religion: Shewing themſelves Exiles for Religion, tho' in ſome Points differing from the Doctrine received in this Church. But this Petition had no Names ſubſcribed to it; ſo that the Biſhop could not tell to whom to give his Anſwer, nor where to ſend it; but he took a Copy of this Supplication turned into *Latin*, which he kept; and ſent the Original to the *Dutch* Miniſter, *De Loene*, & *Utenhovius*, to keep ſafely. For having received this Supplication, he acquainted them with it, and with his Conjectures; *viz.* that the Petitioners were *Anabaptiſts*, and that *Hadrian Hamſted* was the Drawer of it up: For that he had been heard to ſay, That he would draw up a Supplication to the Biſhop, in behalf of the *Anabaptiſts*. The Biſhop therefore ſignified to them, that he was minded in his Anſwer, to direct himſelf to *Adrian*, in the Name of all the *Anabaptiſts*: But that he would do nothing, without firſt acquainting them with it, who knew, he ſaid, the Depth of the Sect better than he, by Reaſon of their daily Experience of them. And the Church ſending certain of their Members to the Biſhop, at this Time, to conſult with him upon ſome Buſineſs, and to receive his Anſwer, he took the Occaſion to make them the Bearers of the aforeſaid Supplication, and of his Letter, importing what was related before. Which Letter I had rather the Reader ſhould peruſe in his own Words.

Salu-

ANNO 1560.

The Biſhop writes to *De Loen* about it: *Ex Biblioth. Eccleſ.* Londino-German, p. 121. *Epiſt. MS.*

SAlutem in Chriſto. Mitto Exemplar Supplicationis cujuſdam ad me miſſæ per quoſdam (uti apparet) Anabaptiſtas, ſed Anonymos. Curavi Latinè *vertendam. Archetypon ad vos miſi, quod diligenter uti aſſervetis, oro. Nondum reſpondi, quia neſcio quibus reſponderem. Sunt qui* Adrianum *Authorem exiſtimant. Is enim (uti audio) quodam tempore quibuſdam audientibus dixit, ſe velle Anabaptiſtarum Nomine Supplicem Libellum ad me conſcribere. Itáq; puto compendio me facturum, ſi ad ipſum* Adrianum *Reſponſionem meam deſtinarem, ut is Fratribus illis Anonymis tradendam curaret. Sed tamen decrevi nullo illos reſponſo dignari, niſi prius communicato cum vobis Conſilio, qui hujus Sectæ Profunditates melius noviſtis quam ego propter diuturnam Experientiam. De cæteris, Fratres quos ad me miſiſtis, certiores vos reddent. Opto vos in Domino quàm optimè valere.* Fulhamiæ, 4. *Septembr.* 1560.

Domino Petro de Lœno & *Domino* Joanni Utenhovio, *Fratribus & Amicis in Domino chariſſimis,* Londini.

Veſter in Chriſto, Edmundus Grindallus, Lond. *Ep.*

Hamſtedius, one of the Miniſters, favours *Dutch* Anabaptiſts.

For the fuller Underſtanding of the Matter aforementioned, it muſt be known, that one of the great Doctrines of this Sect was, That Chriſt took not Fleſh of the Virgin *Mary*, but brought it down from Heaven: A Doctrine that undermined the Mediatorſhip of our Saviour. But being otherwiſe outwardly ſober and quiet, and pretending zealouſly to believe and worſhip Chriſt, and to expect Salvation by him; the aboveſaid *Adrian* took their Parts, and laboured much for their peaceable and quiet Subſiſtence, and Enjoyment of their Opinion, till they were further enlightned. And he declared, how this gentle Behaviour towards them was the likelieſt way to win them from their Error. *Hadrian* himſelf was a ſober and pious Man; and gave out himſelf to be no *Anabaptiſt* in his own Judgment; but firmly held, that Chriſt's taking Fleſh of the Virgin, was a Thing neceſſary to Salvation. But he was for tolerating theſe Men, that held to the contrary; and wrote a Paper conſiſting of various Arguments for the ſame. Wherein he ran out into many dangerous Expreſſions, and vented divers unſound Tenets. As for Example; whereas it was urged, that Anabaptiſts could not have Chriſt for a true Mediator, ſince they were of Opinion his Fleſh was not taken of the Virgin; *Hadrian* argued, that tho' they did not believe it, yet conſidering, they believed, and invocated Chriſt, who ſuffered for us, and roſe again, and by whom our Sins are pardoned, they did not err from a true Mediator. He ſaid alſo, That the Incarnation of Chriſt could not be proved by Scripture; and that the Aſſertion, that Chriſt partook of our Nature, and was of the true Seed of the Woman, was not a Foundation, but a Circumſtance only of the Foundation. He ſaid, he would not altogether condemn them, but commit them to God's Judgment: And that Children, and thoſe that are diſtracted, have Salvation without Faith. For theſe and the like Expreſſions

ANNO 1560.

Cenſured by the Biſhop.

preſſions and Aſſertions, *Adrianus* was convented before the Biſhop; and when he could not be revoked from what he had ſaid, the Biſhop exerciſed his Epiſcopal Authorit[illegible]nd cenſured him in the Month of *November*.

The Strangers write to *P. Martyr* about this Matter.

After this Cenſure, the Chur[illegible] thought good to write to *Peter Martyr*, acquainting him with this Matter. And the ſaid Reverend Man wrote back a very large and learned Anſwer to the Church, ſtrengthening that Article of Faith, and confuting *Adrian*'s Paper, and Arguments: which Anſwer is among the printed Letters of *Peter Martyr*. He ſhewed how very unſeaſonably *Adrian* had diſturbed the Church, by moving a Controverſy in it, of which they at *Zuric* had been conſulted. That he was not to be approved in defending that Opinion, whereby the People were rather deſtroyed, than edified in true Orthodox Doctrine: For that he affirmed, that that perverſe Opinion of the Fleſh of Chriſt, brought from Heaven, and not taken of the Bleſſed Virgin, deprived not thoſe of Salvation, that believed it, and pertinaciouſly ſtuck to it; but that ſtill they did belong both to Chriſt, and to his Church. The learned Man demanded, if this took not away both the Weight and Wickedneſs of that Hereſy, nay, and confirmed not that miſerable People in their Error; and made others leſs careful of avoiding it? *Adrian* had ſaid, That thoſe that were endued with the Fear of God, would yield to ſuch as ſhewed them, how they were in a great and dangerous Error. From which Expreſſion, *Martyr* took Occaſion to obſerve, how he yielded them to be guilty of a great and dangerous Error; and yet had before affirmed them to be Members of Chriſt, and Parts of his Church; and that ſuch Errors did not cut off from eternal Life. But if, ſaid he, Chriſt's faithful Miniſters, however they confuted this Opinion by infallible Teſtimonies of God's Word, and roundly told them that held it, that they muſt periſh, unleſs they repented, could not bring them to yield to Truth; were they ever like to be reſtored by milder Methods; as by telling them, that their Opinions, tho' falſe and contrary to the Holy Scriptures, excluded them not from Salvation, nor from Chriſt?

His Anſwer.

Int. Ep. *P. Martyr.*

Martyr's grave Advice to this Church.

In fine, this Grave and Reverend Father adviſed this Church to unite together, and to lay aſide the Diſſenſions, that theſe Errors had begot among them, holding faſt the Truth; and that they ſhould ſeriouſly think of the great Mercy of God, that had planted here in *England*, a *Dutch* and a *French* Church. This, he ſaid, the Devil could not endure; and therefore had ſowen Diviſions and Contentions among them, about theſe Things, that he might render the poor Strangers more hateful to them, among whom they were planted. He exhorted them to watch with the greateſt Care and Diligence, leſt Satan obtained his Deſire, and that the Church of Chriſt might not receive Damage. And in reſpect of *Adrian*, who now lay under Cenſure, he adviſed, that he who had lately been rebuked, ſhould bear it with no leſs equal Mind than *Peter* did, when he was reproved by *Paul*. And on the other Hand, that ſuch of them, that had taken upon them the Defence of the Truth, ſhould receive their Brother, who had ſeemed to go aſide from the right way, not of Malice, but rather

rather of Miſtake; and to embrace him ſtill as their Fellow-Miniſter, and beloved Collegue, in Caſe he acquieſced in thoſe that had admoniſhed him. And ſo he committed them to God, and beſeeched them to labour, according to their Power, to keep Peace among themſelves. *ANNO* 1560.

But to proceed: The Biſhop, as he had cenſured the aforeſaid *Hadrian*, he did the like to another learned Man of the ſame Church, named *Jacobus Acontius*, a Favourer and Adherer to this Man, and his Opinions; being withheld by the Biſhop's Sentence, from receiving the holy Sacrament, forbidding both the *Dutch*, or any other Church to admit him. For which he wrote a long Expoſtulatory Letter to the ſaid *Dutch* Church; which is extant in the Library of the ſaid Church of *S. Auguſtin*'s. The Biſhop cenſures another Member of the *Dutch* Church, viz. *Jac. Acontius*.

And, that I may lay all this Matter together (tho' what falls under another Year) *Adrian*, beſides *Acontius*, had other Favourers, and Followers. Theſe talked Abroad, That *Adrian* was not lawfully excommunicated. Who in the Beginning of the Year 1561. were convented before the Biſhop; to whom two Conditions were offered to prevent further Puniſhment, and to clear themſelves: I. Publickly before the Church to confeſs, that the Doctrine of *Adrian*, aſſerting, That *it was not a Fundamental Article of Faith, that Chriſt came of the Seed of the Virgin; but a Circumſtance*, to be Erroneous and Antichriſtian. II. That they who publickly ſpread theſe Rumours, and ſo diſturbed the Church, ſhould publickly confeſs, that therein they did amiſs. The Biſhop's Dealings with other Favourers of *Hamſtedius*.

Some of theſe, refuſing theſe Conditions, were to be excommunicated by Order of the Biſhop, in *April*, 1561. But giving ſome Signification of a better Mind, before the Miniſter and Elders, their Excommunication was appointed to be deferred for Fifteen Days. This was ordered by the ſaid Biſhop of *London*, with the Conſent of the Miniſters of both Churches; the Biſhop of *Durham* preſent, and conſenting alſo, *April* 29, 1561.

Thus ſtood Things with this Church, in the Year 1561. The next Year the Biſhop ſeemed to have brought *Adrian* to be ſenſible of his Faults, after he had ſtood a Year and upwards excommunicated. And he drew up a Form for him to pronounce, and acknowledge in Order to his Abſolution: Which bore this Title, and was to this Tenor; The Biſhop offers a Revocation to *Hamſtedius*.

Brevis quædam Formula Revocationis Hadriano Hamſtedio *per Reverendum Epiſcopum* Londinenſ. *oblata ultimo* Julij, 1562.

Ego Adrianus Hamſtedius, *&c.* The Original may be read in the Appendix. Thus in *Engliſh*. N. II.

'I *Hadrian Hamſted*, by reaſon of certain Aſſertions, and Do-
'ctrines of mine, contrary to the Word of God, while I acted
'here as Miniſter in the *Dutch* Church, *London*, being depoſed, and
'excom- The Form thereof.

ANNO 1560.

Ex Biblioth. Eccl. Belgic. Lond. And Paper Offic.

'excommunicate from my Miniſtry, by the Decree of the Biſhop of 'London; now after an Year and half, or thereabouts, weighing Things 'better, and examining them by the Rule of God's Word, do think 'otherwiſe, and from my Heart acknowledge my Fault, and am ſorry 'that I have given ſo great Offences and Scandals.

'And theſe are the Articles, or Aſſertions, in which, I confeſs, I 'have erred:

I. 'In a certain Writing of mine, I aſſerted, againſt the Word of 'God, and uſed theſe Words, *viz.* That Jeſus Chriſt was born of 'the Seed of the Woman, and made Partaker of our Nature; was 'not a Foundation, but a certain Circumſtance of the Foundation; 'even Boys, that begin firſt to learn their Letters, will acknowledge: 'Therefore, he that denieth Chriſt to be born of the Seed of the 'Woman, he doth not deny a Foundation, but one of the Circum-'ſtances of the Foundation.

II. 'That the *Anabaptiſts*, denying Chriſt to be the true Seed of 'the Woman, if they do not accuſe and condemn us, I have, in ſome 'of my Writings and Diſcourſes, acknowledged them for my Bre-'thren, and weaker Members of the Body of Chriſt; and by Conſe-'quence have aſcribed to them the Salvation of eternal Life.

III. 'I have aſſerted, thoſe that deny the Incarnation of Chriſt 'by the Virgin, to be founded in Chriſt the Lord, the only Founda-'tion: Calling their Errors of this Sort, Wood, Stubble, Hay, built 'upon the Foundation; notwithſtanding which, they come to be 'ſaved, as through Fire: Of whom I teſtified, that I hoped well, as 'of all other, my dear Brethten, founded in Chriſt. When never-'theleſs the Holy Ghoſt, by *John* the Apoſtle, affirmeth, that thoſe 'that deny Chriſt came in the Fleſh, (ſpeaking of that Fleſh which 'was aſſumed of the Seed of *Abraham*, and of the Seed of *David*) 'are Seducers, nay Antichriſts, and have not God.

1. John 4. & Epiſt. 2.

IV. 'Alſo in this, I confeſs, I have greatly erred, that I have 'conſtantly aſſerted, That thoſe that deny Chriſt to be the true Seed 'of the Woman, do not from thence, neceſſarily and by Conſe-'quence, deny him to be our *Immanuel*, Mediator, Prieſt, Brother; 'nor therefore deny him to be true Man, nor his Reſurrection from 'the dead. For thoſe that deny the Conſequence, Chriſt is the true 'Seed of the Woman, I do plainly acknowledge, by the ſame Act, 'they do deny Chriſt to be our *Immanuel*, Mediator, *&c.* and not leſs 'than that which S. *Paul* ſpeaks, 1 *Cor.* xv. *If there be no Reſurrection 'of the Dead, neither is Chriſt riſen; and if Chriſt be not riſen, our Preach-'ing is vain, and your Faith is vain.*

V. 'That ſometimes in my Sermon, ſtraying from the Duty of a 'pious Miniſter, I have uſed Arguments, Perſuaſions, Similitudes and 'Jeſts, to convince the People of theſe Aſſertions; *viz.* by a Simili-'tude, It is no Matter what Colour the King's Robe is of. And comparing 'thoſe, that contended concerning the Fleſh of Chriſt, to the Soldiers 'that caſt Dice upon Chriſt's Garment; and others of the like Nature. 'All which tend to this, to extenuate this principal Article of our 'Faith: And that the Hope of Faith might not be taken away from

'them

'them that deny it. For I acknowledge, that it is of great Concern, *ANNO* 'whether Chriſt took our Fleſh, or it were ſome other Celeſtial or E- 1560. 'therial Matter; ſince he could not ſatisfy the Juſtice of God, but in 'our Fleſh, and be a Sacrifice acceptable to God for our Sins.

VI. 'I acknowledge alſo my Fault, in that in my Sermons I have 'affirmed, That it is free to every one in the Reformed Church, to 'reſerve his Child for ſome Years without Baptiſm: Nor could the 'Conſcience of any to be Baptized, be reſtrained to any certain 'Time.

Laſtly, 'That I have contemned the Miniſters of both Churches, 'admoniſhing me of theſe Errors above-written, and even the Reve- 'rend the Biſhop of *London* Himſelf, Superintendent of both the 'Churches of the Strangers. Yea, rather contemning all Admoni- 'tion, I appealed to the Law. Whereby nevertheleſs being convict- 'ed by lawful Teſtimonies, and worthy of Credit, I refuſed to ac- 'knowledge my Fault. And I accuſed all the foreſaid Miniſters of 'the Churches, and others that admoniſhed me, as well in Word as 'Writing, and Letters in *London*, and in Parts beyond Sea, as tho' I 'were not orderly, juſtly, and lawfully ejected and excommunica- 'ted. For I acknowledge I have very juſtly deſerved this, and that 'the Biſhop of *London* hath dealt orderly with me. But after this Form of Revocation drawn up, *Hamſtedius* refuſed to ſubſcribe it.

All this Care had our Biſhop with the Foreigners Churches; and ſtill ſome Buſineſs or other he had with them, as we may relate in the Progreſs of our Diſcourſe. Something more happened concerning ſome of them, in this preſent Year 1560; which I ſhall proceed to ſhew.

The *Spaniſh* Preacher deſires a Church for his Congregation.

Divers of other Nations had now removed themſelves into *England*, under the Queen's Favour and Protection, for the ſake of true Religion, and the free Exerciſe of it. Some of theſe were *Spaniards*: Many whereof traded as Merchants into *Spain*, and other the King of *Spain*'s Dominions. The Preacher to theſe was named *Caſſiodorus*. Upon their firſt Coming, They were adviſed by the Biſhop, and the Secretary of State, for ſome prudential Reaſons, to exerciſe their Religious Worſhip privately in an Houſe, rather than in a Church. But having done this hitherto, it being now the Year 1560, they were induced, for certain Cauſes, to meet together rather in a Church for the future. And many Miniſters in the City of *London*, had voluntarily offered them the Uſe of theirs. Therefore they put up a Supplication to the Biſhop, and the ſaid Secretary, for their Leave more publickly to ſerve God; together with their Reaſons for this their Requeſt.

His Petition.

As Firſt; becauſe while they met in a private Houſe, they found by Experience it was an Hindrance to the Kingdom of Chriſt; while many withdrew themſelves from the Aſſembly, and others were afraid to meet there, leſt they might create a Danger to themſelves and their Affairs in *Spain*, where they held a Commerce: For that they who joined themſelves with this Congregation, were eaſily obſerved by their Adverſaries; Men very ſharp-ſighted in this behalf: Whereas no ſuch Notice would be taken of them, when they ſhould aſſemble in ſome public Place, where any might come. Again,

ANNO 1560.

Again: That by their meeting ſo long together in a private Houſe, eſpecially in a City that, by the Grace of God, was free for all Chriſtian Aſſemblies; they gave occaſion to the Adverſaries more fouly to traduce them and their Doctrine, than before. For indeed they openly ſaid, that theſe *Spaniards* did cheriſh among them monſtrous Doctrines, hated even by *Lutherans* themſelves: Since in a City, ſo much *Lutheran*, they thought it not ſafe to appear publickly. And *Caſſiodorus* made no doubt, That as they did ſo calumniate them here, they did the like in *Spain* by their Letters: And by theſe ſpecious Pretences procured them great Hatred not only from their Adverſaries, but even their Friends and Brethren. He deſired therefore of the Biſhop and Secretary, That Regard might be had to the Goſpel of Chriſt by them ſincerely preached. Which undoubtedly ſuffered this Scandal, by occaſion of theſe private Meetings of theirs.

Nor, if this Liberty of a Church were granted them, would there be any Reaſon to fear giving greater Occaſion of Enmity with the King of *Spain*. For as ſoon as ever they ſhould perceive any ſuch Thing, they would be willing to depart out of *England*, rather than Diſturbances ſhould ariſe among Princes for their Cauſe, what Danger ſoever followed thereby to themſelves.

And where it was feared the *Spaniſh* Ambaſſador might interpoſe himſelf, if this were granted, *Caſſiodorus* thought, Not; becauſe this Congregation had been now here above a Year; and that he knew they had Aſſemblies under the Title of the *Spaniſh Church*, and had forbid any of his to be preſent there, and had not ſince any way further concerned himſelf. And that it was not Twelve Days ago, that the ſaid Ambaſſador ingenuouſly confeſſed, that he never to that time had been an Enemy to them; nor, if they were minded to conſtitute a Church, would he be their Hindrance, having nothing of that Nature in his Inſtructions; And that he never had any Envy at all againſt them, beſides other good Words.

This is the Sum of the Addreſs the *Spaniſh* Preacher made to our Biſhop; What Iſſue it had I cannot tell any further, than that a *Spaniſh* Church remained ſome Years after in *London*: And one *Antonius Corranus* was their Preacher: Under whom it received ſome Eclipſe, he having been accuſed of *Pelagianiſm*. Of whom we ſhall hear more hereafter.

Corranus, Spaniſh Preacher.

Biſhop *Grindal* this *Lent*, *March* 9. preached before the Queen. In which good Time, divers others of the chief Exile-Divines performed the like Office at Court: As Mr. *Nowel Dean* of S. *Paul's*, *Skamler* Biſhop of *Peterborough*, *Pilkington* Biſhop of *Durham*, *Horn* of *Wincheſter*, *Cox* of *Ely*, and Dr. *Sampſon*; which laſt preached twice at Court this *Lent*; and ſo did alſo Biſhop *Pilkington*.

The Biſhop preaches before the Queen.

Our Biſhop being one of the Queen's Commiſſioners, deputed and aſſigned for deciding Eccleſiaſtical Cauſes under her Letters Patents, according to the Tenor of a Statute made in Parliament, in the firſt Year of Her Reign, (Whereby they were empowered to make Decrees and Ordinances, Interpretations or Reformation) He with the Archbiſhop of *Canterbury*, and ſome others, ſitting this Winter, reformed the Kalendar of the Common Prayer Book, by putting out leſs proper Leſſons, and appointing others to be henceforth uſed in Divine Service:

Orders from the Abp. for the Leſſons, *&c.*

vice. And alſo ordered, That the ten Commandments in *Engliſh*, ſhould be ſet upon the *Eaſt* Wall throughout all the Churches of the Kingdom. And for the putting this legally in actual Execution, in *February* a Mandate came from the Archbiſhop to our Biſhop, that ſince theſe Ordinances, Corrections, Interpretations, *&c.* were imprinted, to ſee them obſerved in his Cathedral Church of *S. Paul's*, and in the Churches of *London*, and throughout his Dioceſe: And further, with all Speed, to ſignify the ſame to all the Biſhops of the Province, to be uſed in their reſpective Dioceſes. *ANNO* 1560. *Vid.* p. 39.

For the Concluſion of our Biſhop's Doings this Year, I ſhall ſet down here the Names of all the Perſons on whom he conferred holy Orders, ſince the laſt Ordination before mentioned. Which may be obſerved not to be ſo many as formerly: The Reaſon whereof probably was, becauſe of the late Mandate from the Archbiſhop, not to admit Mechanics. Ordinations.

Auguſt 24. being S. *Bartholomew's* Day, was one Deacon ordained, named *John Cheake*, born at *Croydon*, and characterred to be *Liberæ Conditionis & laudabilis Commendationis*: And one Prieſt, *John Aſhton*, M. A. Fellow of *Trinity*-Coll. *Cambridge*. Epiſc. *Londin.* Regiſtrar.

Sept. 21. being the Feſtival of S. *Matthew*, *John Orvyſe*, *Joh. Webſter*, *Will. Sedom*, *John Lancaſter*, born in the Pariſh of *Knaysborough*, *Yorkſh.* aged 36. by Letter Dimiſſory from *Matthew* Archbiſhop of *Canterbury*, were made Deacons. *Thomas Spicer*, *Hugh Barber*, *John Green*, *John Amery*, *John Webſter*, were made Prieſts.

Octob. 18. being S. *Luke's* Day, theſe Perſons were admitted into the Order of Deacons; *Thomas Coſt*, *Richard Lymborn*, *John Whiting*, *Will. Auſtin*, *Sebaſtian Roccartalica* of the Dioceſe of *Wincheſter*, born in *Genoua* in *Italy*, aged 30. *James Renyger*, *John Woolward*, *Rob. Street*, *Rich. Peers*: And into the Order of Prieſthood, *Rich. Pakeman*, *John Ireland*, *John Althen*, *John Whiting*, *Hamletus Tayler*, *Thomas Pet*, *John Stevens*, *Sebaſtian Roccartarliaca*, [ſo written here,] *John Woolward*.

Octob. 21. *Thomas Goddal* alone was ordained, and made Deacon and Prieſt.

Octob. 28. on *Monday*, being the Feſtival of S. *Simon* and S. *Jude*, *James Renyger* was ordained Prieſt.

Novemb. 10. *Henry Willet* took both Orders of Deacon and Prieſt.

Ult. Novemb. S. *Andrew's* Day, were ordained Deacons, *Anthony Harleſton*, *Leonard Stepney*, *Tho. Turpyn*, *Robert Clay*, *Hugh Brady*, A. B. And Prieſts, *Robert Street*, *Simon Williams*, and *William Scotman*.

Decemb. 22. *Richard Pyers* [*Peers*] was made Prieſt.

Decemb. 27. *Friday*, *Anth. Harleſton* was preferred to the Order of Prieſthood.

Decemb. 28. were theſe Deacons ordained, *David Smith*, *Thomas Pemberton*, and *Will. Greenway*. And theſe Prieſts; *John Cheak*, of *Tarley*, in the County of *Hertford*, and Dioceſe of *Lincoln*, aged 33, and *David Smith*.

ANNO 1560.

Decemb. 29. *Sunday*, *Thomas Hewton* was made Prieſt.

January 2. *Steven Nevynſon*, Dr. of Civil Law, born at *Carliſle*, was made Deacon: And *Will. Auſtin*, *Richard Lynborow*, [the ſame with *Lymborn* above] and Mr. *Steven Nevynſon*, [the ſame that was made Deacon] ordained Prieſts.

Jan. 6. *Monday*, the Feaſt of the *Epiphany*, *Thomas Coſt* was made Prieſt.

Jan. 16. *Ralph Skinner*, M. A. [who ſoon after was made Dean of *Durham*, or one of his Name,] and *Baptiſt Willoughby*, B. A. received the Order of Deacon and Prieſt.

Jan. 26. were theſe made Deacons; *Will. Barker*, M. A. *Will. Farmer*, *Rich. Herry*, *Peter Iſles*, *Thomas Addy*, *Tho. Ackworth*: And theſe Prieſts; *Tho. Pemberton*, *Cook* alias *Price*, and *Rob. Cod.*

On *Sunday* the Feaſt of *Purification*, *Feb.* 2. *Herald Pachet*, Fellow of *Martin* [or *Merton*] College, *Oxon.* was ordained Deacon.

Feb. 22. were theſe Deacons ordained; *Robert Rowland*, *John Beaumont* of *London*, *Henry Bradwater*, and *John Bowden*: And theſe Prieſts; *Walwen Farmer*, *Will. Barker*, *John Orvyce*, and *Hugh Brady*, B. A.

March 9. *Pilkington*, Biſhop of *Durham*, ordained theſe in the Biſhop of *London*'s Oratory in *London*: Deacon; *Richard Longworth*, M. A. Fellow of S. *John*'s, aged 27. (afterwards Maſter of the ſame) born at *Bolton* in *Cheſhire*: Prieſts, *Tho. Turpin*, born in *Calais*, and *Rich. Pedder.*

March 14. *Friday*, *John Hill* was ordained Prieſt. And thus much for the Ordinations of this Year. Wherein perhaps a diſcerning Eye may perceive ſome things not unworthy Obſervation, concerning theſe firſt Ordained Miniſters next after the Reformation. All the Graduates and Scholars of the Univerſity, I have noted carefully; who were very few in Compariſon. The Univerſities were now ſo much infected with the late Popiſh Leaven, that but few came up from thence, to receive Orders from the Hands of Proteſtant Biſhops.

CHAP. VI.

The Biſhop writes to Frankford, *in behalf of the* Dutch *Church there. Unites S.* Mary at Ax *to* S. Andrew Underſhaft. *S.* Paul's *burnt. The Queen's Order for the Repair. Proclamation againſt Prophanation of that Church. The Biſhop Viſits.*

The Biſhop intercedes for the Dutch *Congregation at* Frankford.

THE Governors of the Free Town of *Frankford* in *Germany*, began now to ſtomach much a Church of Reformed *Flemings* among them, who for Seven Years paſt, namely from their Flight out of *England* upon K. *Edward*'s Death, many of them, had remained

mained in that Place, and enjoyed peaceably the Exercise of their Religion and Worship. But now set on by some zealous *Lutherans*, the Government looking upon them to be little better than Heretics, for their different Sentiments about the Holy Sacrament, and refusing the *Augustan* Confession, intended to eject them out of their City. This put this poor Congregation to great Trouble; and they imparted their present Condition to their Brethren of the *Dutch* Church here in *London*. Which soon made known to the Bishop, in what ill Case those their Brethren stood. The good Bishop heartily espoused their Part; and having been formerly known unto those of *Frankford*, when the *English* Exiles were there, he wrote a very earnest Letter to them, in behalf of this Church, and for the Continuance of it still among them. And *Gotofrid Wyng*, one of the Ministers of the *Dutch* Church in *London*, being appointed to carry the Letter, and be the Messenger to those Magistrates, the Bishop first gave them a Character of the Man, *viz.* 'That he was a Person 'that had been long under Persecution in *Flanders*, and was a pious, 'moderate, and peaceable Man. And then, with many Arguments, 'he beseeched them not to eject this poor Church, which had been 'so long harboured with them: And that altho' they perhaps disagreed in one controverted Article of Doctrine; yet if this Church 'disturbed not Peace, as, he hoped, they had not hitherto done, nor 'should hereafter do, they would not descend to the extremest Courses: But if they should, these poor Men must necessarily fall into 'the butcherly Hands of Antichrist; since there was no other Place 'in *Germany*, for their Reception: In *France* Things were in an unsettled Condition; that neither might they retreat there: And before they could come into *England*, (where they should be received 'with both Arms) such a Multitude must be incepted in the Mid-'way, and destroyed. The Bishop forgot not, in this Letter to those Magistrates of *Frankford*, to acknowledge, with all possible Gratitude, their great Charity and Humanity in the hospitable Entertainment the *English* Exiles had lately found with them. The Copy of this Letter was kept in the Archives of the *Dutch* Church, *London*, being transcribed by *Peter de Loene*, their Minister: Nor do I think it any ways unworthy the Memory of Bishop *Grindal*, to be here exemplified.

A N N O 1561.

Gotofrid Wyng carries the Bishop's Letter.

The Letter to the Magistrates of *Frankford* *Ex Biblioth. Eccl. Belgic.* Lond.

GRatiam & Pacem in Christo. Rogarunt me Fratres Flandrenses, *qui Religionis Nomine hic apud nos exulant, ut &* GotfridumWingium, *qui istas defert, & Ecclesiam* Flandricam, *quæ in Urbe vestra collecta est, quæq; jam per aliquos Annos benignissimè apud vos Hospitium invenit, vestræ Amplitudini commendarem. Ego verò, Clariss. & Ampliss. Viri, hanc scribendi Occasionem libenter arripui, non solùm, ut illis gratificarer, verùm etiam ut meo, atq; adeo omnium* Anglorum *Exulum Nomine, vestræ Amplitudini pro vestra summa erga nos, afflictissimis nostris Temporibus, Benignitate ac Pietate Gratias agerem. Nulla unquam Dies hoc vestrum Beneficium* Anglorum *Animis eximet.* Argentinensi, Tigurinæ, Basiliensi, Wormaciensi, *sed ante omnes vestræ Inclytæ Reip. debet* Anglia, *quod tot habeat Episcopos, cæteróſq; Verbi divini Ministros, qui hodiè puram*

ANNO 1561. *puram Evangelij Doctrinam annuntiant. Vos illos Hospitio excepistis, exceptos summa Humanitate complexi atq; Authoritate tutati estis. Et, si istam vestram Pietatem gratis Animis non agnosceremus & prædicaremus, essemus omnium Mortalium ingratissimi.*

De Gotfrido Wingio *hoc habeo quod scribam, Hominem esse doctum, pium, ingenio moderato ac pacifico, quiq; diu in* Flandria *sub Cruce, & quasi perpetuo Animam in Manibus habens, Christi Evangelium prædicavit. Quo Nomine non dubito quin vestræ Pietati erit acceptissimus. Oro etiam, idq; Visceribus Christi, ut* Flandrensis *Ecclesiæ jam integrum Septennium apud vos agentis, nunc vero de Ejectione nonnihil sollicitæ, Tutelam & Patrocinium perpetuetis. Valeat in illos Charitas vestra. Nihil enim vel apud Homines gloriosius, vel apud Deum acceptius facere potestis, quam si tot Membra Christi in pristino suo Hospitio retineatis. Quamquam fortassis in uno Articulo, jam per multos Annos inter doctissimos alioqui Viros controverso, cum quibusdam per omnia non consentiant; tamen si Ecclesiarum vestrarum Pacem non perturbent, quod spero eos neq; fecisse hactenus, neq; postea facturos, orandi estis nè ad extrema Remedia descendatis; sed potius ut Christiana Lenitate & Mansuetudine in suo Sensu ipsos toleretis. Christi Dei Præsentiam in sua sacra Cœna, eámq; veram & salvificam omnes fatemur, de Modo tantùm est Disceptatio. Nos in nostris Ecclesiis, quanquam eandem cum* Flandrensibus *istis Doctrinam, & apud vos professi sumus, & etiamnum hic profitemur, nunquam tamen aliquem qui cum* Luthero *sentiret, si pacificè se gereret, pro Hæretico & Nefario Homine persecuti fuimus. Utinam Conditionibus in* Marpurgensi *Colloquio conclusis statum fuisset, ut Pacem utraq; Pars coleret, donec utriſq; Dominus aliud revelaret. Sed præterita facilius deflerì possunt, quàm corrigi.*

Si Vos, Fratres istos ejeceritis, necesse est in Antichristi Carnificis Manus eos incidere. Quò enim miseri fugient? In Germania, *a vobis ejecti, nusquam recipientur. In* Gallia *nondum sunt res constitutæ. Si ad nos penetrare vellent, ubi obviis ulnis recipientur, mediâ in viâ tantam Multitudinem intercipi necesse est. Nuper enim aliquot Fratres Ecclesiæ nostræ* Londino-Germanicæ *in* Flandriam *quàm poterant occultè atq; pacificè profecti, comprehensi sunt, atq; Incendio absumpti.*

Repræsentate Animis vestris, Clarissimi ac Pientissimi Viri, quàm triste esset Spectaculum tot Christi Membra omnium Ætatum atq; Sexuum simul uno Incendio Conflagrantia conspicere. Tale autem aliquid futurum sine dubio existimare poteritis, si illos portis vestris excluseritis. Sed hoc quàm longissimè à vestra Pietate abfuturum certissimè mihi persuadeo.

Iterum igitur ad Preces conversus, oro vestram Pietatem, quàm possum demississimè, ut quorum Patrocinium & Tutelam tamdiu benignissimè suscepistis, quósq; & misera & crudeli Antichristi Tyrannide salvos & incolumes Dei Opt. Max. Beneficio conservâstis, tantáq; cum Clementia & Humanitate hactenus foviſtis, pro vestro in Christum ejúsq; Religionem sincero Studio, retineatis, ac Hospitio dignos, licèt non propter se, propter eundem tamen Christum, ducatis. Quo fiet, ut non solùm Evangelicæ Veritatis in Gentem Flandricam *propagandæ tanquam Authores futuræ sitis Gloriæ Christi, singularem in ea parte Operam navaturi; Verum etiam cùm in hoc Seculo Benedictionem Domini quàm amplissimam omni bonorum genere locupletati (Pietas enim, teste D.* Paulo, *etiam præsentis Vitæ Promissi-*

onem

onem habet) *experiamini, tum in futuro à Chriſto Domino Hoſpites, ut qui eum collegiſtis, & Hoſpitio excepiſtis, agnoſcamini.* ANNO 1561.

Hæc in Flandricæ *Gentis, quæ apud vos exulat, gratiam, Evangelij propagandi ſtudio, ad vos* (*Clariſſimi Viri*) *Pietate veſtrâ fretus, ſcribere ſuſtinui: Non dubitans quin, pro veſtrâ in Chriſti afflicta Membra Humanitate & Clementia, Benignitatem veſtram in ipſos largiter effuſam ſentient. Siquâ verò in re ego vobis aut Reipub. veſtræ Operâ vel Studio gratificari, aut uſui eſſe potero, diligentiam promptámq; in ea parte Voluntatem vobis ipſi de me polliceri poteritis. Deus Amplitudinem veſtram & Civitatis veſtræ ſtatum quàm florentiſſimam diutiſſimè conſervet.* Londini, *duodecimo* Novembr. 1561.

Petrus Dathenus ſet his Hand to this Letter, in Witneſs, that the Original was delivered to the Senate of *Frankford*, *December* 17, 1561. Wherein he alſo gave a Teſtimonial of *Wingius*, called to the Miniſtry of that Church.

The Biſhop unites two Pariſhes.

This Year did the Biſhop unite the Pariſh Church of S. *Mary at Ax*, which was of the Queen's Patronage, unto the Church of S. *Andrew Underſhaft*: The Reaſon whereof was, that the Inhabitants of this Pariſh might reſort to Divine Service, and have the Benefit of a Miniſter to officiate to them in their Spiritual Exigencies. They had been ſeveral Years without an Incumbent, becauſe of the narrow Revenue of the Living. For whatſoever this Church yielded to the Parſon in former Times, which by Reaſon of Offerings and Gifts, might have amounted to ſome conſiderable Matter, being dedicated to divers She-Saints; as the Bleſſed Virgin, and S. *Urſula*, with the Eleven thouſand Virgins beſides (and ſo might well have been reſorted to, by the rich, devout Citizens Wives and Daughters, and have partaken of their Bounties,) yet now, as the Inſtrument of the Union imported, the Church was ſo leſſened of late Time, and the former Rents, Incomes and Emoluments ſo decreaſed, that it could not ſuffice for the Suſtentation of any Miniſter; nor was likely after, the Fruits and Rents not exceeding 5 *l.* yearly: And therefore it was left deſolate, and without any Office performed in it for no ſmall Time; and the Cure of Souls was neglected. Upon theſe Reaſons the Pariſhioners petitioned the Biſhop, That they might be joyned to the next Pariſh, *viz.* S. *Andrews*, that lay near and convenient. And *Edward Riley*, the preſent Incumbent of the ſaid Pariſh, and both Pariſhes conſenting, the Biſhop complied, and ſigned an Inſtrument to unite the ſaid S. *Mary*'s unto it. *Grind.* Regiſt.

S. *Paul*'s burnt. The Manner of it,

On *Wedneſday*, the 4th Day of *June*, this Year happened a moſt grievous Diſaſter to the Church of S. *Paul*, the Biſhop's Cathedral. For between one and two in the Afternoon that Day, a great and terrible Lightning was ſeen to vibrate down from on high: And that preſently followed by an huge and unuſual Crack out of the Clouds; and that directly, as much as People's Senſes then could judge, juſt over the City; and in that Moment of Time, ſomething of the Battlements of S. *Martin*'s Steeple at *Ludgate* was broke down, and ſome ſquare Stones of a great Bigneſs fell by a dreadful Force and Violence, through the Roof of the Church, breaking through Lead and Timber, upon the Pavement. Some Perſons being upon

ANNO 1561. the *Thames* in Boats, and others in the neighbouring Fields, while the Storm laſted, did affirm, that they ſaw a long Tract of Flame like a Dart, ending in a Point, which ſeemed to pierce and break through S. *Paul*'s Steeple, ſtretching from *Eaſt* to *Weſt*. And ſome alſo of the Pariſh of S. *Martin*'s at *Ludgate*, being at that Time in the Street, ſuddenly perceived a violent Force of the moved Air like a Whirlwind, and a great Smell together, not unlike to that of Brimſtone, blown from *Paul*'s Church; and in like Manner they heard a Crack of great Stones falling from the Steeple of S. *Martin*'s into the Church. Afterward between four and five, a certain Vapor and Smoak was ſeen by ſome breaking out under the Spire of *Paul*'s Steeple; and particularly by *Peter Johnſon*, Notary Public, and the Biſhop's Regiſtrary, who immediately went and told the Biſhop. The Flame preſently brake out on every Side, and in the Manner of a Crown, compaſt the whole Space on the Top, to four Cubits, as it ſeemed, under the Globe of the ſame; and within a Quarter of an Hour, or little more, the Braſs Eagle and Croſs which ſuſtained it, and that glittering Globe, which was before ſo often admired, falling down with the Fire upon the Roof, beginning on the *South*-ſide, at length conſumed all the Vaulting of the Church, with the Lead and Timber, and the Bells of the Steeple. The Lord Mayor came in this Conſternation in all Speed, with the reſt of the Aldermen of the City: Who together with the Biſhop and others, conſulted together of Means to be uſed to quench the Fire. But no ways could be found out to do it. Some adviſed, to preſerve the reſt of the Steeple, that ſome great Guns ſhould be brought, and diſcharged at it: But that was diſliked, becauſe of further Danger, as for Fear of diſperſing theFire,and the Ruin of Houſes. Many Courtiers of the greateſt Quality came, as the Lord Keeper of the Great Seal, and the Lord Treaſurer; who with the reſt encouraged the People, to uſe all the Means they could to quench the Fire: And many of them put their own Hands to the Buckets, particularly *Wintour* and *Strangways*, two great Sea-Officers. But after all Means uſed to no Purpoſe, at length about ten of the Clock, the Fire of it ſelf abated.

Some at that time reported, That this Fire came to paſs by the Careleſneſs of certain Plummers. But neither Plummers, nor any other Workmen had done any Work there for ſix Months before. Others ſuſpected, that it happened by ſome fraudulent and wicked Uſe of Wild Fire, or Gunpowder. But after a diligent Search into that Matter, no juſt or probable Suſpicion could be found, that might be faſtened upon any. Others laid the Blame upon Witches and Conjurers: But no Conjecture more uncertain than that. The next Sunday, being the 8th of *June*, the Biſhop of *Durham* preached at S. *Paul*'s, and there learnedly and profitably exhorted them, that heard him, to Repentance; and eſpecially to Submiſſion to the Magiſtrates, and Obedience, in this Time eſpecially much neglected, and leſſened: Signifying, That the Queen's Majeſty would uſe ſeverer Laws againſt the Stubborn and Obſtinate, as well in Matters of Religion, as in Civil Affairs. And this Sermon was preached with great Applauſe of the Hearers.

The Biſhop of *Durham* preaches at S. *Paul*'s the next *Sunday*.

In

In this Sermon he particularly admoniſhed his Auditors, to look upon this Conflagration as a Judgment from God, and a Sign of imminent Deſtruction of the whole Nation to follow, and eſpecially of *London*, unleſs a more reformed Courſe of Life in all Sorts of Men prevented it. He ſeverely rebuked thoſe who transferred the Cauſe of this Divine Anger upon any certain Rank or Condition of Men, or that curiouſly pryed into the Lives of others, and winked at their own: Praying every one to deſcend into himſelf, and to ſay with *David*, *I am he that have ſinned.* He accuſed the Prophanation that had been uſed towards this Temple of *Paul's*, before practiſed for ſo great a ſpace of Time, by Walkings, Meetings, Talkings, Chidings, Fightings; and that eſpecially in the Time of Sermons and Divine Worſhip. And by the way, the Right Reverend Biſhop and Preacher took Occaſion to anſwer to the Calumnies of ſome, who would have had this Judgment to be God's Revenge for the late Changing of Religion, or the Amending of it rather. But he ſhewed out of Commentaries, Annals and Hiſtories, that much greater Calamities had heretofore fallen out in the World, and that, while Superſtition and Idolatry reigned. *ANNO* 1561.

All this, and much more, was written in *Latin*, and entred into Biſhop *Grindal's* Regiſter, by his ſpecial Command to *Peter Johnſon* his Regiſtrary, for a perpetual Memory of this Fire, and of ſo great a Deſtruction.

The Queen was deeply affected with this Misfortune of the chief Church in her *Metropolis* of *England.* And reſolved therefore to have the Damage ſpeedily repaired: Sending her Letters to the Archbiſhop of *Canterbury*, dated the 24th of *June*; that he, by her Authority, would conſult with other Biſhops and the Chief of the Clergy, to deviſe ſome expedient Way to lay a Contribution upon the Clergy of the Province; Yet neither preſcribing what Sum ſhould be collected from them, nor in what Manner he ſhould proceed therein; and upon any Doubt, to have Recourſe unto her Council. The very beginning of *July* following, the Archbiſhop diſpatched his Letters to the Biſhop of *London*, that he according to the Queen's Commandment abovementioned, ſhould confer with the Clergy of his Dioceſe: And likewiſe that the reſt of the Biſhops ſhould have Notice from him to confer with theirs; and to levy upon them a Duty, according to their ſeveral Eſtates and Preferments towards this good Work. And particularly, that he thought it convenient, that the Clergy of *London* ſhould contribute the twentieth Part of their Spiritual Promotions, and the reſt of the Dioceſe the thirtieth. And thoſe that were in their Firſt-fruits only the fortieth. And that others of the Clergy not beneficed, as Curates and Stipendiaries, ſhould do according as their own good Diſpoſition directed them. The Queen ſends to the Archbiſhop for Contribution to be made for *Paul's*.

The Biſhop of *London*, anſwerable to this Order from the Archbiſhop, was diligent to ſend his Letters to the reſt of the Biſhops of the Province, to deal with their reſpective Clergy in this Affair. The Biſhop diligent therein.

In the Entrance into the Month of *September* following, the Archbiſhop wrote again to our Biſhop, with ſome Variation from his former The Archbiſhop's Directions herein.

ANNO 1561.

mer Letter: Intimating therein his former Letter; and that he thought meet that all beneficed Men within the Dioceſe of *London*, [as well as the City] ſhould contribute the Twentieth Part: Becauſe, of Congruence and Reaſon, the Clergy above others ought to ſhew their Benevolence towards ſuch a Work of Charity, S. *Paul's* being their Cathedral and Head-Church. And that every Man that had any Living by the Church in the Dioceſe eſpecially, ſhould according to his Ability contribute in that behalf: And he thought the leaſt Rate that could be expected at their Hands, was Two Shillings and Sixpence of every of them: Which would declare their Good Will among the reſt, to the Furtherance of ſuch a Work. And ſo he prayed our Biſhop with all Speed to put it in Execution.

The Biſhop proportions the Clergy's Charity.

Accordingly the Biſhop wrote again to his Archdeacons, That all his Clergy having Benefices, ſhould pay the Twentieth Part, excepting thoſe in Fruits, who ſhould pay the Thirtieth; and all Curates, Two Shillings and Sixpence. And that they ſhould uſe in his Name all the Perſuaſions they could, to each of them, to extend their Benevolence; that of their Voluntary Contributions they might rather exceed their ſeveral Rates in ſo reaſonable a Work: Whereof he hoped they would find a good Number. And that they ſhould make one or two good grave Beneficed Men in every Deanery, to be Collectors of the Contribution, and to deliver the ſame to them the Archdeacons, or their Deputies, on this ſide the laſt of *November*. This he wrote from *Fulham*, Sept. 6.

John Stow.

The Queen went before in this good Work by her own Example, and gave, as our City-Hiſtorian relates, a Thouſand Mark in Gold, and a Thouſand Load of Timber. The City granted a Benevolence, and the Clergy were directed to grant theirs, as above is mentioned: And how it was paid by them, we ſhall hear the next Year.

The Concourſe at *Paul's* diſliked.

The great and common Concourſe of People in theſe Days, and before theſe Days, was uſually at *Paul's*, for the ſake of Walking and Talking, and Hearing and Telling of News, and Meeting upon Aſſignation and Buſineſs, and Payment of Money, and ſuch like. Which occaſioned great Routs and Tumults and Quarrels oftentimes, to the prophaning of that Place, ſet apart for Devotion and the Service of God. This, however it was allowed or winked at in the late Popiſh Times, was now altogether diſliked: And as the Biſhop of *Durham*, in his Sermon before-mentioned, took liberty publickly to reprove it; ſo our Biſhop ſeems to have made Complaint of it, and had endeavoured to rectify it, but wanted greater Authority than his own. Whence it came to paſs, that the Queen ſet forth in *October* this ſeaſonable Proclamation. Which I chuſe for the ſignificant Importance of it, and relating ſo near to our Biſhop, to lay before the Reader, without any abridging.

A Proclamation made for the Reverend Uſage of all Churches and Church-Yards.

The Queen's Proclamation about it.

By the QUEEN.

"FOR avoiding of divers outragious and unſeemly Behaviours "uſed as well within and near the Cathedral Church of S. *Paul* "in

" in *London*, as in divers other Churches of this Realm; and for the " better and ſpeedier reducing of the ſame Churches to the godly " Uſes, for which the ſame were builded; The Queen's Majeſty of " her godly and virtuous Diſpoſition, ſtraitly chargeth and comman- " deth, That all Laws and good Ordinances, heretofore provided a- " gainſt Fighting and Quarrelling in Churches and Church-yards, " ſhall be duly, and with all Severity, executed, according to the Te- " nor, and true Meaning of the ſaid Laws and Ordinances. And " further her Majeſty's Pleaſure is, That if any Perſon ſhall make a- " ny Fray, or draw or put out his Hand to any Weapon for that Pur- " poſe, or ſhoot any Hand-Gun or Dagg within the Cathedral Church " of S. *Paul*, or Church-Yard adjoining thereunto, or within the " Limits of the Four Chains compaſſing the ſame, or within any o- " ther Church or Church-Yard, ſhall receive not only the Puniſh- " ment contained in the Statutes for the ſame provided, but alſo be- " ing thereof convicted, either by the Evidence of his Fact, Teſti- " mony of two honeſt and indifferent Perſons, or by their own Con- " feſſion, before her Highneſs's Council in the Star Chamber, or the " Mayor for the Time being within the City of *London*; and in o- " ther Places out of the ſame City, before two Juſtices of the Peace " of that Country or Place, where any of the ſaid Offences ſhall be " committed, ſhall ſuffer Impriſonment by the Space of two Months " without Bail or Mainprize; and further, pay ſuch Fine and Forfei- " ture towards the Reparation of the ſaid Church of S. *Paul*, or of " other Churches where the ſame Offence ſhall be committed, as ſhall " be aſſeſſed by the ſaid Council, Mayor or Juſtices, before whom " ſuch Conviction ſhall be, as is aforeſaid. *ANNO* 1561.

" And her Majeſty further ſtraitly chargeth and commandeth all " and ſingular her Subjects, That none of them, during the Time of " Preaching within the ſaid Church of *Paul*'s, or Church-Yard of the " ſame, or of any Divinity Lecture, Reading, or Divine Service in " the ſame Church, or in any other Church or Church-Yard within " the Realm, ſhall walk up and down, or uſe any kind of Diſturbance, " or ſpend the Time in the ſame about any Bargain, or other prophane " Cauſes, but ſhall reſort unto the Common Prayer, Preaching or " Reading; and there quietly and reverently behave themſelves, as " to the Duty of Chriſtian Men appertaineth; or elſe quietly to a- " void out of the ſaid Church or Place, upon Pain of Impriſonment, " and of ſuch further Fine, as is aforeſaid: The Fine always to be con- " verted to the Repair of the Church, where the Offence ſhall be " committed.

" Her Majeſty alſo ſtraitly chargeth and commandeth, that all Per- " ſons do forbear to make from henceforth any Limitation or Ap- " pointment, by Writing or otherwiſe, for the Payment of any Sum " or Sums of Money, within the ſaid Church of S. *Paul*'s, or in " any other Church or Chappel, where Divine Service is or ſhall be " uſed, and the Word of God preached: Or to carry or recarry " any Burthen, Fardel, or other unſeemly thing, through the ſaid " Churches, other than for the Repairing, or other Neceſſaries of

ANNO 1561. "the ſame Churches; Upon Pain of Impriſonment, and further "Puniſhment by Fine, as is aforeſaid.

"Provided always, that it ſhall be lawful as well to any Perſons "which at this preſent ſtand bound by any former Covenant or "Bond, to make any Payment of any Sum or Sums of Money, "in any Church, or other Place aforeſaid, to make Tender and "Payment of the ſame: As alſo to every ſuch Perſon and Perſons "to whom the ſame is or ſhall be due, to receive the ſame in ſuch "Place where it is limited to be tendred and paid; Unleſs the "Parties (which is truſted they will for good Order ſake) ſhall "otherwiſe agree, this Proclamation to the Contrary notwith-"ſtanding.

"And for the better Execution of this Proclamation, her Maje-"ſties Pleaſure and expreſs Commandment is, that the Mayor, Al-"dermen, Sheriffs and other her Officers, and Commons of her "City of *London*, and every of them, do not only aid and aſſiſt, "and help the Biſhop of the ſaid See and Church of S. *Paul's*, for "the Time being, and other Eccleſiaſtical Officers and Miniſters of "the ſame, from time to time, in the due Execution of the Pre-"miſes, as Need ſhall require; but alſo, that the ſaid Mayor of "*London* ſhall appoint, every *Sunday* and other Holidays in the "Year, during ſuch Time, and at every Time they ſhall be thought "by the Biſhop, or Dean of the Church, requiſite; one or two "of the Aldermen of the ſaid City of *London*, accompanied with "Four or Six Diſcreet Commoners of the ſaid City, and attended "upon with a convenient Number of the Serjeants and Officers "of the ſaid City; to repair unto the ſaid Church of S. *Paul*, "there to ſee the Premiſes duly executed in all Points accord-"ingly.

"And if they ſhall find any Perſon diſobedient or offending in "any Thing, touching the Premiſes; to apprehend and commit "him forthwith to Priſon, there to remain without Bail or Main-"prize, until further Order be taken with the ſaid Offenders, in "Form aforeſaid. And finally, Her Majeſty ſtraitly chargeth and "commandeth, all and ſingular her Juſtices of Peace, Mayors, She-"riffs, Bailiffs, Conſtables, Headboroughs, Church-Wardens, and "all other her Highneſs Officers, Miniſters, and Subjects; that "they and every of them, from time to time, endeavour them-"ſelves, to the beſt of their Powers, to cauſe and ſee that this "her Majeſties Proclamation and expreſs Commandment, within "the Limits of their Juriſdictions and Pariſhes, be put in due and "full Execution, according to the Form abovementioned; as they "tender her Majeſties ſpecial Favour, and will avoid the contrary "at their Peril. Yeven at S. *James*, the 30th of *October*, in the "Third Year of the Reign of *Elizabeth*, &c. *Anno Dom.* "1561.

The Biſhop viſits his Dioceſe. This Year our Biſhop entred upon his Primier Viſitation of his Church of St. *Paul*, and his whole Dioceſe, beginning with *London*, and

and then proceeding to *Eſſex*, *Hertfordſhire*, and *Middleſex*. Which took him up this Year, and part of the next. ANNO 1561.

On *Thurſday*, *April* 17. he began his Viſitation with his Cathedral Church of S. *Paul*'s. The Form whereof was thus: In the Forenoon, *Alexander Noel* the Dean, *John Mullins* Archdeacon of *London*, *David Kemp*, Archdeacon of S. *Albans*, *John Watſon* Chancellor of the ſaid Church, with *William Whitbroke* Sub-dean, and the leſſer Canons and Vicars Choral, and others of the Church, repaired to the great Chamber of the Biſhop's Palace in their Surplices: Where they met the Biſhop, and paid him their Reſpects. After ſome Diſcourſe together, his Lordſhip being arrayed in his Epiſcopal Habit, *Viz.* a Rotchet and a Chimer, proceeded to the Cathedral Church, the reſt following him, entring together by the Weſt Door. He was ſeated in the Dean's Stall, and the Miniſters ſang the Suffrages or Litany. St. *Paul's* viſited. Regiſt. *Grind.*

The Names of the Dignitaries of S. *Paul* at this Viſitation, were, The Dignitaries.
Alex. Noel the Dean, who appeared in Perſon.
John Mullins, Archdeacon of *London*, in Perſon.
John Watts, Archdeacon of *Middleſex*, who appeared by Proxy.
Thomas Cole, Archdeacon of *Eſſex*, by Proxy.
John Pulleyn, Archdeacon of *Colcheſter*, by Proxy.
William Saxie, Treaſurer, by Proxy.
John Watſon, Chancellor, in Perſon.
Henry Harvey, Præcentor, by Proxy.

The Names of the greater Canons were as follow. Canons.
Alexander Noel, Prebendary of the Prebend of *Wyld-Lands*.
John Mullins of the Prebend of *Cantlers*, alias *Kentiſh-Town*, Reſidentiary.
Thomas Watts of the Prebend of *Totenhall*.
John Spendlowe of *Finnesbury*.
John Pilkington of *Mapesbury*.
Gabriel Goodman of *Chiſwick*.
John Veron of the *Moor*.
Edmond Wymmeſley. *James Grindal*. *Thomas Cole*. *Thomas Penny*. *John Somers*. *Hugh Evans*. *William Saxie*. *John Standiſh*. *Peter Vannes*. *John Warner*. *Thomas Byam*. *Elizeus Ambroſe*. *John Braban*. *David Padye*. ——— *Fleming*. *Edmond Brygot*. *Ric. Smith*. *David Kemp*. *John Weal*: Three Prebends being vacant.

I omit the Names of the leſſer Canons, and of the Vicars Choral: The firſt whereof was *Sebaſtian Waſtcote*, who was preſented at this Viſitation, for refuſing the Communion; and upon Suſpicion, of adhering to Popiſh Principles. The Biſhop had patience with him expecting his Compliance, until *July*, *Anno* 1563, when he excommunicated the ſaid *Sebaſtian*, as we ſhall hear, when we come to that Year. One *Sebaſtian* preſented.

After all theſe Perſons belonging to the Church were called for, the Biſhop pronounced and declared in *Engliſh* the Cauſes of this Viſitation: And the Schedule being read, the ſaid Reverend Father pronounced thoſe that were cited and ſummoned, and had not appeared, to be *Contumacious*, and reſerved the Puniſhment of their Contumacy until, and as far as he ſhould ſee convenient. And ſo departed. After

ANNO 1561. ter Dinner, he returned to the Church again, and ſat judicially. And finally, the Viſitation was adjourned till the 29th of *May* following.

Wymmeſly a Prebendary, warned to appear.

At this Seſſion of the Viſitation, *Edmund Wymmeſly*, Prebendary of *Reculveſland*, ſuſpected of Baſtardy, was warned to appear before the Biſhop, for moſt juſt Cauſes, at his Houſe. Who appearing, was interrogated by the Biſhop of his Birth, Name, Habitation and Ability. And ſo diſmiſſed him, if he would bring Teſtimonials ſhewing his Nativity, and the Matrimony of his Parents, and exhibit them before him; together with Letters Certificatory of the venerable Men, *Calfield*, *Bernard*, and *Rogers*, Canons of the Cathedral Church of *Oxford*, concerning his Progreſs, Uſe and Exerciſe, as well in good Letters as Manners, *&c.* being as it ſeems a Student of *Chriſt's-Church* College, *Oxon.*

Leſſer Canons cited about their Mariage

At which time alſo appeared *Whitbroke*, *Leke*, *Haywood* and *Pen*, *Minor* Canons. When Diſcourſe being had concerning ſuch Canons as were maried; after what Manner they ſhould be dealt with, it was found by Ordinances of the Dean formerly made, That maried Canons ſhould not be bound to be preſent at the Common Table in their College of Petty Canons; but ſhould be permitted to be by themſelves with their Families, and to have convenient Victuals: And that beſide in all Dividends and common Profits, the ſame Account ſhould be had of the maried as of others. And of theſe Orders the Biſhop approved.

Viſits *London*;

The further and fuller Viſitation of this Church was adjourned till the Viſitation of the Dioceſe were diſpatched. The firſt Seſſion of the Biſhop, for the Viſitation of the City of *London*, was at St. *Bridgets*, *Monday Apr.* 21. The ſecond Seſſion was at St. *Laurence* in the *Old Jury* the next Day, *Viz. Apr.* the 22. The third Seſſion was at St. *Steven Walbroke*, on *Wedneſday Apr.* the 23. And the fourth Seſſion was kept at St. *Magnus* the Martyr, *Thurſday Apr.* the 24. And ſo he finiſhed his Viſiting the Clergy of the City in four Days.

Eſſex;

Then he went into *Eſſex*. And the firſt and ſecond Seſſions of his Viſitation there, were on *Tueſday* the laſt Day but one of *April*, and *Wedneſday* the laſt Day, in the Pariſh Church of *Southweald*. The third Seſſion was at *Chelmsford*, *Friday*, *May* the 2. The fourth Seſſion was at the Church of *All-Saints Malden*, *Saturday*, *May* the 3. The fifth and ſixth Seſſions were at the Pariſh Church of St. *Mary's* in *Colcheſter*, *Monday*, *May* the 5. and *Tueſday*, *May* the 6. Then returning to viſit the other Parts of *Eſſex*, his next Seſſion (which was the Seventh) was held at the Pariſh Church of *Braintree*, on *Wedneſday*, *May* the 7. His eighth Seſſion at *Dunmow*, on *Thurſday* the 8. of the ſaid Month. And then he proceeded to *Biſhops-Stortford*, where he held Two Seſſions, *Viz. Friday* and *Saturday*, being the 9. and 10. Days of *May*, to viſit the Clergy of that Part of *Hertfordſhire* under his Inſpection. *Middleſex* came on laſt to be viſited; Which was done at Two Seſſions at the Pariſh Church of St. *Clement's* without the Bars of the *New Temple*, on *Tueſday* and *Wedneſday*, being *May* the 20. and 21.

Hertfordſhire; *Middleſex.*

So

So that in Sixteen Seſſions the diligent Biſhop Viſited his whole Dioceſe: And went out from *London*, travelling all round (with mighty Speed and no leſs Toil) his great and comprehenſive Juriſdiction; and came back to *London* again, in the Space of twelve Days. *ANNO* 1561.

The Beginning of the next Month, the Biſhop entred again upon his Viſitation of his Church, which he had before (as was ſaid) adjourned. And appearing at S. *Paul's July* 2. he there declared, That he was ſo hindred and detained in and about the neceſſary Buſineſs of the Re-edifying and Reſtauration of the ſaid Cathedral, that he was not at Leiſure further to act in Perſon in this his Ordinary and General Viſitation; and ſo left it to the Management of Dr. *Huyck*, his Vicar in Spirituals, to take Cognizance and proceed in the Buſineſs of the ſaid Viſitation. The Biſhop goes on with his Viſitation of S. *Paul's*. Regiſt. *Grind.*

The Viſitation was continued to *Octob.* 6. when *Ellis Ambroſe* and *John Braham*, Prebendaries, not appearing after they had been ſummoned and called for, were pronounced *Contumaces*; and their Puniſhment reſerved to the 2d. of *December* following. At this time, *Wymmeſly* having been before warned to bring Letters Teſtimonial of his Nativity; and now neither producing them, nor appearing, he was pronounced *Contumax*, and his Puniſhment reſerved alſo to the ſaid 2d. of *December*. *Ambroſe* and *Braham* Prebendaries. *Wymmeſly.*

The which Second Day being come, Dr. *Huyck*, the Biſhop (as was ſaid) having committed the Viſitation to him, admoniſhed all the Prebendaries, and the Reſt of the Church; Firſt, That every one of them, diligently and daily, ſhould frequent the Divinity-Lecture read in S. *Paul's* Church. Secondly, Perſonally to be preſent in the Choir of the ſaid Church, in the time of the Divine Services, on the Feaſt of the *Nativity* approaching; and to make Proviſion, that their Cures (if they had any) be Served by others. Thirdly, To prepare to Commuuicate on this Feaſt. Fourthly, That the Vergers be diligent in Obſerving the Reformation in the ſaid Cathedral Church, in the Time of Divine Service: And that they call for the Mayor of *London* for their Aid. Injunctions to the Members of the Church.

Then was *Alexander Smith*, the Sacriſtan, for certain Cauſes the ſaid Dr. *Huyck* moving, and eſpecially that he conſented not to the *Declaration*, and becauſe he was noted *abligurire Bona Eccleſiæ*, i. e. To purloin the Goods of the Church; ſuſpended from any further Execution of his Office in the ſaid Church, until it ſhould ſeem otherwiſe convenient to him. The Sacriſtan ſuſpended. Vid. *Annal.* of Reformation, *p.* 211.

The Viſitation ſtill was in Force, being continued to *Apr.* - - - 1562. when the Biſhop came perſonally into the Chapter-Houſe, and again committed it to his ſaid Vicar-General. This Viſitation continued on to *October* the ſame Year. And at a Seſſion *Octob.* 5. the ſaid Vicar-General ſhewed the Members of this Church of S. *Paul's*, certain Injunctions in Writing, concerning a certain Conformity in the ſaid Cathedral Church; and, againſt the next Seſſion, to conſider them, and to give their Thoughts of them. He exhibited likewiſe to them a *Confeſſion*, eſtabliſhed by public Authority. To which then ſubſcribed the Dean, Archdeacon of *Middleſex*, and di- The Viſitation continued. A Confeſſion. *Vid.* Annal. of Reformation, *p.* 209.

ANNO 1561.

vers other Prebendaries, and leſſer Canons, except *Whitbroke*, Sub-Dean, and Mr. *Richard Smith*: Whom the Vicar-General permitted to inform themſelves from their own Conſciences, whether they would ſubſcribe or not to the ſaid *Confeſſion* ſome time on this ſide the next Seſſion. And ſo continued to the 16th of *November* next. And then the Biſhop diſſolved the Viſitation himſelf in Perſon.

Diſſolved.

Among other things done in this Viſitation, he appointed an Order for Sermons to be preached at *Paul's* Croſs, and in the Church, by the Dean, and Dignitaries, and Prebendaries, on all the Sundays and Holidays of the Year.

Sermons appointed at *Paul's*.

Dr. *Philip Baker*, a Favourer of Popery, was now Rector of S. *Andrew's* near *Bainard's* Caſtle. This Man refuſed to read and ſubſcribe the aboveſaid Confeſſion, that was tendered to all the Clergy at this Viſitation, for renouncing the Pope and his Supremacy. And for his Refuſal, and divers other Things, was deprived by the Biſhop. But he had another very good Poſt to retreat to, being Provoſt of *King's* College in *Cambridge*. And here he gave all Favour to Papiſts, and proved an evil Governor of the College. Whereby a Viſitation was occaſioned *Anno* 1565, by the Viſitor of the ſaid College, the Biſhop of *Lincoln*; and a few Years after, a Royal Viſitation; when he was diſcharged the Provoſtſhip, and fled abroad; as we may hear in the Proceſs of our Hiſtory.

Baker Rector of S. *Andrews* deprived.

An Application was made this Year from the Magiſtrates of the Univerſity of *Oxon* to our Biſhop, againſt divers in *Queen's*-College. The Cauſe was this. The Queen had by her Letters Mandatory granted the Headſhip of that College to one *Francis*, who had ſome time ſtudied Divinity, and afterwards Phyſick, and became Publick Profeſſor of that Science in that Univerſity. The Queen's Letters were accompanied with thoſe of the Archbiſhop of *York*, perhaps their Viſitor; who had appointed certain of the Heads, to place the ſaid *Francis*: But the Collegians, being Papiſtical, refuſed, (on ſome Colour) to obey the Queen's Letters, and to receive their new Provoſt: For when the Heads appointed repaired to the College (and a great Concourſe of People was gotten there together, to ſee the Iſſue of this Buſineſs) they were ſo unworthily and proudly handled by the Fellows, that all tended to Tumult and Force. Their Words, Countenance, Gate, State, Motion, and Acclamations, were all far from Modeſty and Reſpect: And there appeared all the Signs of turbulent Citizens, as well as impudent Youth. In fine, it was evident they had no mind any Remedy ſhould be applied to their inveterate Diſeaſe. But however, after all, *Francis* was ſeated in his Place conferred on him. This at large the Commiſſioners, by Letters of *Marbeck's* inditing, then the Univerſity Orator, ſignified to the Biſhop of *London*, praying him, that when nothing elſe ſeemed by thoſe Men to be intended, than the diminiſhing of the Archbiſhop's Authority, contemning the Queen's Majeſty, and hindring the Courſe of Godlineſs, he would afford them his Help and Advice what to do, to reſtrain their mad and enraged Motions. Leſt by their Impunity and Example, others might be incited to attempt the like or greater Matters. They choſe, I ſuppoſe, thus to apply themſelves

The Commiſſioners for *Queen's*-College *Oxon*, apply to the Biſhop.

to

to *Grindal*, both as he was one of the Chief of the Ecclesiastical Commission, and also was a Native of those Parts, that furnished this House with Students. ANNO 1562.

CHAP. VII.

The Bishop's Proceedings in the Repair of S. Paul's. A Synod. Certifies the State of his Diocese. Appoints Prayers and Fasting in London *for the Plague.*

THE Bishop had his Mind bent upon the Re-edifying of S. *Paul's* since the late lamentable Misfortune that befel it; and no question was much called upon by others to do it, lying so obvious and sad a Spectacle to the Eyes of all. It being now the Year 1562, by this time some of the Bishops and of the richer Churchmen had sent in their Contributions; and among the rest, the Archbishop of *Canterbury*, and *Horn* Bishop of *Winchester*. But others were not so forward; whose Backwardness offended the Queen and Council. One of these that was thus behind-hand, was *Cox* Bishop of *Ely*, a Man, who as his Bishoprick was wealthy, so not commonly backward in any worthy Things. Our Bishop wrote his Letter to him, exciting him to hasten, and letting him withal understand, how offended the Honourable Council was with him and others. But that Bishop soon sent his Answer, excusing himself by signifying his Ignorance that any had yet sent up their Contributions, till he [the Bishop of *London*] had better informed him; and withal he sent 40 *l.* for himself. Contributions sent in for *Paul's*.

As to the Repair of *Paul's* the next Year, 1563 (that I may lay things of the same Nature together, tho falling within another Year) there being an old Church in S. *Bartholomews*, that was run much into Decay, the Bishop endeavoured to get Leave to take a heavy Coat of Lead that was upon it, and to cloath the Mother Church of *Paul's* with it. With this his Purpose he acquainted the Lord Keeper *Bacon*, and Secretary *Cecyl*, in the Month of *July*, that they would use their Interest, and forward this Business at Court, if Occasion should be. He dealt also with the Parishioners for their Consent; the Chief whereof were the Lord *Rich*, whose House adjoined to the said Church, the Lord Chief Justice of the *King's-Bench*, and Sir *Walter Mildmay*. The good Will of the first he had obtained. To use his Interest with the two latter he desired the Secretary, in case they should prove unwilling. He added, that if he had their Consents, he doubted not of the Consent of the whole Parish. And that if he should think it convenient to move the Queen (as the Lord Keeper thought not amiss,) he prayed him for his Help that way also. And for the Supply of another Church for the Parishioners, he shewed him how there was an House adjoining, which was (as they termed it) the *Fratrie*, a very fair and large House, and that needed nothing but purging, and the Name of a Church, being well built of Free-Stone, garnished The Bishop moves to take the Lead of S. *Bartholomew's* for *Paul's*.

ANNO 1562. garniſhed within round about with Marble Pillars, large Windows, and covered with good Slat; and withal aſſuring the Secretary without Partiality, if it were dreſt up, it would be far more beautiful and more convenient than the other. If he might have the Lead, he would compound with the Lord *Rich* for converting the ſaid *Fratry* (whoſe it was) into a Church: He would ſupply all Imperfections of the ſame; and not deſire the Pariſh to remove, till the other ſhould be fit and convenient to go to.

His Plea for it. "And methinks, as he added to the reſt, the Matter is very reaſonable. For what is more reaſonable than that the Children ſhould cloath their naked Parents. Our Church, ſaid he, is *Matrix Eccleſia*, as the Canon termeth ſuch Churches. Which is all one with *Mater*.

For the further promoting of this Buſineſs, as he had ſent the above-ſaid Letter to the Secretary, ſo he intended to reſort ſhortly himſelf to him, either at the Court, or at *Richmond*, or to ſome other convenient Place. But it ſeems this his Deſign received ſome Oppoſition, as the Secretary ſoon after ſignified to him; to wit, That ſome concerned in this Buſineſs, whether the fore-mentioned L. Chief Juſtice, Sir *Walter Mildmay*, or ſome other, tender of demoliſhing Churches, (which had been too much practiſed before) had ſignified their Unwillingneſs to have S. *Bartholomew's* pulled down. But the Biſhop in ſome haſt replied; "That he meant not "to pull down, but to change a Church more Commodious than the "other. Unleſs, ſaid he, ſome ſtrange Opinion ſhould ariſe, that "Prayer were more acceptable under Lead than under Slat". What this came to, I cannot tell, but believe the Biſhop could not compaſs his End; ſome perhaps concerned, minding rather to convert both Church, Stones, Timber, Lead and all, to their own uſe, as Occaſion ſerved. For it was pulled down, as we learn from *Stow*, upon pretence of repairing with the Materials an old Steeple adjoining: Which yet was not done therewith. However at length, by the Biſhop's Care, and the Clergies Contribution, and the Cities Subſidy voluntarily granted, and the Benevolence of other well-diſpoſed Perſons, the Church of S. *Paul's* was covered, and recovered from the Damages it had ſuſtained.

The Spire remains unfiniſhed. Excepting the Spire, which remained a great while after, in the ſame Condition the Fire had left it. In ſo much that in the Year 1576. in the Month of *June*, the Queen was very urgent about the rebuilding thereof, and had given ſome Order to the Lord Treaſurer and others of her Council, to deal with the Mayor of *London* thereupon. And ſoon after ſhe demanded of the Earl of *Suſſex*, L. Chamberlain, what was done with the Mayor about the Steeple. And when he replied, That the Lords of her Council were ſo buſied in a greater Matter, relating to her Subſidy, that they had no time that Day to deal in that Matter; but that the Lord Treaſurer and Lord Keeper did intend ſpeedily to ſend for the Mayor, and to declare plainly to him her Pleaſure, and make Report thereof themſelves at their coming to Court: She then willed the Lord Chamberlain to remember the Treaſurer thereof again; ſaying, that if ſhe were not

ſatiſ-

ſatisfied, ſhe would have the Mayor and Six of the beſt of his Brethren before her ſelf upon the very next *Sunday* following, though ſhe were then in a Progreſs, and ſome Diſtance from *London*. This the LordChamberlain from Court ſignified in a Letter to the Lord Treaſurer, and added, That her Majeſty was very earneſt in that Affair. And therefore he prayed him to let her Majeſty underſtand as ſoon as he might, what was done therein. For he thought ſhe meant to have them before her, and ſtayed the ſending for them only till ſhe received an Anſwer from him. But however, after all, greater State Matters, and the Charge, obſtructed and deterred from this Undertaking. And ſo it lay neglected ever after. *ANNO* 1562.

There was indeed a Report went, that the Monies collected for that Uſe, were collected and brought into the Hands of this our Biſhop of *London*. And ſo *Stow* writes in his Firſt Edition: Which ſeeming to have an odious Surmize of him, as though he had embezzelled it, or converted it to his own Uſe, it was left out in the after Editions. This probably was invented by ſome of his Ill-willers. But there is no queſtion, but that a Man of his Integrity and Virtue was a good and faithful Steward of whatſoever came into his Hands in truſt for this Work. An evil Surmize of the Biſhop. *Stow.*

Having ſaid all this concerning the Condition of S. *Paul's*; I ſhall now go back again to the Year 1562. In the Month of *October* the Queen had been ſick. In which time Rumors had been ſpread abroad in the City, either of her Death, or her imminent Danger thereof. What Tumults might ariſe hence was ſuſpected and feared. Therefore, the Queen indeed being now well recovered, *October* 17. the Lords of the Council required the Biſhop to take care for the publiſhing of her Majeſty's Recovery and Health. And that by his Order it might be declared at S. *Paul's-Croſs* the next day, and Thanks returned to God for it. The Tenor of the Letter was this: The Biſhop ordered to have the Queen's Recovery declared at S. *Paul's* Croſs.

"AFter our harty Commendations to your Lordſhip. Where the "Queen's Majeſty is at this preſent, God be thanked, after "ſome Extremity of Sickneſs very well recovered, becauſe it may "happen that ſome vain Bruits may be ſpred Abroad of this Mat- "ter, eſpecially in the City of *London*; We have thought good to "ſignify theſe joyful Tidings unto your Lordſhip, and to pray you "to take Order, that the ſame may be publiſhed to morrow at "S. *Paul's* Cros; and there Thanks to be given to Almighty God "for this her Majeſties good Recovery, and humbly to pray his "Bleſſed Goodnes to continue the ſame. And thus we bid your "Lordſhip hartily Farewel. From *Hampton*-Court, the 17th of "*Octob.* 1562. *Grind.* Regiſt.

Your Good Lordſhips Loving Friends,

N. Bacon, C. S.	*W. Wincheſter.*	*H. Arundel.*	*F. Bedford.*
E. Clynton.	*W. Haward.*	*F. Knollys.*	*W. Cecyl.*
		Amb. Cave.	*Jo. Maſon.*

ANNO 1562.

A Count of *Oldenburgh* offers his Service to the Queen by our Biſhop.

Johannes Utenhovius, a chief Member, and the firſt Elder of the *German* Church in *London*, of Honourable Birth, and of Repute abroad as well as at Home, about *Auguſt* this Year ſignified to our Biſhop, that a certain *German* Count, out of his Love to Religion, would be ready to ſerve the Queen with ſuch a Force of Soldiers as ſhould be agreed upon between them. It was *Chriſtopher*, Count of *Oldenburgh*, Brother to the Widow, Counteſs of *Eaſt Friſia*. *Utenhovius* gave alſo this further account of him, that he was *Totus in re Euchariſtica noſter*; meaning that he was no *Lutheran*; a great Man with *Frederic*, Elector *Palatine* of the *Rhine*, a Military Man many Years, and a Leader well exerciſed in War: His Age near Sixty; his Dwelling between *Embden* and *Breme*. The Learned Man deſired the Biſhop's Judgment, whether this Offer of his, if it were made, might be accepted. Hereupon he incloſes *Utenhovius* his Letter in his own to the Secretary, requeſting to know of him, what Anſwer he ſhould return: Shewing him that *Utenhovius*, a Man both honeſt and wiſe, had moved the Matter to him, that the ſaid *Grave* or Count could be very willing to offer his Service to the Queen in her Wars, eſpecially in any Quarrel of Religion; and that he was reported to be well able to levy a convenient Number of Soldiers *juxta formulam Pacti*. *Grindal* conjectured by what he knew of his Siſter, that his Religion was good: He added, That *Weſtphalia* that bordered upon him, brought forth good hardy Soldiers, and that it was near our Seas for Tranſportation. Which things conſidered, he thought it not amiſs to ſignify thus much to him (the Secretary:) That he would conſider by his Wiſdom, whether the ſaid Nobleman's Service might be acceptable. And that he would in Three Words ſhew him, what he ſhould anſwer to the Motioner hereof.

Pap. Offic. int. Chartas Eccleſiaſtic.

The Biſhop looks after private Maſſes in *London*.

Hitherto, among the Proteſtants of the Realm, none refuſed to be preſent at the Publick Service of God, celebrated according to the Order of the Common-Prayer lately Eſtabliſhed; and all gladly and thankfully ſerved God in that Form, except ſome Papiſts, who tho' they generally came to Church, yet could they not take their leave of the old Maſs. In *London* were ſome Perſons, at whoſe Houſes were theſe Secret Meetings, where the ſaid private Maſs, with its Superſtitions, was uſed. Now alſo Collections were made by thoſe that were preſent at Maſs, for certain Prieſts and others that were fled out of the Kingdom, and were known Enemies of the Queen, and ſettled at *Lovain*, and other Places. One or two of theſe Places where theſe Doings were, coming to the Councils Ears; to break this off, they ſent their Letters, dated *March* 11. both to the Biſhop of *London*, and Alderman *Bond*, one of the Sheriffs; that they ſhould conſult together for the better expediting this Affair. And that the Sheriff ſhould take his Opportunity to repair to certain Houſes where theſe Meetings were, and to ſeize the Perſons of all ſuch as they ſhould find preſent at Maſs; and likewiſe all Letters, Papers and Maſs-books; And to commit the ſaid Perſons, in order to their further Examinations. The Biſhop was required alſo to ſpeak to the Solicitor-General, Mr. *Osborn* of the Exchequer, and Mr. *H. Knolles*, to join with the Sheriff, and others alſo whom the Biſhop ſhould think

think convenient. Praying him laſtly, to take the like Courſe, if he ſhould know of other Places ſo uſed. The Minutes of this Letter may be read in the *Appendix*. *ANNO* 1562.

Numb. III.

This Year was that famous *Synod* to be called, wherein divers weighty Matters of Religion were to be diſcuſſed, and the Orders and Uſages of the Church corrected and purged, and a Worſhip ſettled according to the Preſcript of the Goſpel, and an Uniformity in all preſcribed. In this our Biſhop was much employed, for the giving notice thereof to all the Biſhops of the Province, and for the Summoning of all that had a Right to ſit there, to meet at S. *Paul's* for that purpoſe on the 12 day of *January*. But this was the leaſt Matter he had to do in relation to this Synod. For he was one of thoſe ſelect Learned Men appointed to prepare and adjuſt Matters for to lay before the Synod, againſt the time they ſhould ſit. I have ſeen his Hand in many of the Papers drawn up to be debated in that notable Convocation; he being together with Archbiſhop *Parker*, Biſhop *Sandys*, Biſhop *Cox*, and ſome few more, all along from the Queen's firſt Acceſs to the Crown hitherto, employed in Conſultation for the Reformation of Religion.

The Biſhop gives notice of a Synod.

His Influence therein.

The Biſhop had now a ſpecial Summons from the Queen to appear at *Weſtminſter*, with the other Prelates, when the Parliament ſat next, having need, as the Summons ran, of his Counſel, to advice about certain weighty Matters concerning the good Eſtate of the Kingdom and Religion: With Commandment that he ſhould cite the Dean of S. *Paul's*, and his Archdeacons, to appear in their own Perſons, and the Chapter to appear by one Proctor, and the Clergy of his Dioceſe by Two; to conſent to ſuch things as ſhould there be concluded on by the common Advice of the Kingdom. The Writ to the Biſhop was in this Tenor.

The Biſhop ſummoned to Parliament.

The Queen's Summons for a Convocation. Grind. Regiſt.

ELIZABETHA Dei gratia Angliæ, Franciæ, & Hiberniæ *Regina, Fidei defenſor, &c. Reverendo in Chriſto Patri* EDMUNDO *Epiſcopo*, Londinen. *Salut. Quia de Aviſamento & Aſſenſſu Conſilii noſtri pro quibuſdam arduis & urgentibus Negotiis, ſtatum & denfenſionem Regni noſtri* Angliæ *& Eccleſiæ* Anglicanæ *concernentibus, NOS, quoddam Parlamentum noſtrum apud Civitatem noſtram* Weſtmonaſterii *undecimo die Januarii proximè futuri teneri ordinavimus, & ibidem vobiſcum & cum cæteris Prælatis, Magnatibus & Proceribus dicti Regni noſtri (Colloquium habere, & tractatum, Vobis in Fide & Dilectione, quibus nobis tenemini, firmiter injungendo mandamus, quod conſideratis dictorum Negotiorum arduitate & periculis imminentibus, ceſſante Excuſatione quacunque, dictis die & loco perſonaliter interſitis nobiſcum, & cum Prælatis, Magnatibus & Proceribus prædict. ſuper dictis Negotiis tractatum, veſtrumq; Conſilium impenſum: Et hoc, ſicut nos & Honorem noſtrum ac Salvationem & Defenſionem Regni & Eccleſiæ prædictorum Expeditionémq; dictorum negotiorum diligitis, nullatenus omittatis. Præmonentes Decanum & Capitulum Eccleſiæ veſtræ* Londinen. *ac Archidiaconos totumq; Clerum veſtræ Dioc. quod iidem Decanus & Archidiaconus in propriis Perſonis ſuis, ac dictum Capitulum per unum, idemq; Clerus per duos Procuratores idoneos, plenamque & ſufficientem Poteſtatem ab ipſis Capitulis & Clero diviſim habentes*

ANNO 1562. *bentes prædict. die & loco perſonaliter interſint, ad Conſentiendum his quæ tunc ibidem de communi Conſilio dict. Regni noſtri (Divina favente Clementia) continget ordinari. Teſte meipſa apud* Weſtmonaſt. *x. die Novembr. Anno Reg. noſtri quarto.* The like Writ I ſuppoſe was directed to all the Biſhops.

A Precept from the Biſhop to cite the Clergy.

But beſides this Command to the Biſhop, to cite his Clergy to the Parliament, ſoon after a Precept came from the Archbiſhop to him, *Viz.* To ſummon the whole Clergy of the Province to the Convocation before ſpoken of, on the 11th day of *January*: Wherein accordingly the reſpective Clergy convened, and framed the Thirty Nine Articles, and debated divers other weighty Matters of Religion and Diſcipline. The juſt Hiſtory whereof is of too prolix a Nature to be here related: But ſome Account thereof hath been already given in another Hiſtory.

Annal. of Reformat.

Rights of Convocation. P. 409.

By ſome Specimen of the Acts of this Synod firſt publiſhed to the World by the Reverend Dr. *Atterbury*, (as after the whole Acts were, in the *Synodus Anglicana*) we ſee in part what Buſineſs now lay upon our Biſhop. Who together with ſome other of his Brethren were elected *Jan.* 29. *ad excogitanda quædam Capitula de Diſciplina in Eccleſia habenda*; i. e. to deviſe ſome Chapters concerning Diſcipline to be obſerved in the Church. Which Work being done by him and the reſt in Committee with him, was ſent down to the Lower-Houſe; thro' which it paſt, they adding ſome Chapters, and offering it to the Biſhops by their Prolocutor.

ANNO 1563. We are arrived now at the Fourth Year of Biſhop's *Grindal*'s Conſecration. The Queen now thought fit to take a particular View of the State and Condition of her Clergy; and more eſpecially of the Dioceſe of *London*. In purſuance of which, a Letter came in the Month of *July* to the Biſhop from the Privy Council, to this Tenor:

The Queen requires an Account of the Clergy of his Dioceſe.

Grind. Regiſt.

" After our hearty Commendations to your good Lordſhip. The " Queen's Majeſty, certain good Conſiderations moving her to un- " derſtand in ſome Part the State of your Dioceſe, hath commanded " us to write unto your Lordſhip, with all ſpeed poſſible, and there- " by to require the ſame to make Anſwer, by writing diſtinctly to us " all theſe Articles following;

" I. How many Shires or Counties your Dioceſe doth contain; or " into how many it doth extend.

" II. Into what manner of Regiment the ſame is divided: Whether " the ſame be into Archdeaconries, Deaneries, or ſuch like. And " how many the ſame be, with their diſtinct Names. Who occupi- " eth thoſe Rooms at this preſent, and where they are, to your Un- " derſtanding.

" III. What exempt or peculiar Places are within the Circuit of " your Dioceſe, where you have not full Juriſdiction as Ordinary: " And what the Names thereof be; and who hath the Ordinary Ju- " riſdiction thereof at this preſent.

IV. How

ANNO 1563.

" IV. How many Churches are within every ſuch Archdeaconry, " Deanry, or other Regiment; which be Parochial, have Parſons, " Vicars or Curates: And whereas the Pariſhes are ſo large, as they " have divers Chapels of Eaſe, which have or ought to have Cu- " rates or Miniſters in them; to certify how many be of that ſort in " every ſuch Pariſh; With the Names of the Towns or Hamlets " where the ſame Churches or Chapels are ſo ſituate.

" V. How many Houſholds are within every Pariſh, or within any " ſuch Member of any Pariſh that hath ſuch Churches or Chapels of " Eaſe.

" VI. Whereſoever any exempt Places be within the Circuit of " your Dioceſe, wherein you have no ſuch Juriſdiction as ye can pre- " ſently make ſufficient Anſwer to theſe former Articles, her Majeſty " would, that ye ſhould in Writing Copy out ſo much of the Sub- " ſtance of theſe Five former Articles as ſhall ſeem convenient for " the Purpoſe, and with ſpeed to ſend [them] to ſuch Perſons as have " the Juriſdiction of thoſe exempt Places, or their Deputies reſiding " next unto you: Willing and Commanding them in her Majeſty's " Name forthwith to ſend diſtinct Anſwers thereunto; to be ſent ei- " ther to your ſelf, or by them to be ſent unto us.

" And becauſe the greater Part of theſe former Articles is ſuch as " we doubt not, but ye are by means of your Viſitation able to " cauſe ſufficient Certificates to be made unto us with ſpeed; We re- " quire your Lordſhip to uſe therein that you can; and not to defer " any Time therein; but either by this Meſſenger, or within two or " three days at the furtheſt to return us Anſwer. And for ſome ſuch " Part thereof as ſpeedily you cannot certify without Conference had " with your Chancellor, Commiſſary, Archdeacons, Deans, or o- " ther Inferior Officers; our like Requeſt is, that you do procure " Information thereof without delay of time; and to command in her " Majeſty's Name the like to be done by all others, having, as above " is ſaid, any exempt Juriſdiction; as her Majeſty be amply and cer- " tainly ſatisfied herein. And ſo fare your good Lordſhip right hear- " tily well. From *Greenwich* the 9th of *July*, 1563.

Your good Lordſhip's aſſured Loving Friends,

Pembroke. Norfolk. R. Duddely. W. Cecyll.

He returns a Certificate thereof. *Biblioth. Hon.* Ro. Harleii *Armig. Et Regiſtr.* Grind.

In Obedience whereunto, the Biſhop ſoon after returned unto the Council a Certificate according unto the Import of the Letter.

Firſt, declaring his Dioceſe to contain the City of *London*, the Counties of *Middleſex* and *Eſſex*, and part of *Hertfordſhire*. To the Second Article he anſwered, that in the ſame Dioceſe were divers Regiments, Firſt, the Cathedral Church of St. *Paul's* in *London*, and certain Churches, as well in the City as in the Countrey ſubject to the ſame, were of the peculiar Regiment of the Dean and Chapter of S. *Paul's*. That certain Churches, as well in the City as in the

ANNO 1563. Country were wholly under the peculiar Regiment of the Archbiſhop of *Canterbury*. That the College of *Weſtminſter*, and certain Churches ſubject to the ſame, were under the Dean and Chapter of *Weſtminſter*. That the Hoſpitals of S. *Katherine*, and the *Savoy*, were under the ſeveral Maſters of the ſame. And that the reſt of the Dioceſe was whole only of the Biſhop's Juriſdiction; and was divided into Five Archdeaconries: Shewing the preſent Archdeacons thereof, and their Reſidences; *viz.*

Archdeacons. *John Mullins*, Archdeacon of *London*, then at *Theydon Garnon*, 12 Miles from *London*; and for the moſt part lived at *London*.

Thomas Cole, Archdeacon of *Eſſex*, Rector of *High Ongar*, then at *Eaſt Ham*, about Four Miles from *London*.

John Pullan, or *Pulleyn*, Archdeacon of *Colcheſter*; who then lay at *Thurring*, Six Miles from *Colcheſter*.

Thomas Watts, Archdeacon of *Middleſex*; then at *Fulham*; but for the moſt part remained at *London*.

David Kemp, Archdeacon of St. *Albans*; and lay at *Rickmanſworth* in *Hertfordſhire*, 16 Miles from *London*, being Parcel of the ſaid Juriſdiction of S. *Albans*.

That of theſe Archdeaconries, three were divided into Deanries by Name: But thereof had been no Deans within the Memory of Man. Whereof the Archdeaconry of *Eſſex* was divided into Seven Deanries. The Two remaining not divided into Deanries, were *London* and S. *Albans*.

The Biſhop's Chancellor. Beſides theſe Eccleſiaſtical Officers, was the Biſhop's Chancellor; whoſe Juriſdiction was general over the whole Dioceſe. There were

His Commiſſaries. alſo in *Eſſex* two Commiſſaries; whoſe Juriſdiction was in ſome Points above the Archdeacons, and in ſome Points equal with theirs.

After this, in the ſaid Certificate, followed the Names of all the Incumbents in the Pariſhes of *London*, in the County of *Eſſex*, and throughout the whole Dioceſe; too long to be here inſerted, but may be read in the *Regiſter*.

Prayers enjoyned by the Biſhop for the Plague. The *Engliſh* Nation being in War with *France*, had, by means of the *French* Proteſtants, gotten into their hands *New-Haven*, an important Sea-port Town in *France*, lying near *Boloign*; which Place might have been to *England* inſtead of *Calais*, loſt in the laſt Reign. And the *Engliſh* were reſolved to maintain it againſt all the Strength of *France*. But it pleaſed God that the Plague got in among the *Engliſh* Army there, and prevailed very much, to the great weakening of the Queen's Forces. So that ſhe was fain to make Terms with *France*, and to ſurrender the Place. Her Soldiers being Tranſported hither brought the Plague into *England*: Firſt ſpreading it ſelf in *Kent*, where they Landed; and proceeded as far as the Metropolitical City, where it raged this Year, and in other Places of the Realm. Theſe Unſucceſſes were juſtly looked upon to proceed from the puniſhing Hand of Heaven. And therefore as the Archbiſhop for the City of *Canterbury*, ſo our Biſhop for *London*, framed certain ſuitable Prayers to be uſed on certain Days of the Week, beſides *Sundays* and Feſtivals. The Biſhop of *London* ſent his Precept to his Archdeacon, that the People of every Pariſh ſhould be exhorted not

not only to meet on thoſe Days, religiouſly to pray, and implore God's Compaſſion and Pardon; but alſo at Home in their own Houſes with their Families, to uſe Faſting and Abſtinence. And this he ordered prudentially as well as piouſly. That ſo in thoſe Reſorts to the Parochial Churches the Aſſemblies might not be crowded, nor too numerous; which might occaſion the Contagion to ſpread the more. But this was prevented by the Frequency of theſe Aſſemblies, and the Liberty and Counſel of ſerving God at Home as well as in publick. And for the making this the more known to all, the Biſhop wrote to his Archdeacon *Molins* in this Tenor: *ANNO* 1563.

The Biſhop to his Archdeacon. *Grind.* Regiſt.

" *Salutem in Chriſto.* Foraſmuch as it hath pleaſed God to viſit " divers Parts of the City of *London* with the Sickneſs of the " Plague; conſidering the frequent and great Aſſemblies of People " for Publick Prayer and Preachings, (which in common Calamities " and Afflictions have been moſt commendably uſed,) in this contagious Time, might be occaſion to ſpread the Infection of the Diſeaſe: Theſe are therefore to require you to give order to all Paſtors, Curates, and Miniſters within the City and Suburbs of *London*, being under your Juriſdiction, that they on *Sunday* next earneſtly exhort their Parochians diligently to frequent the Common Prayer in their ſeveral Pariſh Churches, during this time of God's Viſitation; and that not only on *Sundays* and Holidays, but alſo on *Wedneſdays* and *Fridays*: And further to exhort them in their private Houſes and Families to uſe private Prayer, Faſting and Abſtinence, with other the Fruits of Faith and true Repentance: Moſt earneſtly praying to Almighty God, that it may pleaſe him to remember us in his Mercy, and to turn away from us, if it be his Bleſſed Will, this his Plague and Puniſhment, moſt juſtly poured upon us for our Sins and Unthankfulneſs. I commend you to God. From *Fulham* the XXII of *July*, 1563.

Yours in Chriſt, Edm. London.

Upon this, the Notification following was ſent to the reſpective Curates: " For avoiding Peril of Infection, which might grow, if in " this time great Aſſemblies of People ſhould be made at *Chriſt's-Church* " for General Prayer, as hath been accuſtomed in time of unſeaſonable Weather, *&c.* And yet for the exciting of People to Repentance and godly Prayer in this Time of God's Viſitation; It is ordered by the Biſhop of *London*, That all Curates, *&c.* ſhall on *Sunday* next moniſh and exhort their Parochians diligently to frequent Common Prayer in their Pariſh Churches on all *Sundays* and Holidays, and alſo on *Wedneſdays* and *Fridays*: And beſide, to be diligent in private Prayer in their private Houſes, joyned with Faſting and Abſtinence: Praying moſt inſtantly to Almighty God for the ceaſing of this Infection: Which God grant, if it be his Holy Will. *Amen.*

The Archdeacon's Notification. *Grind.* Regiſt.

In

ANNO 1563.

Conſults with the Secretary about an Office for the Plague :

In this very Juncture came a Letter from Sir *Will. Cecyl* the Secretary, to our Biſhop, for this very thing; *viz.* To conſult concerning a Faſt for the Judgment of the Plague then lying upon the Nation: To whom he anſwered, that it was in his Thoughts to provide ſome Common Prayer for that Occaſion, before his Letter came; and that he had ſent to the Dean of *Paul's*, to compoſe an Homily meet for the Time; which the ſaid Dean had accordingly done: Yet the Biſhop ſignified, that he meant it but for his own Cure. But upon the Secretary's Letter, wherein he admoniſhes him to get a Form of Prayer to be uſed throughout *England*, he proceeded further by the help of Mr. Dean, and ſoon ſent the Secretary a Copy of what he had done, deſiring after he had peruſed it, to convey it to the Archbiſhop then at *Canterbury*; and ſo to return it after his Review, to the Print. Then he propounded theſe Things to be conſidered by the Secretary. I. In what Form the Faſt was to be Authorized, whether by Proclamation, or by way of Injunction, or otherwiſe; becauſe it muſt needs paſs from the Queen. II. Whether any Penalty is to be preſcribed to the Violaters thereof, or no. III. Whether to have it general throughout the Realm, or but in this Province. IV. To add, diminiſh, or amend the Form and Circumſtances of the Faſt, as they are there deviſed.

And concerning the Faſt.

He ſignified moreover to the ſaid Secretary, that becauſe it was not ſafe for great Aſſemblies now to meet, leſt it might ſpread the Infection, therefore he had ordered the Faſt to be on certain Days of the Week, when the Pariſhioners ſhould aſſemble in their reſpective Pariſhes: And that he had ſent Orders to *London* to the Miniſters, to exhort their People to come diligently to their Pariſh-Churches on theſe Days; and alſo for private Prayer and Abſtinence. Some he found were offended, that he had not appointed General Aſſemblies, as were uſed, it ſeems, in the late time of Unſeaſonable Weather; which he thought not meet, for fear of ſpreading the Infection: And therefore he put it to the Secretary, in the drawing up the Queen's Order for the Faſt, that an Admonition ſhould be annexed, that in Towns and Places infected, general Concourſes be forborn; and moderate Aſſemblies, as of thoſe that be of one Pariſh, to meet at their Pariſh-Churches, to be more commendable. And whereas by this Faſting, which was to be enjoined on the appointed Prayer-Days, *viz.* *Mondays* and *Wedneſdays*, there would be conſiderable Quantities of Proviſion ſpared, he adviſed that a good Portion thereof ſhould be Weekly beſtowed in the Back-Lanes and Allies of *London*, and among the poor Strangers, who were the ſoreſt viſited.

The Form being finiſhed, and ſome ſuitable Sentences of Scripture, or a *Pſalm* added by the Secretary's Advice, and paſt the Review of the Archbiſhop, it was ſoon printed by *Jugg* the Queen's Printer, and entitled, *A Book of Prayers to be uſed for the Plague, and War, and other Calamities*: And it began in *Auguſt* to be uſed in *London* on *Wedneſday*, and ſo continued *Mondays* and *Wedneſdays*, till ſome abatement of the Plague, and till by God's Goodneſs it ended in a Thankſgiving for Peace and Health. And the ſame Day it began at

Lon-

London, the Biſhop provided it to begin at *Fulham*, alſo where he now was. ANNO 1563.

Grindal preſt much the Religious Exerciſe of Faſting; the great Neglect whereof he blamed Proteſtants for: And that it might be Matter, wherewith the Adverſaries the Papiſts might reproach us; ſaying, "Surely my Opinion hath been long, that in no one thing "the Adverſary hath more Advantage againſt us, than in the Mat-"ter of Faſt; which we utterly neglect; They have the Shadow. This cauſed him to put in thoſe Words into the ſaid Office; *For ſome beginning of Order herein*, [that is, in the Buſineſs of Faſting,] "a Command was now iſſued from her Majeſty for obſerving a Faſt "to accompany the Days of Prayer, during the continuance of it. And by the Queen's Order it was enjoined throughout the whole Province. And the Archbiſhop ſent his Mandate to our Biſhop, to notify the Queen's Pleaſure herein to the reſt of the Biſhops. Which was done accordingly. Urges the Duty of Faſting.

This Book of Prayers Sir *William Cecyl* thought fit to be printed, for the uſe of private Perſons and Families, in Form of a *Manual*. Which he ſignified to our Biſhop. Who before was of the very ſame Mind, and had talked with *Jugg* the Printer about it; and it was now in a good Forwardneſs. He alſo had delivered to the Printer a ſhort Meditation, (*viz.* of the ſhortneſs and uncertainty of Human Life, and of the great Sins of the Nation calling down God's Judgments,) proper to be uſed in private Houſes. Cauſes the Prayers to be printed in form of a Manual.

Finally, he conſulted with the Secretary, whether he held it convenient, notwithſtanding the Infection, that he ſhould ſend to the Lord Mayor to have common Aſſemblies twice or once a Week, with his Brethren and Liveries in *London*; whereat he would ſee Sermons made accordingly: Or that he thought it better to be uſed in every Pariſh Church privately, and no common Aſſemblies at all. And this Queſtion he asked, becauſe, as he ſaid, it was a Matter mixt with Religion and Policy. But what the Advice was from the Court hereupon, I know not. Conſults what Aſſemblies were convenient.

But the Diſtemper increaſing much this Summer, the Biſhop was much concerned for the Queen's Safety, and urged to the Secretary her Removal; ſhe being not yet gone, and the Air now in *July* very hot, and more infectious. And he put the ſaid Secretary in mind of a Proverb, which he had learned in *Germany*, for Direction in time of a Plague; *Viz. Citò*, *Procul*, *Serò*: Expounding the *Ænigma* thus, *Citò fuge*, *Procul fuge*, *Serò revertere*; i. e. Fly ſoon, Fly a-far off, Return at leiſure. Concerned for the Queen's Safty.

The Nation now was in ill Caſe, by Reaſon of this ſweeping Plague; as alſo of the late Miſcarriage at *New Haven*, and the War with a powerful Neighbour Kingdom, and the Jealouſy of *Scotland*. Theſe Things ſtuck cloſe to the Heart of the careful Secretary, and created him much Diſcouragement of Mind, which was in danger of having an Influence upon his Body, as indeed it had at this time. But *Grindal* perceiving this, ſeaſonably and piouſly exhorted him, "Praying him not to hurt his Health with too much Cogitations of "evil Succeſſes of Things, which were in God's Hand, and without Comforts the Secretary.

ANNO 1563. "our Compaſs: And that he knew how to direct them to the beſt "End.

CHAP. VIII.

The Biſhop's Charitable Mediations. Zanchy, Profeſſor at Strasburgh, *conſults with him. His Letter to the L.* Robert Dudley, *about his Excommunicating of one* Sebaſtian. *His Advice to the Secretary, concerning his Diſeaſe.* Sampſon, *Dean of* Chriſt-Church, *applies to him. Office for the Plague abated.*

I Shall mention a few Remarks more concerning our Biſhop, which fell out within the Compaſs of this Year.

Interpoſes in the Caſe of an honeſt Man impriſoned in *Ireland.*

Remarkable was his Gratitude, and Care of Innocency in a Matter that now fell out. There was one *Leache* a *Scotchman*, who had in the former Reign lived in good Credit at *Spires* in *Germany*, and was *Grindal*'s Hoſt, when he once came as a Traveller there, to whom he gave very kind Reception. And the ſame being a good Proteſtant, joyfully returned home with the Exiles. This Man's Occaſions led him to *Ireland*; where this Year were great and dangerous Matters laid to his Charge, as though he had ſpoken Treaſon againſt the Queen. For this he was laid up in Priſon, and in danger of his Life: Being proſecuted and ſworn againſt by ſome *Iriſh*, whether out of ſome private Grudge or Hatred to him for his good Will to the Reformed Religion, or no, I cannot tell. This Matter came to *Grindal*'s Ears, who was very much affected with it, and the rather becauſe he knew this *Leache* to have been a hearty Lover of the Queen, and one that rejoyced at her Acceſs to the Crown. The Poor Man had made a ſhift to get a Letter ſent into *England*, wrote by him to ſome Friend relating his Condition: Which Letter, coming to the Biſhop's hand, he ſent encloſed to the Secretary in one of his: Compaſſionately and ſeaſonably thus interpoſing for him:

"That he could affirm nothing of his Caſe. But this he could "ſay, he knew the Man well, and that he was his Hoſt at *Spire* in "*Germany*: That he was of good Religion, honeſt, and one that "ever wiſh'd to live to ſee the Queen's Majeſty come to the Crown. "And that for Declaration of his Affection herein, he forſook *Ger-*"*many*, where he was in good Eſtimation, and good caſe to live, "and came over amongſt them, Exiles. That he could not believe "he would ſpeak any Diſhonour of the Queen's Majeſty. And there-"fore if I ſhould dye this Hour, ſaid the Biſhop, I think he is "wrongfully accuſed. I pray you therefore be good to him, and "help that the Matter be not haſtily judged, but may be throughly "examined. I fear me it is too eaſy a Matter, either in *Ireland* or "in *Wales*, to get falſe Witneſſes to ſwear, &c. I pray you be good

"to

"to the poor Man, and obtain him at least some Time. God will "reveal the Truth, I doubt not. God keep you. *Ult. July*, "1563. ANNO 1563.

Yours in Christ,
Edm. London.

Nor was this Letter all the Intercession he made for *Leache*, but soon after he sent to one *Quintin*, the Secretary's Servant, to remember him of that poor Man's Case.

Intercedes for some *French* Refugees.

Yet again about the same time the good Bishop found it necessary to use his Interest in the Behalf of distressed Innocence. The Persecution being very hot in *France*, many poor Protestants fled thence daily hither, and planted themselves with their Goods and Effects at *London*. And there having been hot War this Year between *England* and *France*, many *English* Mens Goods and Merchandizes had been seized by the *French*. Whereupon certain Proclamations were issued out in like manner to seize *French*-mens Goods, and to make them Prizes. Some Evil-disposed Men took occasion hence to take several poor *French* Protestants who were coming hither for Sanctuary from their own Country, and made them Prizes, as they now were at *London*. *Grindal* look'd upon their Condition as his own, (for he remembred himself an Exile for Religion not long ago) and therefore like a good Christian made earnest Application to Sir *William Cecyl* in their Behalf: "Praying him, that among his weighty Af-"fairs (as he might) he would remember to give the Lord Mayor, "and some other Godly, honest Persons, Order for those Poor, af-"flicted *French*, exiled for Religion: That they might not be taken "as Prizes, (as they then were at *London*) by vertue of the late Pro-"clamations, wilfully wrong understood. *And let that be*, said he, "*one Mean to mitigate God's Ire.*

Goes to *Farnham*.

In the very beginning of *August*, I find the Bishop, having left the Book of Prayers for the Plague in some Readiness, and appointing the Printer to wait upon the Secretary with it, went to *Farnham*, and took Dean *Nowel* along with him; taking Harbour there for a Time with the Bishop of *Winchester*, his Fellow Exile, the better to avoid the Pestilence. But he returned in ten or twelve Days.

Zanchy writes to our Bishop for his Judgment in a certain Matter.

Hierom Zanchy, an *Italian* by Birth, was now publick Reader of Divinity at *Strasburgh*: With him *Grindal* was acquainted ever since himself lived there; and since his Departure kept a Correspondence with him. This Year Letters happened between them upon this Occasion. The *Augustan* Confession about this Time began to be pressed vigorously, and particularly in the said Town of *Strasburgh*, upon all the Reformed there, or no Abiding for them. This was the Cause of great Contests and Debates between the Learned *Lutherans* in the School there, and *Zanchy*, who in the Matter of the Sacrament, and Predestination, and some other Things, could not Accord with their Confession. But at last for Peace sake, this Year the Difference was composed, and he did Subscribe, (yet with some Exceptions and Conditions) in these Words, *Hanc Doctrinæ Formulam, ut piam agnosco; Ita etiam recipio Ego* HIERONYMUS ZANCHIUS.

This

ANNO 1563. This being ſo large a Conceſſion to the *Lutheran* Doctrine, he ſaw, might juſtly make the Reformed in other Parts to wonder at his Subſcription. And therefore in an Epiſtle he at large declared the Reaſon of what he had done, to our Biſhop, adding that he had alſo the Opinion of *Calvin* therein. And he believed he ſaid, that *Grindal*, ſuch was his Piety and Prudence, would have done no otherwiſe than he had done, had he been in the like Circumſtances. Yet herein he deſired to know the Biſhop's Thoughts, and ſo, recommending himſelf to him, and likewiſe to Sir *Anthony Cook*, Sir *Thomas Wroth*, *Knolles* and *Heton*, Perſons of Eminence, formerly Exiles at *Strasburgh*, and his Acquaintance, praying the Biſhop to Communicate his Caſe to them, and to have their Judgment of it, he concluded.

His Anſwer; and diſcreet Judgment.

Grindal anſwered *Zanchy*'s Letter in one dated in *Auguſt* from *Fulham*: Wherein he ſignified, that the Gentlemen his Friends mentioned by him were Abſent at that Time from *London*, being diſperſed by reaſon of the Plague. "But as for his own Part, he attributed ſo much to *Zanchy*'s Piety and Prudence, that he had a "good Opinion of all his Actions: Eſpecially ſince he had the Opinion of ſuch a Learned Man as *Calvin* in what he had done: This, "the Biſhop ſaid, much confirmed him; being apt to attribute "much to his Judgment. That he feared only one thing, that his "Adverſaries, [*Viz.* the rigid *Lutherans*,] unleſs he impoſed a Silence upon himſelf in thoſe Controverſies (which at that Time it "would be hard to do, when the Truth was repugned by certain "Books newly ſet forth) would make a way by that Compoſition "of *Zanchy* to raiſe new Diſturbances, and urge his ſimple Subſcription, which they would produce under his Hand; and in the "mean time take no Notice at all of thoſe Exceptions and Proteſtations, which were made by him only *viva voce*, and not written. But a Judgment he ſaid of future Things was uncertain. "And therefore theſe Matters he commended to the LORD, who "he doubted not would give him a Mouth and Wiſdom, which the "Adverſaries of the Truth could not reſiſt. We ſhall find by and by, *Grindal*'s Conjecture of the Inconveniencies of this Subſcription to be true and of the Quarrel that notwithſtanding happened between *Zanchy* and the *Lutherans*, which made the Place too Hot to hold him.

A Petty Canon of St. *Paul*'s Excommunicated by the Biſhop.

Now did one *Sebaſtian* [his Sirname was *Weſtcote*] create ſome Diſturbances to our Biſhop. He belonged to the Choir of S. *Paul*'s, being the firſt Minor Canon, and Maſter of the Choriſters there; but being a Papiſt, came not to the Communion, and held Tranſubſtantiation, and perhaps not without other Faults. And perſiſting therein after divers Complaints, the Biſhop had Excommunicated him. But it ſeems he was favoured by the Lord *Robert Dudley*, a great Courtier and Favourite. Who wrote an earneſt Letter to the Biſhop in his Behalf, ſhewing that he was not Obſtinate, and that what he did was out of Zeal; and that Haſte in ſuch Caſes might be hurtful. The Biſhop well knew what a Man he had to deal with, being very haughty and impatient of Denial, and apt to Reſent. And therefore

fore he compoſed an Anſwer at good length, which might ſeem rather an Apology than a Letter. And beſides, that he might have another Friend at Court to repreſent him aright in Caſe of any Complaint to the Queen againſt him, he ſent a Copy of his ſaid Anſwer to the Secretary. Which it may not be amiſs here to ſet down, *Viz.* ANNO 1563.

The Reaſons whereof he writes to the Earl of *Leiceſter.*

"PLEASE it your good Lordſhip. Being at *Farnham* with my "Lord of *Winton*, I received your Lordſhip's Letters for "*Sebaſtian*, who at this preſent ſtandeth Excommunicate. I will "open to your Lordſhip ſome Circumſtances of the Matter, and "then I doubt not, but your Lordſhip will well approve my Doings "therein. *Sebaſtian* was complained of in my Viſitation, now more "than Two Years paſt: And that not by One or Two, but by a "good Number of the beſt Learned of my Church, That he ut"terly abſtained from the Communion. The ſaid *Sebaſtian* being "Examined by me, confeſſed the ſame, and alledged, partly that his "Conſcience was not fully ſatisfied, but chiefly, that he was not in "Charity, becauſe of certain Actions of Debt and Suretiſhip be"tween him and Sir *William Garret*, &c. I anſwered, that the latter "Allegation was meerly Frivolous, as it was indeed. The firſt was "worthy of Conſideration. And therefore I gave him a good long "Day for the better inſtructing of his Conſcience: Willing him in "the mean Space to frequent Sermons, and to confer with Mr. *Dean*, "and others of the Church, offering alſo mine own Labour there"in.

"When his Day appointed came, I found him as far off as at "the firſt. That notwithſtanding, I gave him a longer Day: And "ſo from Day to Day till *July* laſt paſt. I alſo one Day conferred "with him my ſelf: And perceiving that he ſticked much at the "Matter of Tranſubſtantiation, I ſhew'd him Teſtimonies not only "of the Scriptures, but alſo of the Old Fathers, moſt evidently a"gainſt that Error; and gave him then Time to think upon the Mat"ter. But all in vain. And therefore I was at length compelled "to pronounce him Excommunicate, who afore in Doings had Ex"communicated himſelf. And theſe were the Cauſes that moved "me ſo to do:

"*Firſt*, The Diſcharge of mine own Duty and Office, to whom "not only the Word of Exhortation, but alſo the Sword of Excom"munication is committed. Whereof neither can be omitted in his "Time and Place, without Offence againſt God.

"*Secondly*, I ſeek herein his Reformation. For Excommunication "in ſuch Diſobedient Perſons, is the ordinary Mean taught by the "Holy Ghoſt, to reduce Men to God. Therefore ſaith S. *Paul*, "*Tradatur Sathanæ ad interitum Carnis, ut Spiritus Salvus ſit in die "Domini Jeſu.*

"*Thirdly*, He hath been of long time very Offenſive, not only "to the Godly of my Church, but alſo to all other well-affected "Perſons, frequenting Common Prayer there; ſeeing ſuch an one

ANNO 1563.

" joined with us in Common Prayer, which refuſed to join with us " in the Lord's Supper, as one accounting our Form of Admini- " ſtration Heretical and Schiſmatical. Whereas Communion of " Prayer and Sacraments ought to be one, ſaith *Chryſoſtom*.

" *Fourthly*, (Which is a Matter of great Moment) there is com- " mitted unto him the Education of the Choriſters, or Singing Chil- " dren; he remaining therefore in the Mind he doth, with what " Conſcience can I commit Youth to his Inſtruction?

" Your Lordſhip thinketh him not to be Obſtinate: But I pray " you remember, that Obſtinacy is better known by Doings than " by Sayings. Ye think alſo he doth it of Zeal. Admit it be ſo, " he is not therefore Excuſable, eſpecially after ſo long Toleration. " Tho' not Communicating with God's Church in Chriſt's Inſtitu- " tion, ceaſeth not to be a grievous Sin againſt God, altho' it do " proceed from an erroneous Zeal. And yet I aſſure your Lord- " ſhip, I doubt much of his Zeal. For now after ſo long Trial, " and good Obſervation of his Proceedings herein, I begin to fear, " leſt his Humility in Words be a counterfeit Humility, and his " Tears, Crocodile Tears, altho' I my ſelf was much moved with " them at the firſt.

" Laſt of all, where your Lordſhip thinketh, that Haſte in ſuch " Caſes might be hurtful, and Time might win him, it may pleaſe " your Lordſhip to underſtand what Time he hath had already, and " how long I have born with him. Which is no leſs than all the " Time ſince my firſt Entry, being now almoſt Four Years. And " therefore I am afraid I have rather been too ſlow than too haſty; " and that I have an Account to give to God for all thoſe corrupt " Leſſons of falſe Religion, which he the ſpace of Two or Three " Years hath inſtilled into the Ears and Minds of thoſe Children " committed unto him. Wherein, no doubt, he hath been too dili- " gent, as hath appeared by his Fruits.

" If *Sebaſtian* will acknowledge his Fault and amend, I am ready " moſt willingly to receive him. If no, I dare not abſolve an im- " penitent Sinner. For that were to looſe him whom God bindeth, " and to abuſe the Keys of the Church. I am content, becauſe " your Lordſhip writeth ſo earneſtly for him, to forbear proſecuting " the Penalties of the Laws againſt him, till after *Michaelmas*, or " *Hallowentide*: That he may yet have more Time to Search and " to underſtand, praying God in the mean time to open his Eyes. " Thus being bold to trouble your Lordſhip with a long Letter, be- " cauſe I wiſh your Lordſhip ſhould be fully ſatisfyed in this Matter, " I commit the ſame, *&c.* In this Letter he ſhewed the Piety, the Meekneſs, and yet the Reſolution of a Biſhop.

Watſon, late Biſhop, remov'd from the Biſhop

Dr. *Watſon*, late Biſhop of *Lincoln*, was one of thoſe that were appointed to diſpute ſome Points of Religion in Controverſy in the beginning of Q. *Elizabeth*'s Reign: And for his moroſe Behaviour at that Time was committed to the *Tower*. Whence after a while he was removed to our Biſhop's Houſe: Where he lived conveniently and eaſily. Now in the Month of *October*, the Biſhop got himſelf releaſed

releaſed of him: And by Order of the Council he was ſent to the Biſhop of *Ely*, who received him favourably, and ſaid he was welcome for their Sakes that ſent him, otherwiſe not for his own: And for very good Reaſon, being naturally a ſowre and churliſh Man. *ANNO* 1563.

His Diſcourſe with him.

Our Biſhop had not yet conferred much with Dr. *Watſon*, having otherwiſe been hitherto much taken up partly in his Viſitation, partly in the Synod, and other Matters relating to the Reformation of Religion: But he told him now, that if he had tarried with him, he would have been willing to Confer with him in divers Points. But he anſwered, that he would not enter into Conference with any Man: And his Reaſon was, becauſe he would not incur the Penalnalties of Laws. But our Biſhop replied, that there was but one Law Penal, [which was that of denying the Queen's Supremacy] and that might be forborn. But he perſiſted in his Opinion.

Fecknam, and another, at the Dean of *Weſtminſter*'s.

The Dean of *Weſtminſter*, Dr. *Goodman*, had with him at this Time Dr. *Fecknam* late Abbot of *Weſtminſter*, and a Popiſh Biſhop beſides. Biſhop *Grindal* now interpoſed with the Secretary, that the Dean might be releaſed of them, as he himſelf now was of *Watſon*. And particularly, that *Fecknam* might be ſent to *Horn*, Biſhop of *Winton*: And the rather becauſe he heard that Biſhop, being lately at his Houſe, ſay, that if he ſhould have any, he could beſt deal with *Fecknam*: Having in K. *Edward*'s Days taken ſome Pains with him in the *Tower*, and brought him to Subſcribe to all Things, ſaving the Preſence, and One or Two Articles more. Our Biſhop therefore thought it would do very well (in his Opinion) to Eaſe the poor Dean, as he out of Pity ſtiled him; and to ſend the other alſo to ſome other Biſhop, as *Sarum*, or *Chicheſter*: Adding, that it was more Reaſon that the Biſhops ſhould be troubled with them, than he.

The former removed to the Biſhop of *Winton*.

Fecknam, according to *Grindal*'s Advice, was tranſplanted to the Biſhop of *Winton*'s. But however that Biſhop choſe him before any other Popiſh Gueſt, yet it was not long but he became weary of his Abbot; finding him in his Conferences with him, not anſwering his Opinion of him: Which occaſioned a Falling out. And *Fecknam* diſperſed a Paper, giving a partial Account of ſome Diſcourſes between himſelf and that Biſhop: Who thereupon was fain to vindicate himſelf at large in Print.

Adviſes the Secretary concerning his Sickneſs.

Secretary *Cecyl* was in *October* fallen Sick: And tho' at length his Diſeaſe diminiſhed, yet it hung long about him. It was a ſore Pain in his Back. This was the beginning of a ſevere Gout, which by Fits afterwards bore him company as long as he lived. *Cecyl*, about a Year ago or better, upon ſome Heat in his Back, fearing the Stone, cauſed his Doublet to be cut and voided in the Back, and ſo went abroad, and rid very cool. Whence at length he might have contracted too much Cold in thoſe Parts, and that might give occaſion to his preſent Pains. And to this Cauſe *Grindal* conjectured this Diſtemper to be imputed: He himſelf having now and then a great Indiſpoſition in his Back, which he caught by the ſame Courſe. And therefore made uſe of a contrary Means, to cure the ſaid Diſeaſe, keeping himſelf always Warm. This he thought convenient

to

ANNO 1563. to acquaint the Secretary with, thinking his own Experience might be of ſome Service to him. And therefore thus he wrote to him from *Fulham*, *Octob.* 15.

His Letter to the Secretary; adviſing him about his Health. *MSS. Cecilian.*

"IT is ſaid your Pain is in your Back. I will be bold to com-
" municate unto you my Conjecture of the Cauſe thereof, and of
" the Means to avoid the like hereafter; Not by any Art of Phy-
" ſick, but upon ſome Experience of mine own Body in the like
" Caſe. When I came firſt from beyond Seas, I felt great Heat in
" my Back, and feared the Stone: I cut my Doublets, my Petti-
" coats [that is, which we call Waſtcoats,] in the Back: I went
" ungirt; I could not abide to ſit on a Cuſhion, *&c.* In Conti-
" nuance, I ſtrived ſo to cool my Back, that I fell into the Con-
" trary: So that a ſmall Cold taken on that Part by Going ſingle,
" and eſpecially by Riding ſingle, to this Day caſteth me into a
" Stitch; which beginneth under the Point of one Shoulder or
" both, and ſuddenly claſpeth on the Small of my Back, and there
" remaineth 15 or 20 Days. I do remember one Morning, a
" Year and more agone, ye ſhewed me your Doublets cut and
" voided in the Back; and that ye feared the Stone. I am ſurely
" perſuaded, that by reſiſting Heat (which might come then by
" ſome Accident) ye have cooled your Back too much, ridden
" and gone ſingle; and ſo have brought thoſe Parts to great Im-
" becility. Surely, I think the only way to avoid it hereafter, is
" to go warm, and namely on your Back: But ſpecially when
" ye ride, though it be in the midſt of Summer. I begin every
" day to like better and better Sir *Richard Sackvile*'s Phyſick, with
" Store of Cloths and Furrs. *Frigus nunquam ſenſi*, was a Piece of
" his Phyſick, that ſaid, *Centum annis vixi.*
"I have ſent you herewith a Glaſs ſealed, *Sigillo Hermetis*, of
" *Thomas Gybſon*'s Balſam. It is to be uſed outwardly, as an
" Oyntment. I dare not adviſe you to uſe it without the Coun-
" ſel of the Phyſicians; for it is very hot; but it may ſtand by
" you. It is very good in Aches that come of cold Cauſes. I
" have ſeen the Proof of it. Thus much of Phyſick; whereof
" all Sick Men love to hear, be it never ſo ſlender.

The Dean of *Chriſt-Church* applies to the Biſhop about their Statutes.

In this *Interim*, *viz.* in the Month of *November*, *Sampſon* the Dean of *Chriſt-Church*, *Oxon*, came up. His Church as yet had no fixed Statutes: The Want of which created great Diſorders there, and occaſioned too much Liberty to ſuch as were Popiſhly affected in that College. Which was ſo well foreſeen, that by the Queen's Orders before now, the Archbiſhop, our Biſhop, and ſome other Civilians of the Eccleſiaſtical Commiſſion, were appointed to frame Statutes for the ſaid Church. Wherein he and they had made ſome good Progreſs: But the Archbiſhop being gone the laſt Year to his Dioceſe in Viſitation, and other Buſineſſes intervening, the Work was not gone through with. In the mean time the Lord Keeper, in the Queen's Name, ſent them certain Injunctions to be obſerved: But ſome there took Exceptions againſt them, as not being of ſuf-

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ficient Authority, becauſe they came not directly from the Queen. Of this *Sampſon* acquainted our Biſhop, and ſent him a Copy of the ſaid Injunctions: Who found them to be very good; and in effect, but an Epitome of the beſt and moſt neceſſary Orders, which the Archbiſhop and he, with the reſt, had (as for the firſt View) allowed in their Book of Statutes. And *Sampſon* intending e're long to apply himſelf to the Secretary about this Matter, *Grindal* incited the ſaid Secretary to help him, that he might with ſufficient Authority from the Queen, (or otherwiſe as to his Wiſdom ſeemed good) put the Injunctions in Execution. Whereby he would do a very good Act: Adding, that when the Archbiſhop, and the reſt came up to *London*, they ſhould ſoon finiſh their Book of Statutes, which already was in a good forwardneſs. Thus did the good Biſhop ſpend his Studies and Thoughts, to render himſelf uſeful for the Reformation of the Church and Univerſity. ANNO 1563.

Compoſes a Prayer and Pſalm, upon the abating of the Plague.

The Year being now ſlidden as far as to the Month of *December*, by this Time the Plague being abated, *Grindal* compoſed another Pſalm and Prayer, upon occaſion of the Diminution of it: And ſent them to the Secretary to Peruſe, judging it convenient, if he thought good, to have them ſet forth, and to be uſed in the Churches: Being minded alſo to cauſe another Pſalm and Prayer to be drawn up, which might be uſed, when it ſhould pleaſe God to ſend more Health and Deliverance from this Sickneſs: (To wit, when the Number ſhould be under an Hundred a Week, of thoſe that dyed) and at that Time to have a ſuitable Sermon preached, and ſome Solemn Aſſembly of the Companies at S. *Paul's* on a *Wedneſday*, to give God Thanks: And ſo to end *Jejunium nuper edictum*, i. e. the Faſt on that Day appointed, as was ſhewn before. This Day, otherwiſe not ſo proper for a Thankſgiving, the Biſhop choſe, becauſe it had been the ordinary Day obſerved before for the Plague: That on that very ſame Day on which the People had humbled themſelves for God's Judgments, they might render him their Thanks for the Removal thereof. The Pſalms aforeſaid were nothing elſe but certain ſuitable Sentences, or Verſes gathered out of the Book of the Pſalms, and put together, with ſome ſmall Variation, and digeſted into a Pſalm, which was commonly uſed to be done in framing theſe Occaſional Forms of Prayer, and to make up a Part of the Service.

Upon the Biſhop's ſending the Secretary this his Deſign of Compoſing Prayers for the Decreaſe of the Plague, he put the Biſhop in mind of inſerting into the Pſalm, ſome Acknowledgments of Thanks for ſparing the Queen, and of God's Goodneſs to the Nation in preſerving her. To which he anſwered, that he had inſerted the ſaid Thankſgiving into the Collect, which was an apter Place in his Opinion, than in the Pſalm: And ſo had committed the Prayer to the Print; and thought to proceed at *London*, to the Publication thereof the *Wedneſday* following: Which was the Seventh Day of *January*.

ANNO 1563.

The Pſalm for this Occaſion.

The Pſalm compoſed for this Occaſion, and which was ſent by the Biſhop to the Secretary for his Allowance (that we may preſerve as much as we can theſe Originals) may be found in the *Appendix.*

Numb. IV. He is preparing a Thankſgiving Office.

Grindal was now alſo in the beginning of *January*, providing for the Form of the Solemn Thankſgiving to be uſed in S. *Paul's*, when the Plague ſhould ſink under an Hundred a Week, as was hinted before. And that it might be compoſed with the matureſt Deliberation, the Archbiſhop of *Canterbury*, and the Biſhop of *Ely*, being in Commiſſion for Eccleſiaſtical Matters, were conſulted with. The Archbiſhop ſent his Judgment in Writing, and adviſed, That ſeeing it was an *Euchariſtick* Office, to have the Holy Euchariſt then Celebrated, that thoſe of the Church, the Magiſtrates of the City, that were then to be preſent, and other well-diſpoſed Perſons might receive the Communion. But to this *Grindal* did not agree, becauſe, as he told the Archbiſhop, if it were at that Time Adminiſtred, it would be done ſo tumultuouſly and gazingly, by means of the infinite Multitude that would reſort thither to ſee, that the reſt of the Action would be diſregarded. And he thought it good to remain in Suſpenſe, till they talked with more of them.

Takes Care againſt the breaking out of the Plague again.

Calfhil, a Prebendary of S. *Paul's* (intitled the *Penitentiary*) either the Biſhop's Chaplain, or much about him, received now in *February*, a Letter from the Secretary, adviſing, That ſome Politick Orders ſhould be deviſed by the Biſhop, and others, for the Prevention of the Infection breaking out again. This he communicated to the Biſhop; who thought it very neceſſary, and accordingly promiſed the Secretary to do his Endeavour, both by Exhortation, and otherwiſe: Having been ready before this Admonition, to have craved his Help for that Purpoſe; as being not unmindful of the Peril. But he thought one thing eſpecially ought to be remedied: To prevent great Flocks of People meeting together; and likewiſe one Thing eſpecially, as he confeſſed, becauſe he liked not the Thing it ſelf, and that was Interludes. The Players he called, *An idle ſort of People*, which had been infamous in all good Commonwealths. Theſe Men did then daily, but eſpecially on Holy-Days, ſet up Bills, inviting to their Plays. And the Youth reſorted exceſſively to them, and there took Infection. He complained to the Secretary, that God's Word was prophaned by their impure Mouths, and turned into Scoffs. And by Search, he perceived there was no one thing of late more like to have renewed the Infection, there being ſuch vaſt Reſort thither. And therefore he adviſed for the Remedy hereof, that *Cecyl* would be the means of a Proclamation, to inhibit all Plays for one whole Year. And if it were for ever, added he, it were not amiſs: That is, within the City, or Three Miles Compaſs, upon Pains, as well to the Player, as to the Owners of the Houſes, where they played their Lewd Interludes.

The danger of Interludes.

Two Things required of him by Letters from the Council.

And it being now the beginning of *March*, the Lords of the Council alſo ſent their Letter to the Biſhop, and the Lord Mayor: Wherein he took Notice of Two Things that concerned his Office. The one was, for reſtraining of Preachers, who were ſaid to have

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perſuaded the People to break the Orders ſet forth againſt the ſpreading of the Infection; as keeping within Doors, not conſorting in great Companies, and the like. Whereupon he demanded of the Mayor, if he knew any ſuch Perſons; who anſwered, No. Since which he called all the Preachers before him, and they all denied, that either they had done it heretofore, thinking it a Matter very unfit, or that they intended to do it hereafter. One indeed there was that ſpake ſomething laſt Summer, againſt the Fires then commanded to be made in the Streets: But he had been Sick ever ſince of the Plague, and had three or four Plague Sores one after another. So that God, ſaid the Biſhop, hath ſufficiently corrected him. The Second Thing required of him by the Lords was, That he ſhould ſet forth an *Admonition* to be read in all Churches of the City and Suburbs, by the Paſtors and Miniſters, to keep the good Order made by the Lord Mayor, for avoiding Danger of Infection, and that the Sick ſhould not come into Company with the Well, nor the Well with the Sick, and to uſe convenient Means to keep themſelves from Infection. The Biſhop in Obedience hereunto, ſoon drew up an *Admonition*, and cauſed it to be Printed, and read in all the Churches: Which was to this Tenor. ANNO 1563.

The Biſhop's Admoniti-on, to be read by Miniſters to their People.

" ACcording to a certain Order ſent of late from the Queen's Ma-
" jeſty's moſt Honourable Privy Council, to the Reverend Father
" in God the Biſhop of *London*, our Ordinary; I am by the ſaid Biſhop
" willed to exhort and admoniſh you that be of this Pariſh, diligent-
" ly to obſerve, and obediently to keep thoſe good Orders which
" lately have been ſet forth by the Lord Mayor of this City, for a-
" voiding the Danger of the Infection of this Contagious Sickneſs,
" wherewith God hath of late viſited this City, and which as yet
" is not clearly taken away. And further, on the Behalf aforeſaid, I
" do moſt earneſtly exhort and beſeech thoſe, whom it hath pleaſed
" God to viſit with this Sickneſs, and are in the way of Recovery,
" to forbear to Company with the Whole, for ſuch convenient Time,
" as is by Order of the ſaid Lord Mayor appointed in this Behalf, or
" longer, if Need ſo require; that thereof no Infection increaſe to o-
" thers by their Occaſion: Conſidering that even by the Rule of
" Charity, all Men are bound in Conſcience, not to do any thing, that
" by common Judgment and Experience may bring a manifeſt Peril
" and Danger to their Brethren, or Neighbours; as may well appeat
" by the Law of God, in ſeparating the Leprous Perſons from the Levit. xiii.
" Clean; wherein *Ozias* being a King was not ſpared, the Diſeaſe of 2 Paral. xxvi.
" Leproſie being nothing ſo dangerous for Infection, as this is.

" And likewiſe I exhort, as afore, thoſe that be Whole to uſe con-
" venient Means and Helps, being not againſt God's Word, to keep
" themſelves from Infection, and not to reſort to Places infected,
" whereunto by their Duty and Vocation they are not bound to re-
" ſort; Leaſt by raſh and wilful entring into Companies or Places of
" Danger, they tempt God, caſting themſelves into unneceſſary Pe-
" rils, which is againſt his expreſs Commandment: And *by loving*
" Peril (as the Wiſe Man ſaith) *periſh in the ſame.*

" This

ANNO 1563.

"This Thing therefore being both ſo Charitable and Godly, and "alſo very like to be profitable for this afflicted City, I truſt all "Godly Men will gladly embrace and receive, the rather for that "it may be eaſily obſerved, the Number of the Sick (Thanks be "to God) being now but ſmall: And for that alſo by the Godly Or-"der now ſet forth by the ſaid Lord Mayor, thoſe that be not of "Hability are ſufficiently provided for in this Caſe.

4 *die Martii An. Dom.* 1563.

Compoſes an Office upon the Plague's ceaſing.

The Biſhop had now finiſhed an Office of Thankſgiving for the Ceaſing of the Plague, according to his Purpoſe mentioned before: And about the Seventh of *March*, ſent both the Pſalm and the Collect compoſed for this Purpoſe, to the Secretary, who in ſome Places added his own Corrections to the ſaid Collect. And becauſe it may be acceptable to ſome to read the Manner of the Devotions in thoſe Days, I ſhall here inſert them in the *Appendix*, as I did the Pſalm uſed upon the abating of the Infection. *Numb.* V.

Moves the keeping of the Term at *Weſtminſter*.

By what hath been above ſaid we eaſily obſerve, how the Secretary out of his great Care of the Publick, was much concerned about this Infection of the Plague: And now being greatly decreaſed, all Means were uſed that it might not increaſe again with the coming on of the Spring. He accordingly ſent many Meſſages to our Biſhop for this Purpoſe; and now once again in *March*, he ſent to him to confer with the Dean of *Weſtminſter* about it. And the Biſhop promiſed on his Part, that all Diligence ſhould be uſed, thanking God that the Peril was paſt for that Time. And withal, like a careful Father of the People's Temporal, as well as Spiritual Welfare, moved the ſaid Secretary, That the next Term might not be kept but at *Weſtminſter* only, (whence it had been of late removed) and that he would procure a Proclamation to be iſſued out to that Purpoſe: Which he ſaid would be a great Comfort to many poor Men.

His Care for the Queen.

And when the Secretary had expreſſed his Fears of the Queen's Safety, as an Impediment to the keeping of the Term according to the Biſhop's Deſire; and prayed him to take Care againſt the ſpreading of the Plague now in ſo fair a way of ceaſing; he ſignified back again, that he did his Diligence for avoiding the Peril of Infection: That he truſted that Week's Certificate had much diminiſhed the Fear of the Court. For the Queen's Perſon, he was of Opinion, as *David*'s Subjects were in the War againſt *Abſalom*, it was good her Highneſs were in ſome Place, by humane Judgment, free from Peril. But for the Law, he did not ſee, why it ſhould remove for the next Term (it was now about *March* the 11th,) the Time of the Year, the ſmall Number dying in ſo great a City, and other Circumſtances conſidered. 2 Kings 18.

CHAP.

ANNO 1563.

CHAP. IX.

His Chriſtian Concern for his own Country. Uſes his Intereſt for the Biſhop of Carliſle. *Forwards the ſettling our Merchants at* Embden. *His Gratitude to* Germany. Barton *of* Abchurch. Coverdale. Velſius, *a Sectary.* Nowel's *Catechiſm.*

TO proceed now to ſome other Matters relating to our Biſhop, happening within the Compaſs of this Year.

Interpoſes for the Church of *Carliſle*:

Grindal's Care for his own Country appeared upon every Turn. *Beſt*, the Biſhop of *Carliſle*, had often complained to him for want of Preachers in his Dioceſe, and that he had no Help at all of his Cathedral Church: That the Dean, Sir *Thomas Smith*, was buſied in the Queen's Majeſty's Affairs, and ſo was neceſſarily Abſent; and all the Prebendaries were ignorant Prieſts, or old unlearned Monks, put in at the Diſſolution of Monaſteries, except one *Sewel* only, who was diſcredited by reaſon of his Inconſtancy, [having probably been a Complier under the late Religion.] One of the ſaid unlearned Prebendaries was lately departed: Fled abroad perhaps to *Lovain*, or ſome other Place, as many of the Papiſts now did. The ſaid Biſhop of *Carliſle* therefore wrote to *Grindal*, to help as he might one *Scot* to this Place, being that Country-man Born, well Learned, and of good Zeal and Sincerity, as he [*Grindal*] knew partly by his own Experience. Our Biſhop was ready enough of himſelf to further ſuch Things, ſo behooveful both to Religion, and to his own Country. And therefore he ſoon applied himſelf to the Secretary, as he told him he uſed to be bold with him in ſuch Caſes: Intreating him to help the ſaid *Scot* to this Preferment, thinking this Man ſhould do much Good in his Country: And ſo commended his Caſe to him, which as he ſaid, was indeed God's Cauſe. He added, that he knew the Nature of his Country, believed that Horſe-fleſh had not been ſpared for Prevention: But that if it might be ſtayed for *Scot*, he believed he would do moſt Good. Our Biſhop ſtopped not here, but commended him alſo to the Lord Keeper, doubting whether the Preſentation pertained to his Office, being a Prebend of the New Erection, and in value juſt 20 *l.* as he was informed. And applying again to *Cecyl*, he prayed him, that as he doubted not that the Lord Keeper would be Good, if it paſt from him, ſo he would put to his helping Hand, if it paſt from the Queen.

And for the Biſhop.

It was but the Month after, *Viz.* in *January*, he interceded with the Secretary in behalf of the ſame Biſhop of *Carliſle*, who ſince he had been Biſhop, had met with very ill Dealings in that Country, repleniſhed with Papiſts, and ſuch like: Which perhaps was the Cauſe that *Bernard Gilpin* prudently declined this Biſhoprick. So that this Biſhop was forced to come up, and make his Complaint above. And there were Two eſpecially of whom he complained. *Grindal* thought that if theſe were touched by the Authority of the Lords, it would

ANNO 1563. be a Terror to the Reſt. For, as he ſaid, *There were marvellous Practices to deface that Biſhop in his Lawleſs Country, and by him, the Cauſe:* Meaning, that by defacing him, they intended to deface the *Cauſe* of the Reformed Religion it ſelf. This Buſineſs by the pious Diligence of our Biſhop came at length to this Effect, that in *March* he obtained a Commiſſion for the Church of *Carliſle:* Wherein he was appointed the Chief, if not only, Commiſſioner: But he ſent to *Smith* (i. e. Sir *Thomas Smith*, the Dean, I ſuppoſe) to Solicit the Secretary, that he might have Two or Three more joined in Commiſſion with him. And this Commiſſion, I make no doubt, our Biſhop managed with the moſt earneſt Application, to do Service to his Superſtitious Country, and to give a Countenance and Authority to the Godly Biſhop there in the promoting of good Religion.

The Biſhop aſſiſts the *Engliſh* Merchants oppreſſed by K. *Philip.*

Something happened about the latter End of the Year, relating to the *Engliſh* Merchants Trading in the *Low Countries*, wherein the Biſhop being ſolicited to give his Aſſiſtance, ſhewed both his Gratitude to them, who had of late in Q. *Mary*'s Reign, been very helpful and charitable to the poor Exiles, and ſomewhat alſo of his Policy in State Affairs. Theſe Merchants, provoked by many unjuſt and rigorous Dealings and Exactions of the *Spaniard* upon them in *Antwerp*, and other Places of his Dominions, thought upon removing themſelves and their Effects out of his Territories elſewhere, where they might have more Liberty of Religion, and fairer Uſage in their Trade. And they eſteemed no Place for this Purpoſe ſo convenient for them, as *Embden* in Eaſt-*Frizeland*. The Counteſs of Eaſt *Frizeland*, with her Son the Earl, was to be dealt withal in this Affair; Who was not at all unwilling, knowing well the Benefit that would accrue to her Country by this *Engliſh* Trade. The Merchants had diſpatched a Meſſenger thither to Treat. And that the Buſineſs might ſucceed the better with the Queen here at Home, they made the Biſhop their Friend: Who preſently eſpouſed their Cauſe, and was their Mediator with the Secretary. *Utenhovius*, the chief Member of the *Dutch* Church, *London* (whom we have had occaſion to mention before) well known to the Counteſs, and of good Eſteem with her, being a Perſon of Quality by Birth, was concerned in this Buſineſs from the firſt. The Biſhop and he were good Acquaintance. Therefore the Merchants intreated the Biſhop to bring them together.

Recommends them to *Utenhovius*.

On the Tenth of *February*, I find the Governor of the Merchants, *Heton*, one of the Chief (who had been a great Reliever of the *Engliſh* Exiles) and ſome others, dining with the Biſhop: And took that occaſion to acquaint him with the Particulars of their Affairs, praying him to ſend for *Utenhovius*, that they might preſently Confer with him, and obtain his Counſel and Aid. But at this time he was not Well, but the Biſhop encouraged them to repair in his Name to his Houſe, and to Talk with him there. And the ſame Day the Biſhop diſpatched a Letter to *Utenhovius*, giving him to underſtand, that he had adviſed the ſaid Merchants to come to him, and prayed him to forward them as much as he could by his Counſel, Pains and Favour: Suggeſting withal how well that Society had deſerved of the

the Church, and how much was owing to them privately from good Men: He meant in reſpect of the Exiles that had been harboured by them, or had taken up Money of them in their Neceſſities. *Utenhovius* indeed was a proper Perſon to be applied unto in this Matter; for the Earl of *Frizeland*, and the Counteſs his Mother, approving this Motion of the Merchants, had employed him as their Agent, to ſolicite the Queen about it the laſt Year, who had accordingly acquainted the Biſhop of *London* therewith; and he the Secretary. *ANNO* 1563.

In fine, the Terms inſiſted on were, That the *Engliſh* ſhould have the Liberty of their Ports; That there ſhould be a League of Friendſhip between both Parties, and that Count *John*, who was the chief Contrahent, ſhould have a Penſion of a Thouſand Pounds, who in conſideration thereof was obliged to find ſo many Arms, and Ships, for the Uſe and Service of the Queen. The Counteſs-Mother now governed the Country: She had Three Sons, *Edzard* the eldeſt, *Chriſtopher* the ſecond, who was Lame, and lived by Penſions and Prebends of the Church; *John* was the youngeſt, who by Tranſaction was to ſucceed *Edzard*. Terms of the *Engliſh* Merchants ſettling at *Embden*.

Biſhop *Grindal* was very deſirous this Buſineſs might take Effect; and he was of Opinion, that the Opportunity of this Place, (*Viz. Embden*) was better for *England*, than any Over-Sea Port that he knew of, and for Intercourſe of Merchandize more. That upon Abſtinence from *Antwerp*, Queſtions might grow; and if the Merchants ſhould go to any other Places thereabouts, their Goods could not be conveyed into High-*Germany*, but through Weſt-*Frizeland*, or the Borders of *Holland* by Water, which were King *Philip*'s Countries; and ſo would run a Hazard: Which would be prevented, if the Settlement were made at *Embden*. Theſe things were tranſacted in *December*. The Biſhop's Endeavours to bring it to paſs.

It was now *March*, and Sir *Will. Cecyl* the Secretary writing to our Biſhop to know his Mind further, concerning this Matter of *Phriſia*, he gave him this Anſwer. "I confeſs unto you, that I am of no Ex- "perience in theſe Caſes; notwithſtanding, in my poor Opinion, to go "through with it upon convenient Conditions, will be both Honou- "rable and Profitable to the Queen's Majeſty. It is Honourable for "Her Highneſs to be ſued unto by ſuch Perſonages, the ſaid Suit be- "ing ſo benignly heard, and ſo liberally conſidered. Profitable it "may be, for divers Reſpects. I have read in *Livy*, that oftentimes "*Famâ bella conficiuntur*: So that Fame, and Probability of Aid at "hand, breeds ſometimes as much Terror to the Enemy, as the Aid "it ſelf. But beſides, that this Contract may adminiſter great Op- "portunities and Commodities indeed: Foraſmuch as *Phriſia* having "good Ports, is the neareſt unto us of all the Imperial Countries on "that Side, and ſo openeth a very ready Way to receive Aids, not "only out of *Phriſia* it ſelf, but alſo out of *Weſtphalia*, and *Haſſia*, *in* "*recta Linea*, and ſo from any the Queen's Majeſty's Allies in High- "*Germany*; and out of *Saxony* and *Cleveland*, being Collateral Parts "to *Weſtphalia*. The Penſion of a 1000 *l.* is very Honourable, and "will be thankfully received, as I perceive by *Utenhovius*: And yet "the Charge thereof is not much to be weighed. The Queen's Ma- "jeſty He declares his Judgment further, concerning the Buſineſs of *Friſia*. His Letter to the Secretary.

ANNO 1563.

" jeſty moſt prudently cutteth off many ſuperfluous Charges, which " Her Predeceſſors have uſed to burden themſelves withal. Money " in theſe Caſes may be better ſpent than ſpared.

There was one Thing more our Biſhop thought worthy to be had in Remembrance, and accordingly reminded the Secretary of: Namely, That conſidering Count *John*, the Party Contrahent, was but the third Brother, however the ſecond in Succeſſion, it was adviſeable that both the Counteſs, and *Edzard*, ſhould enter into ſome Aſſurance for performing the Pacts on the part of the ſaid Count *John*. And it was thought they would do this moſt willingly.

Adviſes a Penſion to be ſettled upon Count *John* of *Friſia*.

Utenhovius was often with *Grindal*, who had ſtayed him till this time, until he might hear from *Cecyl*; which the Biſhop prayed might be with Expedition. And tho' the Queen were now almoſt at the Point of adjuſting the Affair in the *Netherlands*, on the behalf of the Merchants, yet the Biſhop adviſed that this Matter of *Frizeland*, as to Count *John*'s Penſion, might go on: And he truſted the Concluſion of the other great Matter would not hinder this, which might be profitable *in omnem Eventum*. That the Penſion was no great Matter in the Queen's Coffers, and that the ſtrait Surveying of one or two Evil Officers Accounts, might peradventure Yearly diſcharge that Matter.

There happened a Miſtake in the Management of this Affair, which gave it ſome Stop: For the Secretary by an Error, dealt with the Queen expreſly for the Penſion to be allowed to the Eldeſt Brother *Edzard*, inſtead of the Youngeſt, which put him to a Perplexity; thinking that the Queen, when ſhe underſtood her Penſion was to be beſtowed upon him, would make a Demurr at it. But Biſhop *Grindal* endeavoured to remove this, by ſhewing the Secretary, that there would be no manner of Prejudice come to the Queen, by her ſettling the ſaid Penſion upon Count *John*, tho' the Youngeſt: For, as he proceeded in his Diſcourſe with the Secretary, the Caſe was not in his Opinion altered the value of a Farthing, in regard of the Queen's and Realm's Service. And that this Gentleman, tho' he were the Younger, yet was he of better Credit both in *Friſia* and High-*Almain*, than his Elder Brother. Beſides, that the ſaid *John* was more Wiſe, more Perſonable, more Martial, more Dear unto his Mother, who had ſtill the chief Government there. That to this might be added, that the Confirmation and Aſſurance both of the Mother and Elder Brother, would be offered for Performance of the Articles, which ſhould be agreed upon; and that there were evident Reaſons to induce them thereunto. As Firſt, The Natural Affection of the Mother and Brother towards the Preferment of the ſaid Count; Secondly, That his Elder Brother might be eaſed in Charge, if his Brother ſhould be thus provided for. So that in fine, his Opinion was, that proceeding this way, the Queen ſhould have the ſame, or rather more Aſſurance, by contracting with the Younger Brother, than the Elder; and her Service executed by a Man of more Skilfulneſs and Sagacity, and in all Points be anſwered both for Ships, Soldiers, and the Commodities of the Havens, *&c.* He added, that he knew Count *John* himſelf at *Strasburgh*, and that he was then a goodly young Gentleman; and,

The Advantage thereof to the Queen, ſhewed by the Biſhop.

as

as was known in *Germany*, the Younger Brother uſed always to ſerve, and not the Elder. *ANNO* 1563.

Grindal ſtill hung upon this Matter, being earneſtly deſirous it might take place; and fearing the Diſappointment thereof, thus he reaſoned with the Secretary. And urges it to the Secretary.

"I ſuppoſe ſtill this Offer would not be neglected; and the rather, "conſidering theſe Times, and the Practices of the Cardinal of *Ar-* "*ras:* And I think the Queen's Majeſty, upon the Aſſurance afore- "ſaid, would not miſlike the Matter, being one in Subſtance with "the Firſt Motion. And ſeeing it is gone ſo far, (I pray you Par- "don me, if I talk unskilfully in Things that are beſides my Book) "I ſuppoſe it were better to try the Sequel for a Couple of Years, "ſeeing the Queen's Majeſty by the Articles, is at Liberty upon Six "Months Warning, than thus to break off *ex abrupto:* Which might "diminiſh a great deal of good Affection towards us in that Coun- "try. And if our Merchants ſpeed well in Traffick there, they were "better be contributary to the Penſion, than that ſo good an Amity "ſhould not take place.

I cannot give a compleat Relation what followed upon all this Interceſſion of our Biſhop, but it is certain the *Engliſh* Merchants removed to *Embden*, by Means of *Granvel*, the Cardinal of *Arras* mentioned above, who hated the *Engliſh* for their Religion, had practiſed to blow the Coals between the *Low Countries* and them, to ſpoil their ancient Commerce, by fomenting Jealouſies and Complaints one againſt another. And the Dutcheſs of *Parma*, Governeſs of the ſaid *Low Countries*, being of the ſame Diſaffection towards the *Engliſh* Nation, at length forbad all *Engliſh* Cloths to be Imported: Whereat the *Engliſh*, partly reſenting this Dealing, and partly out of fear of the Inquiſition now brought in, departed with their Effects to *Embden*. But an Ambaſſador ſent from *Spain* to the Queen, of a more grave and wiſe Head, moderated theſe Differences ſoon after, and ſet the Trade on Foot again between both People.

His Reſpect to the Duke of *Wirtenburgh*'s Agent.

In truth, the Remembrance of the former Kindneſſes received by him and the reſt of the Exiles in *Germany*, under Queen *Mary*, ſtuck cloſe upon his Grateful Mind; and he thought he could not ſufficiently expreſs it upon all Occaſions: Which he ſhewed again towards another *German* Prince, *viz.* the Duke of *Wirtenburgh*, who about this time had ſent his Gentleman into *England* to the Queen. This Duke had been very kind unto the *Engliſh* Exiles, having at one time beſtowed among them at *Strasburgh*, Four or Five Hundred Dolars, beſides more given to them at *Frankford*. This Gentleman being to wait upon the Queen, the Biſhop put the Secretary in mind to move the Queen, (if he thought it convenient) to make ſome Significati- on to him, that ſhe had heard thereof; that it might appear the ſaid Duke's Liberality was not altogether buried in Oblivion, or elſe at leaſt that ſome Remembrance of it might paſs from the Secretary's Mouth; which he ſaid, might do good. As for the Gentleman himſelf, the Biſhop ſhewed him all Reſpect at his own Houſe; having

ANNO 1563. been Student of the Civil Law in *Strasburgh*, when he was there, and now recommended also to him by some Friends of his in *Germany*. And being a Learned and Ingenious Man, he liked his Company very well, and entertained him as became him, and entered into friendly Communication with him; and particularly they talked of *Brentius* his *Ubiquity*, which he held and approved, but so did not the Bishop. But this without Heat; and they were contented to hear one anothers Arguments, and each to suffer other to abound in his own Sense. And when he departed, the Bishop gave him favourable Letters to Sir *Will. Cecyl.*

Brentius

Towards the latter end of the Year, I find our Bishop much concerned about two Clergymen in *London*, the one a very bad Man, and the other a very good one; earnest for the preferring of the one, and as desirous of deposing the other. This latter was one *Barton*, Parson of *Abchurch*, who had been guilty of some gross Misdemeanor, and of so foul a Nature, that the Bishop was resolved to punish him, either by Deprivation, or a long Suspension: But Intercession was made by a Friend of this *Barton's* to Sir *Will. Cecyl* in his Behalf, and he got a Supplication presented into his Hand by that Friend, signifying to the said *Cecyl*, that the Bishop did not sufficiently understand his Case. But the Bishop let *Cecyl* know, that he understood it but too well, and that tho' the Act was not finished, yet the Circumstances he said were so vile, that Severity must be used, or else God would be offended, and the Mouths of the Adversaries opened. This was in *July*; and in *December* following, *Cecyl* seems to have mentioned *Barton's* Case to the Bishop with Favour: But his Fault was such, that he could obtain no Favour at his Hands; telling the Secretary, that *Barton* was *Dedecus nostri Ordinis*, i. e. the Disgrace of the Order, and Slanderous to all Good Men, that knew his vile Doings. And to *Lock*, his Friend that stirred for him, he said, That he being of the Secretary esteemed an Honest Man, should not have been so Importunate for a Man not Honest.

Severe towards a Scandalous Minister.

Barton of *Abchurch.*

His Crime in truth was foul, as I find elsewhere: For this Man having solicited a certain Woman to have his Pleasure of her, and tempting her with Money, she pretended at length to comply with his Suit, and a Place in *Distaff-Lane* was appointed, where they both met. But she had made her Friends privy to it, who according to Appointment stood in a secret Place at hand: And when the unclean Leacher had made himself unready, put off his Gown and Jacket, his Hose being about his Legs, they brake in on a sudden upon him in this shameful Posture; took him and carried him away to *Bridewel*, with an Hundred People at his Heels. And which aggravated the rest, he was a Preacher, and had a Wife: But because the Act was not done, he found it seems some Friends, who had Interest enough with the Secretary himself, to prevail with him to intercede for some Favour to beshewed to this Scandalous Man. But the Circumstances being so heinous, and the Crime so open, and reflecting upon the whole Body of the Clergy, the Bishop would not be persuaded to remit any thing of the severest Censure.

His Crime.

Cotton. Librar. Vol. Vitellius. F. 5.

Old

Old *Miles Coverdale*, D. D. formerly Biſhop of *Exon*, and an Exile, famous for Tranſlating the Bible into *Engliſh* in the Reign of K. *Henry* VIII. and other good Services to Religion, had been hitherto without any Place or Preferment, living privately in and about *London*, and often Preaching in the Churches there. For this very Reverend Man, that had ſo well deſerved of Religion, our Biſhop had a great Concern: And it troubled him much to ſee ſuch an one as it were, caſt by, without that Notice taken of him that was due: And once cried out about it, *I cannot Excuſe us Biſhops*; but ſomewhat, he ſaid, he had to ſpeak for himſelf, that he had offered him divers Things, which nevertheleſs he thought not meet for him to accept of. This Man, notwithſtanding his great Years, had gotten the Plague this Year, and recovered; as tho' God had ſome more Work for him to do in the Church before his Death. *Grindal* acquaints the Secretary herewith: Telling him, that ſurely it was not well, that Father *Coverdale*, as he ſtiled him, *Qui ante nos omnes fuit in Chriſto*; i. e. *Who was in Chriſt before us all*, ſhould be now in his Age without Stay of Living. And therefore *Landaff* being void, he recommended him to the Secretary for that See, if any Competency of Living might be made of it, after it had been ſo ſpoiled and ſtripped by the laſt Incumbent: Putting him in Mind here, that it would be well, if any Means might be found, that Things wickedly alienated from that See might be reſtored. But I ſuppoſe *Coverdale* cared not now to enter upon the Charge of a Biſhoprick, conſidering his own Age, and his want of Strength and Activity, required to execute ſuch an Office. But in fine, in the Month of *February*, our Biſhop collated *Coverdale* to the Pariſh of *S. Magnus*, at the *Bridge-foot*; and withal, ſued to the Secretary to obtain the Favour of the Queen to releaſe him his firſt Fruits, which came to Sixty Pounds and upwards. And the Venerable Man pleaded himſelf for this Favour to be ſhewn him, for theſe Reaſons; *Viz.* That he had been deſtitute ever ſince his Biſhoprick had been taken away from him; (which was upon the Death of K. *Edward*) and that he never had Penſion, Annuity or Stipend of it for Ten Years now paſt. And that he was unable either to pay the firſt Fruits, or long to Enjoy the ſame Living: Not able to live over a Year, and going upon his Grave. And laſtly, adding theſe Words, "That if *poor Old Miles* "might be thus provided for, he ſhould think this Enough to be as "good as a Feaſt. And he enjoyed his Requeſt.

ANNO 1563.

His Favour to *Coverdale*.

Collated to S. *Magnus*.

There was now in *January*, and after, one *Juſtus Velſius*, of the *Hague* in *Holland*, appearing in *London*, and making ſome Diſturbance about Religion. He was a Learned Man, but Hot-headed, and Enthuſiaſtical, and held peculiar Opinions, and had ſome Followers and Admirers. And being very forward to diſcover himſelf, he drew up a certain Summary of his Religion under this Title, *Chriſtiani Hominis Norma*, &c. That is, *The Rule of a Chriſtian Man, according to which every one ought continually to try himſelf.* It was compoſed by way of Queſtion and Anſwer. The firſt Queſtion was, *What is a Chriſtian?* To which the Anſwer he framed was, *One who by Participation and Grace is rendred, and to be rendred, that which Chriſt*

Velſius, a Sectary, ariſes.

His *Summary* of Religion.

ANNO 1563. *Chriſt was, and is, of himſelf, and by Nature.* The next Demand being, *What Chriſt was and is of himſelf, and by Nature,* it is anſwered, *God in Man, and afterwards Man-God.* He writ alſo in this *Norma*, That *while the Word was made Fleſh, and dwelt in us, he brought down God from Heaven to us, joined and united him to our Paſſible Nature. And that by his Glorious Reſurrection the Fleſh was made the Word, and dwelt in God, and lifted up Man to God.* He ſpake of a double Regeneration, One of the Internal Man, and the Other of the External. And that the one made Chriſtians *God in Man* in this World; and the other made them *Men-Gods* in the World to come: And divers other ſuch kind of odd and blaſphemous Expreſſions did his Writing contain. And in the Concluſion, he affirmed, "That he knew no other *Rule* for a Chriſtian Man but this: And "that he, and all that would not deceive themſelves, were to exa- "mine and try themſelves by. And that becauſe out of true Affe- "ction and Charity he endeavoured to bring Men to this Rule, he "was ſerved as the *Pſalmiſt* ſpeaks of himſelf, *They requited him E- "vil for Good, and Hatred for his Love.* But his Beloved in Chriſt "[ſome particular Perſons of his own Sect and Party] he diligently "warned and exhorted, that they never put away this *Rule* from the "Eyes of their Minds, but to try and direct their whole Life by "it. For ſo alone they could be ſaved. And to this he ſubſcri- *Num.* VIII. bed his Name. You ſhall find this Paper of *Velſius* in the *Appendix.*

The Biſhop confutes his Book.

The Biſhop of *London* was concerned with this Man, both as he was of the *Dutch* Congregation, and had made Diſturbance there, over which our Biſhop was Superintendent; as alſo becauſe his Opinions came as far as the Ears of the Court. For he preſumed in the Month of *March* to write bold Letters to the Secretary, nay to the Queen her ſelf, ſuperſcribing to the Queen, *Ad proprias manus*, ſending withal this his Book to them. Which he did alſo Two Months before to the Biſhop. And he avowed it to be by him conceived and writ from the Enlightning of the Spirit of Chriſt. The Biſhop therefore thought very fit, and that upon the Secretary's Advice alſo, to write ſhortly ſome Animadverſions upon it. Therein he obſerved, Firſt, That he ſet forth no Confeſſion of Faith, as he ought, but preſcribed a Rule, according to which he would have all Conſciences to be tried. Nor was there any mention of *Faith*. And that he craftily paſt over *Juſtification* by *Faith*; And alſo, what he thought of the Powers in Man and *Free Will*; and what concerning *Works*. That in thoſe Things it was moſt certain, he had in foreign Parts deſperately erred, and diſquieted Men's Conſciences, and taught Matters contrary to Orthodox Doctrine; and that there were Witneſſes then in *England* of it. He ſhewed moreover, that his Definition of a Chriſtian contained the greateſt Abſurdity, and moſt wide from our Faith; *Viz.* That a Chriſtian is he, who by Grace is made that which Chriſt is of himſelf, and of his own Nature: Subjoining, that Chriſt of himſelf, and of his own Nature, is God in Man, and Man-God. What follows hence, That a Chriſtian is *God* in Man, and Man-God? But the Scripture, ſaid our Biſhop,

ſpeaks

speaks not so. For those Things that properly, and only agree to Christ our Head, cannot be attributed to the Members, without Sacrilege and Blasphemy. Therefore no Christian ought to be called *God in Man*, or *Man-God*. For Christ alone is *Immanuel*, alone Redeemer, alone Mediator. Nor doth he Communicate this Dignity, these Offices to his Members. *I will not give my Glory to another*, saith God. To the Members indeed are distributed the Efficacy and Fruits which they partake of by Faith. Thus they are the Children of God, the Temple of God, and the Holy Ghost dwelleth in them. But by no means to be called *Gods in Men*, nor *Men-Gods*. That where he stiles Christ the *Initiator* of a Christian, he derogates much from his Majesty and Power. For by this he only attributes to Christ, that he introduceth us, and as it were teacheth us the Elements; and that we, after this Entrance, may make to Perfection by our own Strength. Again, That whereas he makes Regeneration two-fold, one of the Internal, and the other of the External Man; he had it not from Scripture; Which commands the Whole Man to be renewed. In that he saith, that the Regeneration of the Inward Man constitutes *Gods in Men*, it is quite different from the manner of Speaking used in Scripture. For it is no where said, that we are made Gods by Regeneration, either in this World, or in the next. But that hence it appeared, why he had said before, We are that which Christ is, and the Christians are rendred *Gods in Men*; because he had a Mind to affirm *Perfection*, which he feigned to be in a Christian, and that all Christians were Gods, that is, free of all Spot and Fault: Which Arrogance, how detestable it is, there is no Pious Man, but sees. That it was not less strange and impious; that he saith a Christian shall be God in the World to come. For Christ saith not, ye shall be Gods, but ye shall be Happy, ye shall be Blessed, ye shall Live, ye shall have Eternal Life. That in saying, he acknowledged no other Rule of Christian Religion, therein above all he betrayed himself. For he could not more openly reject the Doctrine of Faith, and Remission of Sins: And so set up a new Gospel. These sober and learned Animadversions of the Bishop, (together with *Velsius*'s Book) I found in the Paper Office. The Bishop's Paper is set down at length in the *Appendix*.

ANNO 1563.

Velsius asserted Perfection.

Numb. IX.

But to give a little further Account of this Foreigner. He fancied himself endued with the Spirit of Prophecy, and that Christ dwelt in him. By this Authority, he took upon him to denounce Judgment upon Persons and Places: And particularly upon the Queen and the Kingdom, (and that in his Letter to her,) unless She and her People received his Doctrine. He solemnly by a Writing excommunicated *Peter Delæne*, Minister of the *Dutch* Congregation, and delivered him up to Satan, because he would not allow of a Challenge to a publick Disputation which he made to one *Nicolas*, a Preacher there. This Man was cited before the Ecclesiastical Commission; Where the Bishop of *London* and *Winchester*, and the Dean of S. *Paul's*, conferred roundly with him, exposing the Errors of his Book before mentioned. Which he stubbornly endeavouring to vindicate, they at last charged him in the Queen's Name to depart the Kingdom.

Velsius comes before the Commission.

ANNO 1563. This he complained of with very rude Words to the Queen: Telling her that their Order he could not Obey, pretending ſome Miracle from God to confirm his Doctrine. And further I cannot go in this Story.

Nowel's Catechiſm finiſhed. Now was finiſhed that notable Catechiſm compiled by *Alexander Nowel*, the Dean of *S. Paul's*, in elegant and pure *Latin*. Which having been carefully Examined, Reviewed and Corrected by the Biſhops and Clergy in the Convocation laſt Year, and ſubſcribed by the Lower Houſe, was deſigned to be ſet forth, as by them allowed, and recommended as their own; ſerving as a brief Tract, containing the Sum of the Religion lately Reformed in the *Engliſh* Church. And this not only for the ſtanding Uſe of this Church, but to put to Silence its Enemies Abroad, who hitherto had objected to the Proteſtants here, that nothing touching Religion was with any Authority or Conſent of any Number of the Learned here ſet forth: But that a few private Perſons taught and writ their Opinions without any Authority at all. But being dedicated by *Nowel* to the Secretary in Manuſcript, and the keeping it the longer in his Hands, the better to conſider it, and to conſult with other Learned Men about it, that it might be very Exact before it came forth, it remained partly in his, and partly in the Author's Hands a great while after, till the Year 1570, when the Archbiſhop of *Canterbury*, and *Grindal*, then Archbiſhop of *York*, called upon the Dean to publiſh it. And ſo it was: But the Dedication altered. Which then ran, *To the Archbiſhops, and Biſhops of the Realm.*

CHAP. X.

The Biſhop takes the Degree of Doctor in Divinity. Zanchy *preſents a Book to the Biſhop. Declares his Caſe to him. His Proceedings with ſuch as neglected the Habits. Preaches at the Emperor's Funerals at S.* Paul's. *Lays the* Strand *to the* Savoy. Boner *writes to the Queen.*

ANNO 1564. IT was not before the Year 1564, that our Biſhop was created Doctor in Divinity: Who had contented himſelf hitherto with the Degree of Batchelor in that Faculty. He now ſupplicated the Univerſity of *Cambridge* (whereof formerly he had been a Member) for the ſaid Degree: Setting forth that he had ſtudied Twelve Years after his ſaid Degree of Batchelor taken in the ſaid Faculty, and had preached Two Sermons, one *ad Clerum*, and the other at *S. Paul's* Croſs within a Year after his Admiſſion; and praying that it might ſuffice for him to begin in Sacred Theology: And that he might be admitted by the Vice-Chancellor, or ſome other Doctor in that Faculty ſubſtituted by him. Accordingly, *Edward Hawford*, S. T. P. and

Supplicates the Univerſity for the Degree of Doctor.

Admitted.

and Vice-Chancellor, gave Power and Authority to *Miles Coverdale*, Profeſſor of Divinity in the ſaid Univerſity, to admit him the ſaid Reverend Father, having firſt taken the Oath of Supremacy to her Majeſty, and the Oath for the Preſervation of the Privileges of the Univerſity. The Inſtrument of this was dated at *Cambridge*, *Apr.* 10. 1564. The Copy whereof *Matthew Stokes*, the Univerſity Regiſter and Publick Notary, tranſcribed and atteſted, as is entred into the Biſhop's Regiſtry. *ANNO* 1564.

And in the Univerſity Regiſtry it is thus entred; *Reverendus in Chriſto Pater* Edmundus London. *Epiſcopus admiſſus*, S.T.D. *in Palatio ſuo* London. *per Doctorem* Coverdale, *April* 15. *An.* 1564. *a Domino Procancellario ſubſtitutum Item, Concionatus eſt ad Clerum* 4. *Julii, die Comitiorum, per Magiſtrum* Johan. Young *Capellanum ſuum.* Regiſtrar. Acad. *Cantabr.* Rev. *Tho. Baker.* D. *Joh. Soc.*

At *Woodham Waters* in *Eſſex*, *Thomas Radcliff*, the Right Noble Earl of *Suſſex*, Lord Chamberlain to the Queen, (whoſe Seat was at *Newhall*) having built a New Church there, whereof he was Patron, and deſiring to have it Conſecrated, the Biſhop gave Commiſſion to the Archdeacon of *Eſſex* to perform the Conſecration. Which was accordingly done, and certified by the ſaid Archdeacon, *Apr. ult.* A New Church Conſecrated.

Having an honeſt Servant, a *German* by Birth, who could not well underſtand *Engliſh*, the Biſhop by a Letter to *Utenhovius*, recommended him to be received into their Congregation, upon his ſaid Servant's Deſire: Writing thus unto him: Recommends a Servant of his to the *Dutch* Congregation.

"SAL. D. *Martin* my Servant deſireth to be received into your "Church, as not well enough underſtanding our Language, "being a Man of *Coleyn*. What he underſtandeth of the Principles "of our Religion, you may eaſily know by Examination. As to his "Life and Manners, indeed he hath now lived with me almoſt a whole "Year honeſtly and ſoberly: So that neither I nor mine have ever "ſeen any Crime in him. I pray therefore that he may be received "into your Congregation. Farewel. From my Houſe at *Paul's*. *Mar.* "25. 1564.

Edm. London tuus.

Zanchy, (of whom we heard ſomewhat before) lately Publick Reader of Divinity at *Strasburgh*, now Miniſter of the Church of *Clavenna*, (lying in the Entrance out of *Germany* into *Italy*) did now in *Auguſt* ſend a Treatiſe of his unto our Biſhop, by the Hands of *Henry Knolles*, his former Acquaintance, whom he called his *Compere*, now Agent as it ſeems in thoſe Parts from the Queen. The Book was called, *Zanchii Judicium de Diſſidio Eccleſiarum in Cœna Domini.* A Piece which the truly Learned *John Sturmius*, and others, urged him to Publiſh. This he preſented the Biſhop with, as a Teſtimony of his Obſervance towards him: Promiſing him hereafter a Writing, as he hoped, of more Value; and likewiſe another Tract, ſhewing the Reaſons of his Departure from *Strasburgh*. In ſhort, he could not Subſcribe to the *Auguſtan* Confeſſion any otherwiſe than he had done before, that is, with ſome Proteſtation, and Reſervation. And *Zanchy* ſends the Biſhop his Book: With the Cauſe of his leaving *Strasburgh*.

that

ANNO 1564. that was the Reaſon alſo that the *French* Church there brake up; for which our good Biſhop had ſo heartily interceded, as was ſhewn before. For the Senators of the Town were now come to that Reſolution, that they would not allow any to profeſs Divinity privately, nor to preach there, unleſs he ſubſcribed that Confeſſion, and would agree with their Preachers without any diſpute, in all things and by all things, as to the Underſtanding of that Confeſſion, and as to the Interpretation of the Scriptures.

There was ſome one buſy Man, who was the Author of all this Stir, and whom the Biſhop well knew, as *Zanchy* told him. And ſo in a deep Concern, he prayed God to have Mercy on that Town. And that for his Part he did every thing he could to keep his Station, only for this Cauſe, that he might retain at the Schools the ancient Doctrine of that Church which he knew to be Chriſtian. But, as he concluded, *What ſhould one do, when the Lord will puniſh any People for their Iniquity*?

Zanchy at the ſame time recommended a certain Buſineſs of a Relation of his, *Viz. Laurence Limacius*, to the Biſhop's Care.

The Biſhop's Anſwer.

It was not long after, the Biſhop kindly anſwerd *Zanchy*, thanking him for his Book, and ſending him a Preſent; commending him for his Conſtancy which God had endued him with, in defending a good Cauſe.

Zanchy writes again to the Biſhop, concerning the Stirs for *Lutheraniſm.*

The ſame learned Profeſſor, and Confeſſor, wrote yet again unto our Biſhop, explaining to him more at large the Cauſe of his Departure from *Strasburgh*, and relinquiſhing his Profeſſorſhip: And that it was the Tumult of ſome *Lutheran* Miniſters; by whoſe Authority and Talk, the ignorant and unlearned People were poſſeſſed with much Diſpleaſure againſt him. For theſe Miniſters raiſed Calumnies, both publickly and privately upon him as they pleaſed, and eaſily perſuaded the Vulgar ſort thereof; eſpecially he being a Foreigner, and ignorant of their Language, and having little or no ſway among them. 'Yet this in the mean time, he ſaid, comforted him, 'that Truth is wont ever to overcome: That the Senate was juſt, and 'would do nothing raſhly: And that *Sturmius*, the chief Head of that 'School, and the Viſitors, and the reſt of the Profeſſors and Col-'legues of the Chapter, defended his Cauſe, as far as they could, 'knowing it to be good, and joyned themſelves with *Zanchy* himſelf 'in the maintaining thereof. That the Biſhop, nor none of his Friends 'would imagine, how much Satan for Two Years paſt had vexed and 'weakned the Church and School there: All the Ancient Men being 'dead; excepting Two that remained, whom the younger ſort could 'not endure. Thus the Learned Man unfolded his Caſe to *Grindal*, who having formerly lived there himſelf, knew well the Conſtitution and Condition of that Church and School.

The Biſhop required to preſs Uniformity;

Hitherto a due Agreement and Uniformity among the Clergy, in wearing the ſame Habits, and uſing the ſame Rites in Divine Service, was neglected, and eſpecially in *London*; not a few rejecting the Orders of the Book. And the Plague of late ſpreading it ſelf in *London*, and other Places, the Biſhops could not take that Cognizance, and exerciſe the Diſcipline requiſite for this Purpoſe. But this

this Year towards the latter end of it, by a peremptory Command from the Queen to the Archbiſhop of *Canterbury*, Uniformity in the Habits and Ceremonies was required of the Clergy: Whereas many hitherto, ſhe ſaid, had taken a Liberty of varying from her Injunctions, in this Regard. The Archbiſhop therefore having received this Commandment, forthwith diſpatched his Letter to our Biſhop, to ſignify the Queen's Mind and Reſolution to the reſt of the Biſhops of the Province; and that they ſhould ſee the Laws and Ordinances, already eſtabliſhed, ſet forth and complied with, every where; and to ſend up thoſe of their Clergy that were incompliant. The greateſt Difficulty was to correct theſe Neglects in *London*, where were not a few that wore neither Surplice, Tippet, nor Square Cap, and did not uſe the other Ceremonies preſcribed in the Book of Common Prayer. And this Work lay upon our Biſhop. Whom it coſt a great deal of Labour and Pains to redreſs theſe Matters among the City Miniſters; after whoſe Examples the Clergy in the other Parts of the Nation would be apt to govern themſelves. So that through this and ſome of the next Year, Biſhop *Grindal* frequently ſat in Eccleſiaſtical Commiſſion with the Archbiſhop and other Commiſſioners, for the regulating the City Clergy, and trying by all fair Means to convince and bring them to Conformity. Many the Biſhop reduced to compliance; but ſome were deprived. A Work in truth this was, the Biſhop went tenderly about, knowing the Scarcity of Miniſters at that Time; and therefore uſed all Gentleneſs and Meekneſs with them: But afterwards obſerving the Ignorance and Obſtinacy of ſome, and the dangerous Principles of others, ſtriking at the very Eccleſiaſtical Order it ſelf, he proceeded with more Reſolution.

ANNO 1564.

By the Queen's Letter.

The City Clergy.

Sits often in Commiſſion for this Purpoſe.

In the beginning of this Work the Archbiſhop of *Canterbury* thought convenient to excite and quicken our Biſhop now and then, to ſet diligently upon reforming his *London*-Clergy eſpecially; otherwiſe ſlow in his Proceedings againſt them: And by the Secretaries means the ſaid Archbiſhop procured a ſpecial Letter from the Queen to him to look particularly after Uniformity in thoſe under his Charge in *London*. Which accordingly, ſeeing the Neceſſity thereof, he did.

The Queen writes to him to ſee to Uniformity.

In the Month of *January* (the Plague ſlacking) Archdeacon *Mullins*, by the Biſhop's Commiſſion, Viſited at S. *Sepulchre*'s Church. Whither the Miniſters being cited and appearing, he ſignified to them the Queen's Pleaſure, which was, That all in Orders ſhould were the Square Cap, Surplice and Gown. And that there came lately a ſpecial Order from the Privy Council, charging the Archbiſhops and Biſhops for that Intent, to quiet thoſe Stirrings and Contentions that then were among the Parochial Miniſters. They were therefore prayed in a gentle manner to take on them the Cap, with the Tippet to wear about their Necks; and the Gown; (which *Earl*, one of theſe Miniſters, Incumbent of S. *Mildred*'s, *Breadſtreet*, in a *Journal* of his yet extant, deſcribes to be a *Turky* Gown with a falling Cape) and to wear in the Miniſtry of the Church the Surplice only. And laſtly, They were alſo required to ſubſcribe their Hands, that they would obſerve it. Accordingly an Hundred and one, all Miniſters

In a Viſitation, Uniformity is urged.

In Bibliotb. D. Johan. Epiſc. Elien.

The Succeſs.

ANNO 1564.

sters of *London*, subscribed: And Eight only refused; if the Account be true, which I transcribe out of the foresaid Journal. But of the Subscribers he makes many to be such as had said Mass in Q. *Mary's* Days; and such as would not change their Custom of old *Pater noster*, and shaved their Faces, and wore long Hair: Which was accounted Ruffian-like in those Days, and not suitable to the Gravity of a Minister.

The Clergy appear at *Lambeth*.

On the 24th of *March* following, this Reformation in Ministers Habits began: When the Use of the Scholars Gown and Cap was enjoyned from that day forward: The Surplice to be worn at all Divine Administrations; and the Observation of the Book of Common Prayer, as was appointed by the Statute, and the Rubrick of the said Book. And Subscription required to all this. Or else a Sequestration immediately to follow; and after Three Months standing out, Deprivation *ipso facto*. Which was afterward executed upon some. This was done at *Lambeth*, the Archbishop, the Bishop of *London*, and others of the Ecclesiastical Commission sitting there. When the Bishop's Chancellor spake thus: 'My Masters and the Ministers of 'London, the Councils Pleasure is, That strictly ye keep the Unity 'of Apparel like to this Man, pointing to Mr. *Robert Cole*, (a Minister likewise of the City who had refused the Habits a while, and now complyed, and stood before them Canonically habited) 'as you 'see him; that is, a square Cap, a Scholar's Gown Priest-like, a 'Tippet, and in the Church a Linnen Surplice: And inviolably ob-'serve the Rubrick of the Book of Common Prayer, and the Queen's 'Majesty's Injunctions; and the Book of Convocation, [that must 'be, the Thirty Nine Articles.] Ye that will presently subscribe, 'write *Volo*. Those that will not subscribe, write *Nolo*. Be brief; 'make no Words. And when some would have spoken, the Answer 'was, *Peace, Peace*. Apparitor, call the Churches, [That is, the Names of each Parish Church: And each Minister to answer, when his Church was named] 'Masters, answer presently, *Sub pœna Con-'temptus*. And set your Names. Then the *Sumner* called first the Peculiars of *Canterbury*. Then some of *Winchester* Diocese; [*Viz.* such whose Livings were in *Southwark*] and lastly the *London* Ministers.

The Bishop's Chancellor's Words to the Clergy.

Some Sequestred, and some deprived.

By these resolute Doings many of the Incumbents, were mightily surprized. And the above-mentioned Journalist, who was one of them, thus wrote of it: "Men's Hearts were tempted and tryed. Great "was the Sorrow of most Ministers, and their Mourning, saying, We "are killed in the Soul of our Souls for this Pollution of ours. For "that we cannot perform in the singleness of our Hearts this our "Ministry. Many upon this were sequestred, and afterwards some deposed and deprived. Among the rest, of the chiefest Account, were Dr. *Turner*, Dean of *Wells*, (who had revived the Strife by a Book written and copied, and dispersed abroad,) Mr. *Whithead*, Mr. *Brakelsby*, Mr. *Allen*, and Mr. *Wyburn*. Mr. *Whittenham**, and Mr. *Becon* refused at first, but afterwards subscribed, and were preferred. As were others that did the like. Namely, *Robert Cole* before mentioned; on whom was bestowed (besides *Bow*) *Alhallowes*, by the Archbishop.

**Whittingham, ut videtur.*

biſhop. *Will. Clark* had *Hony-Lane* and *Newington*. *Becon* had *Walbroke* and another Benefice in *London*: And *Whittingham* had the Deanery of *Durham*. On this memorable 24th of *March*, the Number that appeared at *Lambeth* as aforeſaid, was 140. Whereof only Thirty did not Subſcribe. Of which Number was my Journaliſt; who, with many others, afterwards yielded, and ſubſcribed. Many of thoſe that were ſuſpended and deprived, were ſuch as had Wives and Children; who, upon theſe Cenſures, laboured under great Poverty. Some of the Deprived betook themſelves to Secular Occupations, as did one *Sheriff*; ſome to Husbandry, as *Allen* and *Wyburn*. Some went over Sea: And theſe were Papiſts chiefly. For among theſe Non-Subſcribers were ſome Papiſts. Some had Favour ſhewn them from the Requeſts of Noble and Honourable Perſons. And ſome afterwards were put into Priſons, for their Diſobediences. We ſhall hear more of this Preſſing of Conformity in the enſuing Years. ANNO 1564.

The Funerals of the Emperor *Ferdinand*, lately deceaſed, were appointed by the Queen to be celebrated in S. *Paul*'s Church, as was cuſtomarily done in thoſe Days, out of Honour to the Neighbouring Crowned Heads. Which was done accordingly *Octob.* 3. There was erected for the Solemnity in the Choir, an Hearſe richly garniſhed; and all the Choir hung in Blacks, with the Eſcutcheons of his Arms of ſundry ſorts. The principal Mourners and Aſſiſtants were, Firſt, the Marquis of *Wincheſter*, who repreſented the Queen's Perſon. Of Eccleſiaſtical Perſons, Mourners were, firſt the Archbiſhop of *Canterbury*; then the Biſhop of *London*, who preached the Funeral-Sermon, and the Biſhop of *Rocheſter*, Chief Almoner to the Queen; attended with the Dean of S. *Paul*'s, and the whole College there. The Mourners of the Laity were Lords, Counſellors and Knights of the beſt Account: That is to ſay, two Earls; *Thomas* Earl of *Suſſex*, Lord Lieutenant of *Ireland*, and Captain of the Penſioners; and *Henry* Earl of *Huntington*. Five Lords; *Henry* Lord *Strange*, Eldeſt Son to the Earl of *Derby*; *Henry* Lord *Herbert*, Eldeſt Son to the Earl of *Pembroke*; *Henry* Lord *Darly*, Eldeſt Son to the Earl of *Lenox*; *John* Lord *Lumley*, Son in Law to the Earl of *Arundel*; and *Henry* Lord *Hunſdon*: And five Knights; Sir *Edward Rogers*, Comptroller of her Majeſties Houſhold; Sir *Francis Knolles*, Vice-Chamberlain; Sir *William Cecyl*, Principal Secretary; Sir *Richard Sackville*, Under-Treaſurer of the Exchequer; Sir *Nic. Throgmorton*, Chamberlain of the Exchequer: To whom was joined Sir *Geo. Howard*, Maſter of the Armoury. The Emperor's Funerals celebrated at *Paul's*.

In the Sermon made by our Biſhop, he ſet forth with much Eloquence the Emperor's Quality and his Virtues. "That he deſcend-
" ed in a direct Line from ſundry Emperors: *Frederick* the Emperor
" of that Name, his great Grandfather; *Maximilian* his Grandfa-
" ther; *Philip* King of *Spain*, Father to the laſt Emperor *Charles*,
" and to him. His Mother, the Daughter and Heireſs of the King
" of *Spain*. His Father's Mother was the only Daughter and Heireſs
" to *Carolus Audax*, i. e. *Charles* the *Bold*, Duke of *Burgundy*, and Lord
" of all the *Low-Countries*; a Duke by Stile, but when he lived
" Ter- The Biſhop preaches the Funeral-Sermon.

ANNO 1564.

" Terrible to the Mightieſt Kings of his Time; he himſelf deſcend-
" ing lineally from the Kings of *France*. As to the Emperor *Ferdi-*
" *nand* himſelf, the Preacher ſaid, That to the Dignity and Honour
" of his State he aſcended by Steps and Degrees. Firſt, He was
" created Arch-Duke: Soon after crowned King of *Boheme*: Then
" elected King of the *Romans*: After that, King of *Hungary*; and
" laſt of all, Emperor of *Rome*. As to his Virtues, That he was
" a Lover of all Juſtice, a Lover of Truth, and a Hater of the
" Contraries; full of Clemency, Humbleneſs of Mind; no proud
" Man, no haſty Man, humble, mild, and full of Affability. He
" was not unlearned; but in *Latin* and all other Vulgar Tongues ſo
" skilful, that he was well able to treat in the ſame with the moſt
" Part of the Nations in *Chriſtendom*. But that particularly he was
" noted for Three Virtues. I. His Fortitude, Travails, and Conti-
" nuance in Wars againſt the Infidels, and the Sworn Enemies of the
" Chriſtian Name, the *Turks*. II. His peaceable Government. E-
" ver ſince he was created Emperor, his Wars with the *Turks* once
" compounded, he after ſtudied to maintain publick Peace. He at-
" tempted not (as other Men did) to enlarge his Dominions with
" the Effuſion of Chriſtian Blood. He ſtirred not up any Civil Wars
" under Colour and Pretence of Religion, or for any other Titles:
" but rather peaceably governed, nouriſhing Concord and Amity a-
" mong all the States of the Empire. So that *Germany* more flouriſh-
" ed then with Men and Wealth, than it had done any one time an
" hundred Years before. III. His Chaſtity. A chaſte Prince; a
" Prince that did truly, and, as they ſay, preciſely keep his Wed-
" lock. A notable Virtue in any Man, but more notable in a Prince,
" and moſt notable in ſo great a Prince, eſpecially in that looſe and
" licentious Age. And behold! I beſeech you, (as the Right Re-
" verend Preacher proceeded) how wonderfully God bleſſed him
" for his chaſte Obſervation of Matrimony. For where other Prin-
" ces living heretofore in Incontinency, have been plagued of God
" with Sterility and Want of Royal Iſſue of their Bodies; and ſo
" the direct Line of Succeſſion hath been cut off after them; God
" had not only given unto this Prince Plenty of Honourable Chil-
" dren, both Sons and Daughters, but alſo, according to the Verſe
" of the Pſalm, cauſed him to ſee *Filios Filiorum*, his Childrens Chil-
" dren, to a very great Number". Thus did the Biſhop ſet forth
the Emperor. He added, " That he was not ſo addicted to the
" *Roman* Religion, as appeared by ſome Particulars. He was con-
" tented to be crowned Emperor without a Maſs, which no Empe-
" ror before him was for a great many Years. Furthermore, be-
" fore his Coronation he promiſed the Princes Electors, that he
" would never be Crowned of the Pope. And he never was; re-
" maining ſo long in the Empire without the Pope's Approbation;
" which before-time was uſed. Beſides, there was an Oration pro-
" nounced by the Emperor's Ambaſſador in the Council of *Trent*;
" wherein Requeſt was made by the Emperor, that Liberty might
" be granted to have the Communion miniſtred in both Kinds. And
" but in *Auguſt* laſt paſt, the Biſhop added, that he ſaw written by a
" Man

He had fifteen Children: Four Sons, and Eleven Daughters.

" Man of good Credit, that *Ferdinandus* the Emperor not long before " his Death, gave Licenſe to all his own Countries to have the Uſe of " the Sacrament in both Kinds". I have exhibited ſo large a Portion of this Sermon, having been delivered upon ſo ſolemn an Occaſion; and being, I think, the only Diſcourſe of our Biſhop (except one) that ſaw the Light: And however it was printed by the old Printer *John Day*, yet by this Time, after near an hundred and forty Years, this and ſuch like Pieces muſt needs be very rare, and not to be met with, unleſs perhaps in ſome ſuch ſingular Library as that of my Lord Biſhop of *Ely*, whence I acknowledge I had a View of this. *ANNO* 1564.

The Biſhop provides a Church for the Inhabitants of the *Strand*.

The Inhabitants of the *Strand*, *London*, formerly belonged to a Pariſh Church, called S. *Mary* at the *Strond* Croſs, which was pulled down in the Beginning of the Reign of K. *Edward* VI. by the Duke of *Somerſet*. It ſtood, it ſeems, in his way, when he was about to build *Somerſet* Place; and the Stones ſerved for his Buildings. The Inhabitants being deſtitute of a Church, had reſorted, ſome of them to S. *Clements*, in the Precinct whereof the *Strand* lay; and divers others, perhaps that dwelt nearer to the *Savoy* Hoſpital, repaired thither to Church, tho' that was as yet no Pariſh Church. But that Part of the *Strand* that lay more diſtant from S. *Clements*, was look'd upon to fall into the Juriſdiction of S. *Martin*'s in the Fields. There happened now-a-days great Conteſts and Diſorders between theſe Pariſhes and this Extra-parochial People, upon account of Pariſh-Duties, or the like. The Biſhop of *London* had tolerated them to go to the Church of the *Savoy*; for which alſo they had the Leave of the Maſter there. The Matter had been in hand ſome good while, for the better creating of Peace and Quiet, to join them to ſome Pariſh. But the Buſineſs had its Difficulties and Impediments. The Biſhop now at laſt, to effect this good and uſeful Work, reſolved to put ſome Concluſion to it. And ſo, in *November*, writ to the Maſter of the *Savoy* his Reſolution: Certifying him, " That whereas the " taking Order with the Pariſhioners of the *Strand*, to unite them to " ſome Pariſh or Pariſhes, had hung long in Suſpenſe; now for the " Reforming of ſuch Points as were out of Order in that behalf; as " alſo for the Miniſtring of Juſtice to them that complained of the In- " juries they ſuffered through the ſame Diſorder; he would, God wil- " ling, according to his Office, join them to ſome Place or Places. " In the which Order-taking, they, he ſaid, that were not lotted " unto S. *Clements*, the next Pariſh, and within the Precinct where- " of the ſaid *Strand* was ſituate, muſt be united unto S. *Martins* in " the Fields, except they did otherwiſe deſire, and procure, that " they by lawful Order be appointed to the *Savoy*. Which then, as " he added, muſt be done by way of Compoſition from him as the " Ordinary, and from the Right Honourable Sir *William Cecyl*, Pa- " tron of S. *Clements*, of which Pariſh the *Savoy* was an Hoſpital, " and by Conſent of him, the Maſter of the *Savoy*, and alſo by Con- " ſent of the Parſon of S. *Clements*.

Writes to the Maſter of the *Savoy*, for that purpoſe. Paper-Off.

Wherefore, becauſe that by his, the Biſhop's Toleration, many of them reſorted to hear Divine Service in his, the Maſter of the *Savoy*'s Houſe; the Biſhop requeſted him by this his preſent Letter,

ANNO 1564. that upon *Sunday* next, at Service and Time convenient, the Miniſter ſhould declare unto the ſaid Parochians of *Strand*, that after one Month, he would no more admit them to come to his Church. And this alſo he required him to do; and to will them in the mean while to conſult among themſelves, to frame to ſome good Order for the better Leaving thereof. And that if they would, they might to the ſame end come with him, and with the Parſon of S. *Clements*, or Vicar of S. *Martin's*. And that the more willingly they conformed themſelves to decent and Lawful Order, the leſs need there would be to uſe any Compulſory Means.

Boner, late Biſhop, writes to the Queen, excuſing his Swearing to her Supremacy.

Give me leave here to inſert a Paſſage of this Biſhop's Predeceſſor, of the ſame Chriſtian Name, but of Nature and Judgment infinitely differing. I mean *Edmund Boner*, the late bloody Popiſh Biſhop, now a Priſoner in the *King's-Bench*, for refuſing of the Oath of Supremacy; Mercifully, I may ſay, laid in there, to defend him from the Rage of the People, whoſe Fathers and Mothers, and Relations he had cruelly cauſed to be impriſoned, or to be burnt to Death. Now, in the Month of *October*, did he think fit to addreſs a Letter in *Latin* to the Queen, with all the Oratory he could; to declare to her the Reaſon why he could not comply with her Law to Swear to her Supremacy; [tho' he had allowed well of, and Sworn to the Supremacy of the two former Kings.] And he who, when he was in his Proſperity, had ſo little Regard to Conſcience, but tyrannized over it, and rejected the Pleas of it, now pleads Conſcience mightily himſelf. He writ, "That he would not detract any thing from her Majeſties "Supreme Power; but acknowledged and contended, as was fit, it "ſhould be by all means preſerved and maintained. That the Study "of the Civil Law had taught him, that it was a kind of Sacrilege "to judge otherwiſe of a Prince's Actions, than the Prince himſelf "judgeth. But if her Majeſty ſhould then demand of him, why he "refuſed to take the Oath, he would render her this Anſwer; That "an Oath was then to be taken, when it might be done without Dan-"ger of Eternal Salvation; and when it had its Companions, *Viz.* "Truth of Conſcience, Judgment of Diſcretion or Deliberation, and "Juſtice; that that which is Sworn be Lawful and Juſt. And that "an Oath is not to be taken when it is not thus. And ſince it was "written, that an Oath was not found out for a Bond of Iniquity; "and that *Whatſoever is not of Faith is Sin*, as the Apoſtle teſtifieth; "and that he that doth againſt his Conſcience, edifies to Hell: And "that it was certain her Piety, however others urged her, would not "enſnare her Subjects either with mortal Sin, or Perjury: He per-"ſuaded himſelf therefore in her Virtue and Lenity; that he in this "Action, being led by an Honeſt Conſcience, neither diſpleaſed God, "nor her moſt Excellent Majeſty. And that ſhe would ſo think and "ſpeak of him, and interpret his Doing, he humbly and reverently "beſeeched her.

To his Letter he alſo ſubjoined certain Allegations out of S. *Hierom* and S. *Auguſtin*, in the Caſe of Princes Commanding Things unlawful; that then they are not to be obeyed. This Letter may be read in the *Appendix*. Num. X.

CHAP.

ANNO 1565.

CHAP. XI.

Thankſgiving in S. Paul's *for the Deliverance of* Malta. *The Biſhop deals again with his Clergy for Conformity. The Book of Advertiſements.* Bullinger *writes to him concerning this Matter: And he to* Bullinger: *And to* Zanchy. *Cenſures one of the* Dutch *Church.* Beza *ſends him his Annotations.*

THE *Turks*, with a great Army, had long beſieged *Malta* by Sea and Land; a Place of great Import, lying near *Sicily* and *Italy*, and was, as it were, the Key of that Part of *Chriſtendom*. Therefore a Form of Prayer was uſed every *Wedneſday* and *Friday*, in the City and Dioceſe of *London*, for the Deliverance of that Place and thoſe Chriſtians. Now, about the Month of *October*, joyful News was brought, that the *Turks*, with all their Forces, were beaten off, and gone with great Loſs, Shame and Confuſion. This occaſioned great Joy and Triumph in *Chriſtendom*; and *England* joined with the reſt in its Reſentments of this good News. The Archbiſhop had given the Secretary certain Advertiſements about it; as that it were convenient to turn their Prayers now into Praiſes; and that ſome Publick Thankſgivings ſhould be made to God in S. *Paul's* Church: And that the Biſhop of *London* ſhould, againſt the next Lord's Day, appoint an Office to be uſed for that Occaſion. And of the ſame Judgment was the Secretary. And ſo he wrote to our Biſhop. But the grave Man was not for doing it in ſuch Haſte; for fear of ſome After-Clap of News, which might claſh with, and confute the firſt Tidings. He wrote therefore to the Secretary, 'That it were 'good to defer it eight Days longer. And that for two Cauſes. One 'was, That more Certainty of the Matter might be known; Which 'ſeemed, by the Advertiſement he received, uncertain: Urging pru-'dently, that it was leſs Inconvenience to defer a Week, than to be 'haſty to make ſolemn Gratulations, if the Matter ſhould prove un-'true, as it had been once in this very Caſe of *Malta*; and as in the 'Birth of Queen *Mary's* firſt Son it heretofore appeared. The other 'Cauſe was, For that nothing in ſo ſhort a Time could be deviſed and 'printed for that Purpoſe. And this he ſent by Mr. *Watts*, his Chaplain; ſignifying withal, that if the Secretary deviſed otherwiſe with him, he would do what he could. But he ended, that he diſtruſted the News. This Letter of the Biſhop to the Secretary, was dated *Octob.* 12. But when afterward the Truth of this Victory was confirmed, then an Office was framed for this Occaſion: Which as it began at *Paul's*, ſo it was uſed for Six Weeks, *Wedneſdays* and *Fridays*, not only in *London*, but throughout the whole Province of *Canterbury*, by the Archbiſhop's Direction.

Adviſeth with the Secretary about a Thankſgiving for the Succeſs at *Malta*.

Notwith-

ANNO 1564.

Notwithſtanding the Clergy of *London* had been the laſt Year ſo ſpurred up to Conformity, many of them were ſtill backward towards it. In ſo much that the Archbiſhop warned the Biſhop about this Matter; and giving him Notice of a Seſſion of the Eccleſiaſtical Commiſſion at *Lambeth*, adviſed him to be there; and the rather, in order to the dealing with ſome Miniſters of his own Dioceſe. And what our Biſhop's Thoughts now were, and his Diſpoſition to proſecute this Buſineſs, I will give in his own Words to the Metropolitan.

The Archbiſhop calls upon him.

Writes to the Archbiſhop concerning reducing Things to Conformity in his Dioceſe. MSS. C.C.C. Vol. Epiſtolar.

"SAL. *in Chriſto.* Whereas your Grace putteth me in remem-
" brance for the State of my Cure, I heartily thank your
" Grace. In very Deed my Purpoſe was after this Week ended
" (wherein I take ſome Phyſick for my Health) to have prayed your
" Grace's Advice and Aid for the ſame. For I muſt confeſs, that I
" can hardly reduce Things to Conformity, if I deal in it alone. On
" *Friday* Afternoon by God's Grace I will attend: Wiſhing that my
" Lords of *Winton* and *Ely* may be there. I ſuppoſe it beſt to have
" no Appearance that Day, but only to confer *De modo Rei peragendæ.*
" I wiſh your Chancellor preſent to direct us in Matters of Law.
" *Wood* the *Scotch*-man is a factious Fellow, as I ſhall declare to your
" Grace at my next Coming. God keep your Grace; 13. *Jan.* 1566.
" [*Anno ineunte*, as it ſeems] Your Grace's in Chriſt,

Edmund London.

The Biſhop ſits in Commiſſion at *Lambeth.*

The Biſhop ſoon after Sitting in Commiſſion at *Lambeth* with the Archbiſhop, and the reſt, all the *London* Miniſters, who had been cited before, made now their Perſonal Appearance. And after ſome ſerious Diſcourſe with them, and Exhortation, they were ſeverally asked, whether they would Conform themſelves to the Eccleſiaſtical Orders preſcribed. Sixty One promiſed, Thirty Seven denyed. Who were forthwith Sequeſtred, and ſuſpended *ab Officio*, and within Three Months after to be actually Deprived, unleſs they would comply. Within that Time many did: But ſome were Deprived.

The Archb. ſends the *Advertiſements* to the Biſhop.

The Archbiſhop now backed this Attempt for Conformity, by a Book called, *The Book of Advertiſements*, which conſiſted of divers Articles, which the Clergy ſhould be bound to obſerve, by virtue of a Letter from the Queen. Theſe Articles were, for their Doctrine and Preaching, for Adminiſtration of Prayers and Sacraments, for certain Orders in Eccleſiaſtical Policy, for outward Apparel of Perſons Eccleſiaſtical; with a Proteſtation to be made, promiſed and preſcribed by the ſaid Perſons, as not to Preach without Licenſe, to uſe Sobriety in Apparel according to Order; and to obſerve and keep Order and Uniformity in all external Policy, Rites and Ceremonies of the Church, as by Laws and good Uſages were already provided and eſtabliſhed. This Book of *Advertiſements* the Archbiſhop ſent to Biſhop *Grindal*, that Copies thereof might be diſperſed and conveyed to all Biſhops, to ſee them duly executed. And withal he required the ſaid Biſhop to be diligent in puniſhing all Recuſants

ſants in his Dioceſe by Cenſures Eccleſiaſtical, ſince they [the Biſhops] had Power and Authority by Act of Parliament to uſe them. And this the Archbiſhop required and charged him to do, as he would anſwer to God. *ANNO 1566.*

The Archbiſhop thought fit now and then thus to call upon our Biſhop, who was not forward to uſe Extremities. And becauſe of this the *Puritan* Party confided much in him: And gave out, that my Lord of *London* was their own, and all that he did was upon a Force, and unwillingly; as they flattered themſelves. And Excites him.

During the aforementioned Suſpenſion, divers Churches were unſerved: And great Clamours were made. To ſupply which Defect the Biſhop ſent Three or Four of his Chaplains to Preach in thoſe Churches: And particularly he took Order for the Adminiſtration of the Sacrament on *Palm-Sunday* near at hand: Tho' by reaſon partly of the Rudeneſs of the People, and partly the Neglect of the Church Wardens, who had provided neither Surplice nor Bread, there were forced to be Failures herein. But for the more careful Supply of theſe Vacancies at this Time, both the Biſhop and the Archbiſhop did conſult. And where any Churches after all were unſupplied, they allowed the Pariſhioners thereof to reſort elſewhere. They appointed one Miniſter to ſerve two Churches, in the Morning performing the Divine Worſhip in one Church, and in the Afternoon in the other. In fine, by this Care the Cures were all in effect ſupplied; only there was a want of Preachers; which the Biſhop's own Chaplains were not ſufficient for. But whether it were our Biſhop's Indiſpoſition in Bodily Health, or Want of Ability to go through with this Matter, the Archbiſhop bore a great ſhare in the Burthen: Inſomuch that he complained to the Secretary of State, that another Man's Charge was laid upon him. The Biſhop takes Care of the vacant Churches.

Nevertheleſs Biſhop *Grindal* was not wanting in his Endeavours to bring over the Diſſenters to be ſatisfied with what was enjoined. And among other means in order hereunto, he ſet forth now in Print an excellent and right Chriſtian Letter of *Henry Bullinger*, the chief Miniſter in *Helvetia*, ſent to him and two other of the Biſhops, *Viz.* *Horn*, Biſhop of *Winton*, and *Parkhurſt* of *Norwich*, concerning the Lawfulneſs of wearing the Habits; but drawn up for the Satisfaction of *Sampſon* and *Humfrey*, two *Oxford* Divines, of great Note there, the one Dean of *Chriſt*-Church, and the other Preſident of S. *Magdalen*'s College. The Letter was writ with ſuch a Clearneſs of Reaſon, ſuch Evidence from Scripture, and in ſuch a fatherly, Compaſſionate Stile, that it had a very good Effect upon many that before were ready to leave their Miniſtry; but having read it, were ſatisfied. Sets forth a Letter of *Bullinger*, to ſatisfy ſuch as ſcrupled Conformity.

This I collect from a Letter of *Grindal* to *Bullinger*, writ in *Auguſt* this Year; the Original whereof is ſtill Extant at *Zurich*, with many other from our Biſhops in thoſe Times ſent to the Learned Men there. In which Letter the Biſhop related, "How ſome Miniſters, "as *Sampſon* and *Humfrey*, continued incompliant, and that the Queen "was highly offended with them. But that if they ſhould Comply, it "were eaſy to Reconcile them to her. But otherwiſe they, the Biſhops, Writes to *Bullinger*, concerning the Separatiſts;

ANNO 1566. "could prevail little with her to give them Countenance. That "many of the common Sort had taken up Reſolutions to ſeparate "from the National Church, and had ſet up Meetings diſtinct by "themſelves: But that now of late the greater Part were come to "a better Mind. To which his [i. e. *Bullinger*'s] Letter had greatly "contributed. He added, that when they [the Biſhops] who had "been Exiles in *Germany*, could not perſuade the Queen and Parlia-"ment to remove theſe Habits out of the Church, tho' they had "long endeavoured it, by common Conſent they thought it beſt not "to leave the Church for ſome Rites, which were not many, nor "in themſelves wicked; Eſpecially ſince the Purity of the Goſpel "remained ſafe and free to them. Nor had they to this preſent "Time repented themſelves of this Counſil. For their Churches, "God giving the Increaſe, were augmented much, which otherwiſe "had been Preys to *Lutherans* and *Semipapiſts*.

And to *Zanchy* upon the ſame Subject.

To this that I have ſaid, I muſt add, that there is another Excellent Letter in my Poſſeſſion, of the ſaid Biſhop to *Zanchy* (beſides thoſe mentioned already) about the preſent Controverſy. Which tho' writ ſome Years after, *Viz.* about 1571 or 1572. I think it not amiſs to lay before the Reader's Eyes in this Place, to illuſtrate the more what we are now upon. Therein it appeared, that *Zanchy* had intended to ſend a Letter to the Queen in behalf of theſe Refuſers, to intreat that ſhe would not enforce the uſe of theſe Rites. This Intention of his he communicated to *Grindal*, with whom, as we have ſeen, he held a Correſpondence, requiring his Advice thereupon: And, as it ſeems, ſent his Letter for her Majeſty to him to deliver. To which *Grindal*, *December* the 18th, wrote him this Anſwer, "That he would ſpeedily Conſult with Learned and Godly Men "for their Thoughts thereof. And accordingly ſoon after he applied himſelf to Men of the beſt Rank both for Learning and Godlineſs, and ſome of high Quality. Some whereof were in the higheſt Place in the Church, and ſome Privy Counſellors. Among whom we may conclude, the Archbiſhop of *Canterbury*, and Secretary *Cecyl* to be Two. And all theſe did unanimouſly conclude it beſt to preſent no Letter to the Queen upon this Argument.

Conſults upon *Zanchy's* Letter to the Queen.

And when *Zanchy* had ſent Letters away to ſome other his Friends here, with them alſo did the Biſhop Conſult, either by Letter, or Word of Mouth: And he found them all of the ſame Judgment. And they gave him their particular Reaſons for it. Some ſaid, that *Zanchy* knew not thoroughly how the Caſe betwixt both Parties ſtood. And by ſome Letters which the ſaid Learned Man had writ to ſome of his Friends, it appeared, that he perceived not the true State of the Matter in Controverſy. Nor was the Explication of it very eaſy, as our Biſhop told him in a Letter; and then proceeded to give him a brief Account of the Certainty, Variety, and Greatneſs of this Buſineſs, and to fetch it from the very Foundation, *Viz.*

Acquaints him fully with the Matter in Controverſy.

"That when the Queen began firſt to Reign, the Popiſh Religion "being caſt off, ſhe reduced Religion to that Condition wherein it "was while K. *Edward* VI. was alive. And to this all the States of "the Kingdom with full Conſent gave their Voices in the great

"Coun-

" Council of the Nation, called *The Parliament.* That the Autho- ANNO
" rity of this Council was ſo great, that the Laws made therein could 1566.
" not by any Means be diſſolved, unleſs by the ſame that made
" them. That in that Form of Religion ſet up by K. *Edward*, there
" were ſome Commands concerning the Habits of Miniſters, and
" ſome other Things, which ſome good Men deſired might be abo-
" liſhed, or mended. But the Authority of the Law hindred them
" from doing any thing that way: Yet the Law allowed the Queen
" with the Counſel of ſome of the Biſhops, to alter ſome Things.
" But indeed nothing was either altered or diminiſhed. That there
" was not a Biſhop as he knew of, but obeyed the Rules preſcribed,
" and gave Example to others to do the ſame. And as the Biſhops
" did, ſo did the other Miniſters of the Church, Learned and Un-
" learned. And all ſeemed not unwillingly to yield and comply in
" the ſame Opinion. But that afterwards, when there was a good
" and faſt Agreement in Doctrine, all the Controverſy aroſe from
" the Diſcipline. Miniſters were required to wear commonly a long
" Gown, a ſquare Cap, and a Tippet coming over their Necks, and
" hanging down almoſt to their Heels. In the publick Prayers, and
" in every Holy Adminiſtration, they were to uſe a Linnen Gar-
" ment, called, *A Surplice.* That when ſome alledged, that by
" theſe, as by certain Tokens, the *Romiſh* Prieſts were diſtinguiſhed
" from thoſe that Miniſtred the Light of the Goſpel; and ſaid, that
" it was not Lawful by ſuch Obedience to approve the Hypocriſy
" of Idolaters, or to defile their Miniſtry; a more moderate Sort,
" tho' they would not be compelled to obey the preſcribed Rites,
" yet would not blame others that yielded Obedience, nor eſteemed
" the Uſe of theſe Things to be Ungodly. But ſome there were
" that ſo defended that peculiar manner of Clothing, that without
" it, they contended that all Holy Things were in effect prophaned,
" and that the Miniſtry was deprived of a great Ornament, and the
" People of good Inſtruction. Yet that the greateſt part of the Ec-
" cleſiaſtical Order ſeemed to perſiſt in this Opinion, that however
" they thought theſe might be aboliſhed, and very many deſired
" it, yet when they placed more Blame in leaving their Stations,
" than in taking the Garments, they thought it better, (as of two
" Evils the leſs) to obey the Command, than to go out of their
" Places.

" Divers Things were objected againſt the Adminiſtration of Bap-
" tiſm, and the Lord's Supper, and Eccleſiaſtical Orders, and the
" various Officers of the Church. They contended for a *Presby-*
" *tery* to be ſet up in every Church by the Preſcript of the Apo-
" ſtles; and that the Diſcipline of the Church was in all Reſpects
" lame and corrupt. So that they ſeemed darkly to diſperſe ſuch
" Doubts of the Church, as tho' it were no Church at all. For
" where no Diſcipline was, they ſaid no Church was. But that
" when it came to this paſs, it was cautioned by Eccleſiaſtical Au-
" thority, that none ſhould take upon him the Miniſtry of the Go-
" ſpel, or retain it, who would not allow of the Things before
" mentioned, and others comprehended in a certain Book; and that

" nothing

ANNO 1566.

"nothing was contained in that Book which was againſt the Word "of God; and to profeſs this under his Hand ſubſcribed.

In the Synod, *Anno* 1571.

Grindal having thus ſhewn the Reverend Man the State of our Church in theſe Times, added, 'That he did not this to occaſion 'him to write to the Queen, as he had purpoſed to do; for the thing 'was uncertain how the Queen would take it from him: But he ad-'viſed him rather to help theſe Churches ſome other ways. As in 'theſe Reſpects following: The Biſhops were to be excited to be 'Means to the Queen to reform and redreſs Offences, that hindered 'the Courſe of the Goſpel; and that they ſhould be gentle in exact-'ing Puniſhments upon their Brethren and Fellow-Members; eſpe-'cially thoſe on whom lay the weight of Conſcience; and to be more 'propenſe to Forbearance. More to this Purpoſe may be read in the Biſhop's Letter. All the Miſery is, we have not the whole; for it is in ſome places defective. But all we have of it, as alſo the former Letter to *Bullinger*, are preſerved in the *Appendix*.

Inſtructs him to write to the Biſhops.

Num. XI. XII.

Somebody of the Strangers Church, and he as it ſeems one of their Miniſters, had been guilty of Uncleanneſs, or ſome other ſcandalous Crime: Which deſerved the ſevereſt Eccleſiaſtical Cenſure. It was incumbent upon the Biſhop (who was their Superintendent) to inflict it. But being minded to proceed herein, according to that Churches Cuſtom, privately ſent a Letter to *Johannes Cognatus*, i. e. *Couſin*, the chief Miniſter of the *French* Church, dated *Oct.* 12. 1566. to this Tenor;

Sends to the Church of Strangers for ſomewhat to be extracted out of their Regiſter.

E. Bibliothec. Eccleſ. Belgic. Londini.

'ORO *ut Cures, &c.* I pray you to tranſcribe for me a ſhort 'Account of what was done with *Michael Angelo Florentinus* '[*Florio*] who was depoſed from his Miniſtry which he had in the '*Italian* Church here at *London*, in the Reign of *Edward* VI. of hap-'py Memory, for deflowering a Maid, as it was reported. I believe 'the Book of thoſe Acts is with Mr. *Gottofred Wing*, and the Elders 'of the *Dutch* Church. Write out alſo the ſhort Form of Publick 'Penance which the ſame *Michael* underwent. But both by them-'ſelves in different Sheets. I deſire alſo that the ſame be ſigned un-'derneath, by the Teſtimony of three or four of you: And to do 'this Buſineſs as ſoon as conveniently you can. It will be beſt alſo, 'that not any thing in this Matter be divulged, 12. *Octob.* 1566.

Tuus in Chriſto, E. London.

Couſin, according to the Tenor of this Letter, dealt with *Wingius* that he ſhould ſend him the ſaid Book, or write out himſelf what the Biſhop required. But *Couſin*, the ſame day, *Viz. Octob.* 12. wrote back to the Biſhop, That they had ſearched, and could not find any ſuch Books: And that ſome of the Elders thought that *Martin Micronius* had carried the Books of Acts along with him to *Embden*, when the Congregation brake up under Q. *Mary*.

We

We heard before under the Year 1560. of a Church of *Spaniards* ſet up in *London*. It was about this or the former Year, that two of that Nation, Exiles for Religion, named, *Franciſcus Farias*, and *Nicolaus Molinus*, who had been now eight Years in *England*, made their humble Application to our Biſhop, to be their Friend and Patron in a preſent Danger that threatned them. The Caſe was this. A certain Man, an Enemy to the Goſpel, who had fled from *Spain* for certain Cauſes, and now dwelt at *London*, that he might get into Favour again with that King, framed ſome lying Reports of them, and treated with the *Spaniſh* Ambaſſador and the Governeſs of *Flanders*, to procure the King of *Spain*, to have them delivered over and carried to *Spain*; and that he ſhould command the *Spaniſh* Inquiſition to take Information againſt them for certain great Crimes. To which Information was added another againſt a *Spaniard* that was a very ill Man (with whom they had nothing to do) who had fled from *Flanders* for Robbery and other Miſdemeanours; and dwelt now alſo in *London*. That King *Philip* ſhould write to the Queen, that they (without any Diſtinction) ſhould be delivered to his Ambaſſador, to ſend them to *Spain*. And the Man who was the manifeſt Malefactor in *Flanders*, was put the firſt in rank with them; that ſo no doubt might be made concerning them, but that they were like him or worſe. But as to any juſt Criminal Accuſation that could be brought againſt them, 'They called God to witneſs, for whoſe ſake, 'they ſaid, they ſuffered Baniſhment, that no Information 'could be brought againſt them; which, if true, would not redound 'rather to their Commendation than Diſhonour'. They added, 'That more than Six thouſand Crowns had been laid out by the 'Inquiſitors from the time of their Departures, and of other pious '*Spaniards*, from *Spain*, for Enquiry after them. By Reaſon where-'of, no doubt need be made, but that falſe Witneſſes enow might be 'found. And ſo lay upon them all Crimes whatſoever they had a 'mind to. Laſtly, they earneſtly prayed the Biſhop, that they 'might by his means know, whether there were any ſuch Informa-'tions brought to the Queen againſt them, as thereby to incurr the 'danger of being delivered up to be ſent to *Spain*. For if ſo, they 'would timely eſcape to ſome other Countrey; where ſuch Calum-'nies might not take Place. And no doubt the good Biſhop eſpouſed as much as he could ſo juſt a Cauſe, remembring what an Exile he himſelf once was upon the ſame Account. Theſe *Spaniards* Letter therefore he ſent to the Secretary, recommending thereby the Cognizance of their Caſe to him. This Letter I have exemplified in the *Appendix*: As containing ſome Matters of Remark. As, What hard and unjuſt Methods were then uſed by the Pope's Creatures, to bring the Profeſſors of the Goſpel into Jeopardy: How liberal the *Spaniſh* Inquiſition now was of her Money, to get into her Clutches ſuch as were out of her Reach, and fled into Foreign Countries: What an Harveſt of Men profeſſing the Truth there now were even in *Spain*, a Countrey profoundly Popiſh; and what a ſeaſonable Harbour and Retreat God made this Nation for theſe and all other pious Strangers.

ANNO 1566.

Two *Spaniſh* Exiles ſue to the Biſhop.

Pap. Offic.

Num. XIII.

ANNO 1566.

Letter to *Flanders*, in behalf of ſome of the *Dutch* Church, Priſoners there;

And (that I may bring theſe things together, wherein our Biſhop was concerned as Superintendent of the Foreigner's Churches in *London*) it was in this Year, or not far from it, that he expreſſed a particular Act of his Fatherly Care for three Members of the *Dutch* Congregation; *Viz.* Two Men and a Woman. Who going hence upon their lawful Buſineſs into *Flanders*, were ſeized in their Journey, and clapt up either in the Inquiſition, or ſome other Priſon, on pretence of being Perſons that had left the Catholick Faith: And hereby came into imminent Danger of their Lives, and whatever they had beſides. The Biſhop hearing thereof, ſpeedily, within a Month after, procured a Letter to be writ to the Officers and Magiſtrates that thus detained theſe honeſt People, from the Queen's Eccleſiaſtical Commiſſioners, (whereof he himſelf was a Member) dealing with them as effectually as they could to get theſe releaſed. The Letter was in *Latin*: The Copy whereof I have ſeen in the Paper Office; inſcribed on the back ſide by the good Biſhop's own hand, *Copie of the Letter ſent into* Flanders *for the Priſoners of the* Dutch *Church.* And 'tis therefore likely himſelf was the Compoſer of it.

Writ by the Queen's Eccleſiaſtical Commiſſioners. *Pap. Offic.*

They ſet forth in this Letter, 'That theſe good Men came (as they 'were credibly informed) quietly there about there Buſineſs; entring 'into no manner of Diſputation of Religion with any, and ſo tranſ-'greſſing none of the publick Laws of the Country. That as to their 'Faith, they certainly knew them to be of ſound Faith in Chriſt our 'Lord; for they did confeſs that he was Very God of Very God, Co-'eternal and Co-equal with his Father: And that he was true Man, of 'the Subſtance of Man; namely, of the Virgin his Mother; and 'that he was the only Mediator, Prieſt, Prophet, King and Saviour 'of Mankind; and the only Door of the Sheep, which hear his 'Voice; by whom whoſoever entereth in ſhall be ſaved. Which Faith 'of Chriſt, and the other Heads of Chriſtian Religion, the foreſaid 'Brethren had publickly profeſſed when they were with them; and 'had ſubmitted themſelves to all brotherly Admonition and Correcti-'on from the Word of God, according to the Queen's Majeſty's Plea-'ſure. That they were no Vagabonds nor idle Perſons, but faithful 'Subjects of this Church; and had lived here a great while without 'giving Offence to any.

'Wherefore they prayed them to accept this their Teſtimonial of 'theſe three Perſons, and to give them their Liberty, and to permit 'them to depart to their Friends and Affairs: Since they, to whom 'the Queen had committed the chief Authority in Cauſes of Religion, 'had hitherto no ways moleſted any of their Countrymen in Matters 'of Religion, behaving themſelves quietly. But if thoſe that profeſ-'ſed our Faith, and were Members of our Church, were in this man-'ner dealt withal in other Countries, they ſhould be compelled (which 'they deſired not to do) to meaſure the ſame meaſure unto other Nati-'ons. But they promiſed themſelves otherwiſe from their Equity. And in 'the Concluſion, warning them to be far from ſhedding innocent Blood, 'leſt they themſelves fall into the moſt ſevere Judgment of the Liv-'ing God, into whoſe Hands it was a fearful thing to fall; eſpecially

'if

'if they ſhed it, after they knew the Truth concerning theſe Perſons. This memorable Letter of the Eccleſiaſtical Commiſſion is fit to be preſerved; and may be read in the *Appendix*. *ANNO* 1566.

*Num.*XIV. The Biſhop ſends for a Catalogue of the Members of the Strangers Church.

Now alſo it was, or near this Time, that the King of *Spain* made Complaint to the Queen of his Subjects of the *Low Countries*, that had fled over hither, and were harboured by her: And pretending many of them that profeſſed Religion, to be Obnoxious and Criminals, and had fled from Juſtice. Hereupon the Queen, to give Satisfaction to that Imperious Monarch, (whom ſhe did not care to fall out with) ſent Orders to our Biſhop to take a diligent Survey of theſe Strangers, taking their Names, and who were entred Members of the *Dutch* Church in *London*, and held Communion with it. The Biſhop accordingly ſent to the Miniſters and Officers of the ſaid Church. And they ſoon after ſent to him a Book ſigned by themſelves, *Viz.* by the Hand of *Gotfridus Wyngius*, and the two other Miniſters, and the Elders or Overſeers of the Church, containing the Names Alphabetically digeſted of ſuch, as having been born, and lived in *Flanders* or *Brabant*, Countries under K. *Philip*, or more lately fled thence, were now of the *Belgick-German*-Church, *London*, together with a Character of their Sobriety; amounting in all to the Number of Three Hundred and Ten. And becauſe the ſeeing of the Names of theſe may be acceptable to ſome more Curious, (who from hence may judge of the Stock and Family of divers Perſons of good Wealth or Trade, or Reputation in *England* at this Day, or for other Reaſons) I have exemplified the Catalogue from the Original: And may be found in the *Appendix*. Many of theſe Proteſtant Refugees in thoſe Times planted themſelves in *Southwark*, for the Conveniency of their Trades and Callings. *Numb.*XV.

Reviews the Parts of *Nowel's* Book againſt *Dorman*.

Nowel, Dean of S. *Paul's*, this Year ſet forth his ſecond Book againſt *Dorman*, in Vindication of the Queen's Proceedings in Religion againſt the Papiſts; *Dorman*, an *Engliſh* Fugitive, having in an *Engliſh* Book, printed in the Parts abroad, againſt Biſhop *Jewel*, ſlandered the Reformation in divers Matters. Every Portion of this Book, as the Dean wrote it, he ſent to our Biſhop, who diligently and carefully examined and peruſed each Sheet: And more than that, he alſo took care that the Secretary ſhould have a Sight of the Papers, that the Book might be the more Correct, conveying all the Book by Pieces from himſelf to the ſaid *Cecyl*, and particularly and eſpecially he ſent him a few Leaves, which contained an Anſwer to *Calvin*, by Overſight, uncomely and untruly Writing concerning K. *Henry* VIII. and againſt the Title of Supreme Head, whereof *Dorman* took Advantage, and laid to our Charge. This material Part of *Nowel's* Book the Secretary had not yet Leiſure to look over; but the Dean prayed him to Overſee it, (ſending it with the reſt of his Papers again written out) and then he ſhould have no Cauſe to ſtay the Printer (calling upon the Author) for lack of Intelligence of the ſaid Secretaries Judgment upon that Part.

Not

ANN. 0 1566.

The Biſhop licenſeth a Book of *Calfhill's* againſt *Marſhal.*

Not long before this Time a Popiſh Book came forth, Intitled, *A Treatiſe of the Croſs.* To which *James Calfhil*, a Learned Man of *Chriſt's-Church* in *Oxford* ſet forth an Anſwer. This in this Year 1566, was replied to by *John Marſhal*, Batchelor of Law. Which Reply being a tedious Book in *Quarto*, was printed at *Lovain.* Wherein our Biſhop for Licenſing *Calfhil's* Book is mightily cried out againſt, as letting paſs ſuch, and ſo many falſe Doctrines, which muſt highly reflect upon the *New* Church of *England*, (as that Author thought fit to Stile this Church then lately Reformed) and likewiſe upon the *Superintendents* of it, as he called the Biſhops. For before his Reply, he has a Tract which he calls, *A Requeſt to Mr.* Grindal, *and other Superintendents of the* New *Church of* England. Beginning thus, "Among other Godly Councils of the Wiſe Man, "this being one, That we ſhould not believe all that is ſaid, I "thought it not convenient to believe the Publick Fame, that re- "ported unto us, that you, Mr. *Grindal*, did peruſe the Anſwer "made to the *Treatiſe of the Croſs*, and allow all the Doctrines con- "tained in it, and privilege it to the Print; leſt for my light believ- "ing you might with the ſame Wiſe Man account me light of Heart; "I longing to hear whether the Doctrines uttered in the ſame Book, "be the Doctrines of all the Church of *England*, *&c.*" And then he did moſt earneſtly require and challenge him, and all the reſt of the Superintendents (for he would not call them Biſhops) to give Notice and Signification by ſome Pamphlet in Print, whether it were the received and approved Doctrine of all the New Church of *England*, able to be juſtified by the plain and undoubted Word of God, and by the true and godly Fathers of the Church, and General Councils, within Six hundred Years after *Chriſt*: Namely, certain Poſitions which he had (perhaps maliciouſly and inſincerely) drawn out of *Calfhil's* Book. But the good Biſhop had other Work to do, than to comply with ſuch a Picker of Quarrels.

Marſhal's Requeſt to Mr. *Grindal.*

Beza ſends his *Annotations* to the Biſhop.

Theodore Beza, late Aſſiſtant to *Calvin*, and now the chief Miniſter of *Geneva*, made a Preſent this Year to Biſhop *Grindal*, of his *Annotations upon the New Teſtament.* And the ſame Reverend Father ſoon after ſent him a Letter, thanking him for the Book, and withal, a Gratification. What it was, I cannot tell; perhaps it was the Biſhop's Picture, or his Ring: But *Beza* called it *Longè maximum gratiſſimúmq; Tui μνημόσυνον*, i. e. *A very great, and moſt acceptable Remembrance of Himſelf*, which he would keep for his ſake. The Biſhop in his Letter had much commended his *Annotations*, as Accurate and Learned: But *Beza* modeſtly declined the Praiſe, and added, that then they might ſeem ſuch as the Biſhop had charactered them, when they ſhould be critically corrected by him, and ſuch other Learned Men as he

Beza preſſes to the Biſhop Subſcription to a common Confeſſion of Faith.

Beza took this opportunity earneſtly to preſs the Biſhop, That as the *Engliſh* Church, he made no doubt, agreed in Doctrine with the Churches of *France*, the Church of *Geneva*, and other Reformed Churches; all which the laſt Year, together with thoſe of *Helvetia*, ſubſcribed a like Confeſſion of Faith; he would alſo promote the ſame Practice in *England.* And the like he wiſht to be done in *Scotland.*

That

That ſo the Papiſts might have no Reaſon to take Advantage, or Clamour againſt the Churches that had left the Superſtitions of *Rome*, as tho' they had no Agreement in Doctrine among themſelves. And to break their Counſils, who depending upon Multitude, rather than Reaſon, laboured the Deſtruction of the Churches. That when the Opinion and confident Talk of the innumerable Differences among the Reformed, ſhould hereby be ſufficiently confuted, many would be excited to embrace the true Religion. He judged this a Matter very proper for our Biſhop, and the reſt of his Collegues, to concern themſelves about, and to recommend to the Queen as effectually as he could. *ANNO* 1566.

And argues with him concerning the preſent Contentions.

In the next Place he ſeemed to argue with the Biſhop concerning the Religious Contentions on foot in *England*, having heard by certain Letters ſent hence both into *France* and *Germany*, concerning divers Miniſters diſcharged their Pariſhes, otherwiſe Men of good Lives and Learning, by the Queen, the Biſhops alſo conſenting; becauſe they refuſed to Subſcribe to certain new Rites. And that the Sum of the Queen's Commands were, to admit again not only thoſe Garments, the Signs of *Baal*'s Prieſts in Popery, but alſo certain Rites, which alſo were degenerated into the worſt Superſtitions; as the Signing with the Croſs, Kneeling in the Communion, and ſuch like. And which was ſtill worſe, that Women ſhould Baptize, and that the Queen ſhould have a Power of ſuperinducing other Rites, and that all Power ſhould be given to the Biſhop alone in ordering the Matters of the Church; and no Power, not ſo much as of Complaining, to remain to the Paſtor of each Church. Thus it ſeems the Non-complyers had repreſented the preſent Condition of our Church, to thoſe Abroad. That Learned Divine, (as he ſignified to our Biſhop) upon theſe Reports writ back to his Friends, That the Queen's Majeſty, and many of the Learned and Religious Biſhops, had promiſed far better Things: And that a great many of theſe Matters were, at leaſt as it ſeemed to him, feigned by ſome evil-meaning Men, and wreſted ſome other way. But withal he beſeeched the Biſhop, that they two might confer a little together concerning theſe Things. He knew, as he went on, there was a two-fold Opinion concerning the Reſtoration of the Church. Firſt, Of ſome, who thought nothing ought to be added to the Apoſtolical Simplicity: And ſo, that without Exception whatſoever the Apoſtles did, ought to be done by Us: And whatſoever the Church, that ſucceeded the Apoſtles, added to the firſt Rites, were to be aboliſhed at once. That on the other ſide there were ſome, who were of Opinion, that certain ancient Rites beſides, ought to be retained; partly as profitable and neceſſary, partly, if not neceſſary, yet to be tolerated for Concord ſake. Then did the foreſaid Reverend Man proceed to ſhew at large, why he himſelf was of Opinion with the former ſort. And in fine, he ſaid, that he had not yet learned by what Right, (whether one looks into God's Word, or the ancient Canons) either the Civil Magiſtrate of himſelf might ſuperinduce any new Rites upon the Churches already conſtituted, or abrogate ancient ones; or that it was Lawful for Biſhops to appoint any new Thing, without the Judgment and

ANNO 1566. Will of their Presbytery. This Letter was wrote the *5th* of the Calends of *July*; that is, *June* the *27th*.

Bez. Epiſt. 8. To this the Biſhop no doubt gave an Anſwer, in all probability now periſhed and paſt Recovery. But I have ſeen another large Anſwer of his of the ſame Subject, in effect, wrote by his own Hand not long after, to another Learned Foreign Divine, viz. *Hieronymus Zanchy*; giving therein a true and impartial Account of the Appointment of theſe Matters in this Church, in Vindication of the Proceedings here againſt the Refuſers of Compliance. Which was mentioned at large before.

Beza writes again. In the Year 1568. *Beza* wrote again to our Biſhop upon the ſame Argument, lamenting the Diviſions cauſed hereby. Which we ſhall take notice of, when we come ſo far.

CHAP. XII.

The Biſhop's Concern with ſome Separatiſts; Convented before him. Beza *diſliked them. The Biſhop's Advice about a Biſhop of* Armagh. *Stops Unlicenſed Preachers.*

ANNO 1567. THE Refuſers of the Orders of the Church, (who by this time were commonly called *Puritans*,) were grown now into Two Factions. The one was of a more quiet and peaceable Demeanour; who indeed would not uſe the Habits, nor ſubſcribe to the Ceremonies enjoined; as Kneeling at the Sacrament, the Croſs in Baptiſm, the Ring in Marriage; but held to the Communion of the Church, and willingly and devoutly joined with the Common Prayers. But another Sort there was, that diſliked the whole Conſtitution of the Church lately Reformed; charging upon it many groſs Remainders of Popery, and that it was ſtill full of Corruptions not to be born with, and Antichriſtian; and eſpecially the Habits which the Clergy were enjoined to uſe in their Converſation and Miniſtration. Inſomuch that theſe latter ſeparated themſelves into private Aſſemblies, meeting together not in Churches, but in private Houſes, where they had Miniſters of their own. And at theſe Meetings, rejecting wholly the Book of Common Prayer, they uſed a Book of Prayers framed at *Geneva*, for the Congregation of *Engliſh* Exiles lately ſojourning there. Which Book had been overſeen and allowed by *Calvin*, and the reſt of his Divines there; and indeed was for the moſt part taken out of the *Geneva* Form. And at theſe clancular and ſeparate Congregations, they had not only Prayers and Sermons, but the Lord's Supper alſo ſometimes adminiſtred. This gave great Offence to the Queen, thus openly to turn their Backs againſt that Reformation which ſhe ſo carefully had ordered, and eſtabliſhed. And ſhe iſſued out her Letters to the Eccleſiaſtical Commiſſioners; to which Letters

Two Sorts of *Puritans*.

The latter Sort ſeparate.

Geneva Prayers uſed by them.

ters were ſubſcribed the Names of her Privy Council: Which were in Effect, That they ſhould move theſe Diſſenters by gentle Means to be conformable, or elſe for their firſt Puniſhment to loſe their Freedom of the City, and after to abide what would follow. *ANNO* 1567.

Some of this ſort had hired *Plummers Hall*, upon pretence of keeping a Wedding there, but in truth for a Religious Meeting. Here on the 19*th* of *June* about an hundred Perſons met, but were diſturbed by the Sheriffs, and about 14 or 15 of the chief of them taken, and ſent to the *Compter* for their Diſobedience. The next Day ſeveral of them were ſent for, before the Lord Mayor, the Biſhop of *London*, and others the Queen's Commiſſioners. Then the Biſhop told them, "That they had ſhewed themſelves Diſorderly, in abſenting from "their Pariſh Churches, and the Aſſemblies of other *Chriſtians*, who "quietly obeyed the Queen's Proceedings, and ſerved God in ſuch "good Order as the Queen and the reſt, having Authority and Wiſ-"dom, had ſet forth and eſtabliſhed by Act of Parliament. And not "only ſo, but they had gathered together, and made Aſſemblies, uſing "Prayers and Preaching; yea, and miniſtring the Sacrament among "themſelves. And this they had done many times, and particular-"ly but the Day before. He then wiſhed them to forbear for the Fu-"ture. And in fine produced the Queen's Letters aforeſaid. The Biſhop took Notice, how they pretended a Wedding, when they hired the ſaid Hall for no ſuch Purpoſe. Which when one of them ſaid, they did to ſave the Woman harmleſs, who let it to them; the Biſhop ſhewed them, that by this Evaſion they were guilty of Lying: Which was contrary to the Admonition of the Apoſtle, *Let every Man ſpeak Truth with his Neighbour*. And that they had hereby put the poor Woman to great Blame; and that it was enough for her to loſe her Office of being Keeper of the ſaid Hall; which was againſt the Rule of Charity.

Some of them taken at *Plummers Hall*.

The Biſhop's Reproof of them. Part of a Regiſt. *p.* 23.

Then the Biſhop declared to them after a grave and gentle manner, How that by thus Severing themſelves from the Society of other Chriſtians, they condemned not only the preſent Members of the Church that held Communion with it, but alſo the whole State of the Church Reformed in K. *Edward*'s Days; which he affirmed was well Reformed according to the Word of God; yea, and that many good Men had ſhed their Blood for the ſame: Which their Doings did condemn. But one of them ſaid in the Name of the reſt, That they condemned them not; but that they only ſtood to the Truth of God's Word. The Biſhop asked them moreover, Whether they had not the Goſpel truly preached, and the Sacraments Adminiſtred accordingly; and whether good Order was not kept, altho' they differed from other Churches in Ceremonies and indifferent Things: Which lay in the Prince's Power to command for Orders ſake?

He argues with him.

Then the Biſhop allowed them to ſpeak, and asked one of them that was the Ancienteſt, named *John Smith*, What he could anſwer. Who ſaid, that they thanked God for the Reformation: And that what they deſired was, that all might be according to God's Word. When ſeveral others of them ſtrove to ſpeak, the Biſhop commanded *Smith*

Their Plea.

to

ANNO 1567. to go on. Who proceeded thus, That as long as they might have the Word freely preached, and the Sacraments adminiſtred without idolatrous Gear about it, they never aſſembled together in Houſes; But when it came to this Point, that all their Preachers were diſplaced, that would not Subſcribe to the Apparel and the Law, ſo that they could hear none of them in any Church by the ſpace of ſeven or eight Weeks, except Father *Coverdale*, [for none elſe it ſeems they would hear, becauſe they wore the Habits] coming not to the Pariſh Churches, they began to bethink themſelves what they had beſt to do: And remembring that there was a Congregation in the City of *London* in Q. *Mary*'s days, and a Congregation alſo in *Geneva* of *Engliſh* Exiles then, that uſed a Book framed by them there, they reſolved to meet privately together, and uſe the ſaid Book [laying aſide the Common-Prayer-Book wholly.] And finally, he in the Name of the reſt, offered to yield, and to do Penance at S. *Paul*'s Croſs, if the Biſhop, and the Commiſſioners with him, could reprove that Book, or any thing elſe that they held, by the Word of God.

The Biſhop's Anſwer to them; But when the Biſhop ſtill told them that this was no Anſwer for their not going to Church; *Smith* ſaid, that he had as lieve go to Maſs, as to ſome Churches: And ſuch was the Pariſh Church where he dwelt; and that he was a very Papiſt that Officiated there. But the Biſhop ſaid, that they ought not to find fault with all for a few: And that they might go to other Places: And particularly mentioned S. *Lawrence*, and *Sampſon* and *Lever*; who preached in *London*, being diſpenſed with, tho' they wore not the Habits, beſides *Coverdale*. And when one of them mentioned ſome that were Prieſts in Q. *Mary*'s days, and ſtill officiated, the Biſhop demanded, if they accuſed any of them of falſe Doctrine. And one preſently anſwered, he could: And mentioned one *Bedel*, who then was preſent. But it was not thought convenient at that Time, to enquire further into that Accuſation, being not to the preſent Purpoſe.

And the Dean of *Weſtminſter*'s. But the Dean of *Weſtminſter*, who was one of the Commiſſion, told them, they would take away the Authority of the Prince, (who might appoint the Uſe of indifferent Things in God's Worſhip) and the Liberty of a Chriſtian Man, which was not bound up in ſuch Matters. And therefore, the Biſhop added, they ſuffered juſtly. But one of them anſwered, that it lay not in the Authority of a Prince, and the Liberty of a Chriſtian Man, to uſe, and to defend that which appertained to Papiſtry and Idolatry, and the Pope's Canon Law. And when one of them charged the Government, that the Pope's Canon Law, and the Will of the Prince, had the firſt Place, and was preferred before the Word and Ordinance of Chriſt, the Dean of *Weſtminſter* obſerved how Irreverently they ſpoke of the Prince, and that before the Magiſtrates. And the Biſhop asked them, What was ſo preferred. To which another of them anſwered boldly, That which was upon his [the Biſhop's] Head, and upon his Back: Their Copes and Surplices, their Laws and Miniſters. And when one of them urged, that the Prince and People both ſhould obey the Word of God; the Biſhop gravely anſwered, That it was true in effect, that the

the Prince ſhould, and muſt obey the Word of God only. But then he ſaid, he would ſhew them that this Matter conſiſted in Three Points. The firſt was, that that which God commanded might not be left undone. The ſecond, that that which God forbad might not be done. The third conſiſted in Things which God neither commanded, nor forbad. And they were of a middle Sort, and were Things indifferent. And in ſuch Things he aſſerted, Princes had Authority to Order, or to Command. Whereupon ſeveral of them cried tumultuouſly, *Prove that*, and, *Where find you that*? But the Biſhop at this Noiſe ſaid, he had talked with many Men, but never ſaw any behave themſelves ſo Unreverently before Magiſtrates. Then they urged, that Surplices and Copes, which the Biſhop, they ſaw, intended to place in the third Rank, were Superſtitious and Idolatrous; and demanded of him to prove that Indifferent, which was Abominable. The Biſhop ſaid again, Things not forbidden by God might be uſed for Order and Obedience ſake. ANNO 1567.

Then he ſhewed the Mind and Judgment of a Learned Foreign Proteſtant, namely *Bullinger*, chief Miniſter at *Zurick* in *Switzerland*, whom they themſelves liked of. He read out of a Book, what that Learned Man's Opinion was, to this Effect, That it was not yet proved, that thoſe Garments had their firſt Original from *Rome*: And that tho' thoſe in *Helvetia* uſed them not in their Miniſtry, yet that thoſe in *England* might lawfully uſe them, as Things that had not yet been removed. But *Smith* ſaid, he could perhaps ſhew *Bullinger* againſt *Bullinger* in that Thing. The Biſhop told him, he thought not: And ſaid moreover, that all Reformed Churches differed in Rites and Ceremonies: And that they agreed with all Reformed Churches in Subſtance of Doctrine. To which one of them ſaid, that they ſhould follow the Truth, and the beſt Way: And that they [*viz.* who had an Hand in the preſent Eſtabliſhment of Religion] had brought the Goſpel and Sacraments into Bondage to the Ceremonies of Antichriſt, and defended Idolatry and Papiſtry: And that there was no Ordinance of Chriſt, but they had mingled their own Inventions with it: Inſtancing particularly in Godfathers and Godmothers in Baptiſm. He alledges the Judgment of *Bullinger* againſt them;

The Biſhop knowing the Reverence they had for the Church of *Geneva*, ſhewed how they communicated in Wafer-cakes, one of the Things uſed then in the Adminiſtration of the Sacrament, and which they were ſo much againſt. One ſaid, they of *Geneva* did not compel ſo to receive. The Biſhop ſaid, Yes, in their Pariſh Churches. But another of their Party put that off, by ſaying that the *Engliſh* Congregation there did Miniſter with Loaf-Bread. And another ſaid, That it was good to follow the beſt Example; and that they were to follow that Church of *Geneva*, as that followed Chriſt. And the Practice of the Church of *Geneva*.

At length the Dean of *Weſtminſter* told them, All the Learned Men in *Europe* were againſt them. *Smith* ſaid, they Reverenced the Learned in *Geneva*, or in other Places where they were; but they builded not their Faith and Religion upon them. The Biſhop asked them, if they would be judged by the Learned in *Geneva*, and ſaid, Produces a Letter from thence, diſapproving their Saparation.

ANNO 1567. that they were againſt them, and ſhewed them a Letter that came from *Geneva*, wherein they appeared to be againſt them and their Practices, in departing away, and ſeparating themſelves from the National Church; turning to a Place, wherein they wrote thus, That *againſt the Princes and Biſhops Will they ſhould Exerciſe their Office, they* [the Miniſters of *Geneva*] *did much the more tremble at.* Mark, ſaid the Biſhop, how he [i. e. *Beza*, who wrote the Epiſtle] ſaith *he trembled at their Caſe.* But one of them ſaid, they knew the Letter well enough, and that it made nothing againſt them; but rather againſt the Prince and Biſhops; and that it meant they trembled at the Princes and the Biſhops Caſe, to proceed to ſuch Extremities againſt them, as to drive them againſt their Wills to that which of it ſelf was plain enough, [*i. e.* Popery and Superſtition] tho' they would not utter them. Then the Biſhop ſaid, By theſe Words they entred into Judgment againſt them [the Magiſtrates], and ſhewed them, how that they of *Geneva*, by this Letter counted the Apparel indifferent, and not impious and wicked in their own Nature. And that therefore they counſelled the Preachers not to give over their Function, or Flocks for theſe Things. This Letter is Extant among *Beza's* Epiſtles, and giving much Light to this Controverſy, I thought it proper to lay it before the Reader in the *Appendix.*

Num. XVI.

Then one of them ſaid, that before they compelled the Ceremonies, ſo that none might Preach or Miniſter the Sacraments without them, all was quiet. Which was ſpoken to juſtify themſelves for withdrawing. The Biſhop then bad them ſee, how they were againſt indifferent Things, which might be born withal for Order and Obedience ſake. At length, one of them named *Hawkins*, produced a Paſſage out of *Melancthon*, upon the Fourteenth Chapter to the *Romans*, in anſwer to ſomething the Lord Mayor had ſpoken to them, *Viz.* 'That when the Opinion of *Holineſs*, of *Merit*, of *Neceſſity*, is 'put unto Things indifferent, then they darken the Light of the Go-'ſpel, and ought by all Means to be taken away. To which the Biſhop pertinently replied, that theſe Matters whereof they were Diſputing, were not commanded of *Neceſſity* in the Church. But the ſame *Hawkins* rejoined, that they had made it a Matter of Neceſſity; and that many a poor Man felt, [meaning, that had been diſcharged his Living for Non-compliance.]

A Paſſage of *Melancthon* alledged by them;

Anſwered by the Biſhop.

They Accuſe the Biſhop for wearing the Habits.

His Anſwer.

When the Biſhop had occaſionally ſaid, he had ſaid Maſs, and was ſorry for it, one of them preſently ſaid tauntingly, that he went like one of the Maſs-Prieſts ſtill. To whom he gently ſaid, that he wore a Cope and a Surplice in *Paul's*, yet had rather Miniſter without theſe Things, but for Order ſake, and Obedience to the Queen. But they preſently declaimed againſt them, calling them *Conjuring Garments* of Popery, and Garments that were *accurſed.* But the Biſhop asked them, Where they found them forbidden? And Where, ſaid another of them is the Maſs forbidden? [As tho' where the one was forbidden, the other was.] The Biſhop then ſhewed the Maſs forbidden in Scripture thus; That it was thought to be Meritorious; that it took away free Juſtification; that it was made an Idol:

And

ANNO 1567.

And all Idolatry was forbidden in Scripture. By the ſame Argument one of them attempted to prove the Garments forbidden; becauſe they brought the Word of God into Captivity to the Pope's Garments, and his Canon Law: And therefore they were Idols.

They miſcal the Mayor and Aldermen.

When one of the hotteſt of them (*Nixon* by Name) had compared the preſent Biſhops to the Popiſh ones, who made the Mayor and Aldermen their Butchers, (which Irreverend Speech gave great Offence) the Biſhop intending to declare how ſeverely this reflected upon the Queen, by whoſe Authority and Commiſſion they acted, he asked them, Whether they had not a Godly Prince, and challenged them to anſwer, if ſhe were Evil. But they replyed, that the Fruits ſhewed what ſhe was; and that the Servants of God were perſecuted under her. And another applied the Words of the Prophet, *How can they have Underſtanding that work Iniquity, ſpoiling my People, and that extol Vanity?* This ſomewhat provoked the mild Biſhop, that he bad them forbear, and deſired the Lord Mayor to take notice of it.

When ſome of the Commiſſioners had urged, that they held the Reformation in K. *Edward*'s Days, one of them ſaid, They in K. *Edward*'s Days never came ſo far, as to make a Law that none ſhould Preach or Miniſter without theſe Garments. The Biſhop inſiſted again upon the Innocency of them, ſhewing that St. *Paul* ſaid, *To the clean all things were clean*; and that which others had evilly abuſed, we might uſe well, as not receiving them for any ſuch Purpoſe of Holineſs or Religion. One of them ſaid in Anſwer, However they had received them, they had now exalted them, and brought the Word of God into Subjection to them.

They delivered a Book of the Order of their Worſhip.

One of them related how he had delivered a Book to Juſtice *Harris*, and which was the Order they held, [It ſeems to have been the *Geneva* Book,] and bad any of the Commiſſion reprove the ſame by the Word of God, and they would leave it, and give over. The Biſhop ſaid, they reproved it not; but for them to gather together diſorderly, to trouble the common Quiet of the Realm, againſt the Prince's Will, they liked not the holding of that. But they inſiſted, they held nothing that was not warranted by the Word of God. This, and divers other things, were diſcourſed and argued *Pro* and *Con*. And in Fine, theſe Men treated the mild Biſhop but rudely, by their Words and Carriages towards him: Inſomuch that much Notice was taken of it. And finding them ſo Irreclaimable, it abated much of the Favour which he was inclinable to ſhew them.

Beza liked not their Behaviour.

Beza, the chief Miniſter of *Geneva*, otherwiſe a great Favourer of this ſort of Men, liked not of their Behaviour, and ſignified his Diſallowance of it in an Epiſtle to this our Biſhop, wherein he commended his Lenity and his Patience, as we ſhall ſee hereafter.

They highly Slander the Biſhop.

They were very ſevere upon him afterwards in their Prints, by Slandering of him in a moſt high manner. And therefore 'tis the leſs Wonder, that this mild and patient Man was ſome Years after provoked, (obſerving alſo their unquiet Diſpoſitions) to expreſs himſelf ſomewhat ſeverely againſt them. Which we ſhall have occaſion to ſpeak more at large of under the Year 1569. But here fell in a Matter of another Nature; which I ſhall now proceed to declare. The

ANNO 1567.

The Biſhop intercedes, for a good Archbiſhop to be ſent into *Ireland*.

The Archbiſhoprick of *Armagh* in *Ireland*, the chief and higheſt Spiritual Dignity in that Kingdom, was now void. Upon the ſending of a fit Man to fill that See, the Well-being of Religion there did mainly conſiſt. Great Friends and Intereſt were made by ſome, to obtain this high Spiritual Dignity. Among the reſt was Mr. *Dorril*, one, I think, of the Prebendaries of *Canterbury*, but corrupt in Religion; tho' otherwiſe outwardly complying. He had been once complained of before the Eccleſiaſtical Commiſſioners. A certain *Iriſh* Scholar, but a hearty Friend to Religion, and Zealous towards his Country, dreading *Dorril*'s coming into *Ireland* in the Quality of Primate there, applyed himſelf to our Biſhop, to put a Stay, if poſſible, to it: Who forthwith writes a Letter to the Secretary, and makes this *Iriſhman* the Bearer. Therein he ſhewed the Secretary, that the Bringer had made Suit to him againſt the foreſaid Man, and that it was his Opinion he would hinder the Courſe of Religion in that Country. And the Biſhop added, that he was himſelf of the ſame Opinion, *Dorril* having been a Perſon that had heretofore been convented before him, and other Eccleſiaſtical Commiſſioners, for ſundry Miſdemeanors. And that therefore he knew him to be an unfit Man for ſo high an Office: And prayed the Secretary to talk a little with the Bringer, and to hear him. The Biſhop proceeded to give his Advice in this Spiritual Matter; *viz.* That he, the Secretary, would be a Means, that ſome Learned Man of grave and godly Diſpoſition, might be placed there; who, by Doctrine, and good Example, might win People to Chriſt. He recommended one Perſon as well Qualified, whom he had once before recommended; namely, Dr. *Spenſer*, Parſon of *Hadly*. But that if it pleaſed the Queen, the Archbiſhop might be ſent to, to Bill three or four grave Men, out of which ſhe might take her Choice. Adding withal this ſeaſonable Caution, that the Men that ſued for Biſhopricks, did in that declare themſelves unmeet for the Room. And ſo referred the whole Matter to his further Conſideration. This Letter was dated *Nov.* the 19.

Paper Off.

None to Preach without Licenſe.

It was ſhewn before, how ſome Miniſters, who, for their Refuſal of Conformity, were not permitted any longer to Preach or Officiate publickly, did notwithſtanding take the Liberty to do both; and that in private Aſſemblies: Whereby a Breach was made in Chriſtian Communion. For the better preventing of this, it was thought fit to permit none to preach in *London*, without Licenſes taken forth from the Archbiſhop of *Canterbury*, or Biſhop of *London*. And all the Miniſters in the City, who had Benefices therein, were enjoined by Letters from the Biſhop, not to ſuffer any Unlicenſed Preachers to come into their Pulpits. But what the full Import and Meaning of theſe Letters were, may be ſeen by that which one *Earl*, Miniſter of St. *Mildred*'s in *Breadſtreet*, (who it ſeems often ſuffered theſe Unlicenſed Men to preach) received from the Biſhop. Which was as follows.

The Biſhop's Letter to that Intent. MSS. *Johan. D. Epiſc. Elien.*

"WHereas we underſtand that divers diſordered Perſons, not "regarding their due Obedience to the Queen's Majeſty, "and her Laws, have heretofore, and yet do preſume to Preach in "the

"the City of *London*, not being thereunto Licenſed, neither by the "moſt Reverend Father in God, *Matthew* Archbiſhop of *Canterbury*, "nor me the Biſhop of *London*: Notwithſtanding alſo, that divers "of the ſaid unruly Preachers have been by us, the Queen's Maje- "ſty's Commiſſioners for Cauſes Eccleſiaſtical, expreſly commanded "in her Highneſs's Name, to forbear the Office of Preaching, until "ſuch time as they were thereunto Licenſed by ordinary Authority: "Foraſmuch as this Contemptuous and Licentious Behaviour tendeth "to a very evil Example, and alſo may breed Diviſion and Tumults "among her Highneſs's Subjects; Which appeareth to be ſpecially "ſought by theſe Diſobedient Perſons:

"We have therefore thought good by theſe Preſents, in her Maje- "ſty's Name, ſtraitly to charge and command you, that from hence- "forth ye permit not any Perſon to Preach in your Church, but ſuch "as ſhall have Licenſe in Writing from the ſaid moſt Reverend Fa- "ther, or me, the Biſhop of *London*: And the ſame Licenſe to be "dated upon, or ſince the firſt Day of *March*, 1564. as you, and eve- "ry of you will anſwer to the contrary. And that forthwith, upon "the Receipt hereof, you cauſe a Veſtry to be had in the Church, "and then and there to give knowledge thereof among the reſt of the "Pariſhioners. So as from time to time, at any Alteration of Church- "wardens, they may have knowledge thereof; and the like Charge "given unto them. And hereof fail ye not. Given the 10*th* Day "of *January*. *Your Friends*,

Edm. London, *D. Hughs.*
D. Lewis, *Tho. Yale.*
Tho. Huycke.

ANNO 1567.

CHAP. XIII.

Some Puritan *Miniſters go into* Scotland. *Enquiry after Strangers; Affected with Hereſies, or other Crimes. The Biſhop's Advice therein.* Stow's *Study ſearched for Popiſh Books. The Biſhop's Concern with* Corranus *the* Spaniſh *Preacher. The Caſe of* Geneva. *Propoſitions ſet forth by the* Dutch *Church*, London. *Colleges in* Oxford, *Popiſhly Affected. The Biſhop Interpoſes for the Strangers.*

ANNO 1568.

BY Means of the Queen's Commiſſioners, and the Secretary, the *Puritans*, that would not be brought to any Conformity here in *England*, had been encouraged to go and preach the Goſpel in *Scotland*; ſending with them, as it ſeems, Letters Commendatory to the Ruling Men there. They went; but they were not long there. They liked not that Northern Climate, but in *May* returned again. And being come home, they fell to holding their Private Aſſemblies, and to purſue their former Practices. This Biſhop *Grindal* diſliked of,

Puritan Miniſters repair to *Scotland* to Preach.

But come Home again.

ANNO 1568.

of, and thought it adviſeable (and prayed the Secretary to conſider of it) to have them Summoned before the Council again, to know their Meaning, as they had been formerly. One of theſe was called *Evans*, (thought to be of more Simplicity than the reſt) who reported that at *Dunbar* on *Good-Friday*, he ſaw Men going to the Church Bare-footed and Bare-legged, and creeping to the Croſs: Making that an Argument for their coming back, which indeed ſhould rather have perſuaded them to ſtay; *viz.* That by their better Inſtruction of them, they might bring them off from thoſe Superſtitions. But this occaſioned theſe Words of our Biſhop to a Friend of his; *If it be ſo, the Church of* Scotland *will not be pure enough for our Men.* Adding, that they were a wilful Company, praying God to grant them humble Spirits.

The Biſhop's Thoughts thereof.

Another part of our Biſhop's Labour, was to guard the Peace of the Church, and the Truth of Religion from Foreigners, (as well as Home-born) who infected with *Anabaptiſtical*, and other odd Opinions, (beſides others guilty of great Crimes) had in conſiderable Numbers, from time to time, conveyed themſelves into *England* from other Parts, out of a Pretence of a Liberty of Profeſſing the Goſpel; and had their ſecret Conventicles here. By which Means many *Engliſh* People, in *London* eſpecially, had been corrupted in their Principles: The Biſhop therefore got divers Searches to be made, by Order from above, for Strangers of this Leaven. And for the better effecting this, he drew up Articles of Enquiry into the Reaſons of their coming into *England*, and concerning their Opinions. There were ſo many of theſe Strangers in *London*, even upon the firſt coming of the Queen to the Crown, that in her Second Year ſhe was fain to iſſue out a Proclamation for the Diſcovery of them, and a Command to Tranſport themſelves out of her Dominions; or elſe to expect to be proceeded againſt according to Laws Eccleſiaſtical, or others. And again ſome Years after, another Search for Strangers was made: And this Year, 1568. a Third. And this, *Grindal* put Sir *Will. Cecyl* upon. And to direct him how to proceed, he ſent him the Articles of Enquiry uſed in the former Search for Strangers, and a Proclamation ſet forth in the Second Year of her Majeſty's Reign. Which might miniſter Occaſion of Matters to be thought upon at preſent. And by theſe he ſhewed the Secretary, that this was a thing that heretofore, and that from time to time, had been regarded.

The Biſhop makes ſearch for Strangers, *Anabaptiſts.*

The Proclamation ran to this Tenor. "The Queen's Majeſty underſtanding, that of late time ſundry Perſons being infected with "certayn dangerous and pernicious Opinions, in Matters of Religion, "contrary to the Fayth of the Church of Chryſt, as *Anabaptiſts*, "and ſuch lyke, are come from ſundry Parts beyond the Seas, into "this her Realme, and ſpecially into the Citie of *London*, and other "Maritime Townes, under the Colour and Pretence of flying from "Perſecution againſt the Profeſſors of the Goſpel of Chryſt: Where-"by if Remedy be not ſpeedily provided, the Church of God in "this Realme ſhall ſuſteyne great Daunger of Corruption, and Sects "to encreaſe contrary to the Unitie of Chryſt's Church here eſta-"bliſhed.

The Proclamation againſt them;

"For

ANNO 1568.

" For redreſſe whereof, her Majeſtie by Advice of her Counſayle, " having commanded the Archbiſhop of *Canterbury*, Byſhop of *London*, and other Byſhops to ſee the Pariſhes in *London*, and other " Places herewith ſuſpected, to be ſeverely viſited, and all Perſons " ſuſpected to be openly tried and examined, touching ſuch Phanatical and Heretical Opinions; Willeth and chargeth all manner of " Perſons born eyther in Forreigne Parts, or in her Majeſties Dominions, that have conceaved any manner of ſuch Heretical Opinion, as the *Anabaptiſts* do hold, and meaneth not by charitable " Teaching to be reconciled, to depart out of this Realme within " twenty Days after this Proclamation, upon payne of Forfeiture of " all their Goods and Cattelles, and to be Impriſoned, and further " punyſhed, as by the Laws eyther Eccleſiaſtical or Temporal, in " ſuch Caſe is provided.

And forbidding all Secret Congregations.

" And her Majeſty alſo chargeth and commaundeth upon Payne of " Impriſonment, that no Miniſter, nor other Perſon, make any " Conventicules or ſecret Congregations, eyther to Read, or to " Preache, or to Miniſter the Sacraments, or to uſe any maner of " Divine Service, but that they ſhall reſort to open Chappels or " Churches, and there to Preach, Teach, Miniſter, or Pray, according " to the Order of the Church of *England*, except it be in Caſes of " Sicknes, or where Noble-men, and ſuch others, that have in all " former Tymes been accuſtomed to have Divine Service ſaid in " their Oratories within theyr Houſes, for divers neceſſary Reſpects: Upon Pain that whatſoever Perſons, or Company ſhall " make ſuch ſecret Conventicules, every Perſon to be Impriſoned " without Bayle or Mainprize, untyl the coming of the Juſtice for " delivery of the ſame Gayls, and then to be puniſhed by their Directions.

" Yeven at our Caſtel of *Wyndſor* the xxii. day of *September*, the " ſeconde Yere of our Reigne, MDLX.

The Articles of Enquiry were as follow:

The Articles of Enquiry for Strangers.

Articles inquired of in the Serche for the Number of Straungers within the City of London, *and about the ſame, in the Months of* November *and* December *laſt paſt*, Viz. Anno Domini, 1567.

1. " Firſt, You ſhall inquire how many Straungers and Aliens, " as well Men, as Women and Children, are dwelling and reſyent, " or abiding within your ſeveral Pariſhes; and of what Nation they " be.

2. " *Item*, How long every of them have been dwellying or a- " byding there; and what the Names of every of them are; and " about what Time every of them came firſt hither.

3. " *Item*, Of what Trade, Lyving or Occupation they be of; " and how many of them are vehementlie ſuſpected or defamed of " any evil Lyving, or to be ſetters forward, or Favourers of any " naughtie Religion or Sect.

4. " *Item*,

ANNO 1568.

4. " *Item*, Whether they do reſort to their Pariſh Churches, to " hear Divine Service, and to receave the Sacraments, as others of " the Pariſhioners do, or are bound to do.

5. " *Item*, How many of them abſenteth themſelves from theyr " ſaid ſeveral Pariſh Churches; and what their Names be.

6. " *Item*, How many of them reſort to their Churches appointed " for Strangers here in the City of *London*.

Of the Number of Straungers, and of theſe Articles aboveſaid, the Lords of the Councel were certified in *December* laſt paſt.

To all this the Biſhop added a Remembrance of his own to the Secretary, for the more effectual proſecuting of this Buſineſs in this Year 1568. Which Remembrance was in theſe Words:

The Biſhop's Remembrance concerning them.

" I wyſhe that the Concluſion of this Order of Straungers may " be, that all ſuch as ſhall be found culpable, or vehementlie ſu- " ſpected either of Hereſies or Errors, or of other grievous Crimes, " as Treaſons, Murders, Felonies, or other ſuch like, committed " before their coming over into this Realme; And alſo all others of " the *French* and *Dutch* Nation (thoſe only excepted which are " known Merchants, and intend not continuallie to remain here) " which adjoyne not themſelves to the *French* or *Dutch* Church in " *London*, or elſe underſtanding our Language, do not orderly re- " ſort to the Pariſh Church where they dwell; ſhall be commanded " to depart the Realme within twentie Days next after warning gi- " ven to them by the Archbiſhop or Mayor, *&c.*

A Liſt brought in of Strangers.

The Iſſue of this was, that the Liſt of the Names of all the *Dutch*, and other Nations was carefully taken throughout every Ward in *London*, with their Trades and Occupations, and how long they had been come over, and to what Churches they reſorted. And this when finiſhed was brought to the Biſhop, and by him ſent up to the Secretaries Office. What further followed in this Matter I am not able to relate.

Stow, the Hiſtorian's Books ſeized by the Biſhop's Order.

Now alſo it ſeems an Eye was had to another ſort of Men in the City, namely *Papiſts*, eſpecially ſuch as kept in their Poſſeſſion Popiſh Books and Superſtitious Writings. And particularly Notice was taken of *John Stow*, Taylor, the ſame that was the Laborious Collector of the Hiſtorical Antiquities of *London* and *England*. The Lords of the Council had heard of him, how he had been a great Collector of this ſort of Books, under the pretence of making Collections for his Hiſtory, being, I conclude, complained of by ſome to the Eccleſiaſtical Commiſſioners. Wherefore in the Month of *February*, the Privy Council ſent their Letters to our Biſhop, to ſend to Search his Houſe, and to Examine his Books, and to ſeize all Books of that Nature. Mr. *Wattes*, Archdeacon of *London*, and the Biſhop's Chaplain went, in whoſe Company alſo went *Bedle*, Clerk to the Commiſſioners Eccleſiaſtical, and one *Williams* another Divine. After they had made their Search, and peruſed all his Books, the ſame Day, being *Febr.* 21. *Wattes* gave Account thereof to the Biſhop.

ſhop. And that he had a great ſort of fooliſh fabulous Books of old Print, as of Sir *Degory Tryamour*, &c. a great parcel alſo of old written *Engliſh* Chronicles, both in Parchment and in Paper, ſome long, ſome ſhort: That he had beſides, as it were *Miſcellanea* of divers ſorts, both touching Phyſick, Surgery and Herbs, with Medicines of Experience: Alſo certain old Phantaſtical Popiſh Books, printed in the old Time, with many ſuch, all written in old *Engliſh*, in Parchment. Theſe they omitted taking any Inventory of. But of another ſort they did, namely, of ſuch Books as had been lately ſet forth in the Realm or beyond Sea, for Defence of Papiſtry, with a Note of ſome of his own Devices and Writings, touching ſuch Matter as he had gathered for Chronicles; whereabout, as Mr. *Wattes* ſignified to the Biſhop, he ſeemed to have beſtowed much Travail. But his Books, he ſaid, declared him to be a great Fautor of Papiſtry. *ANNO* 1568.

Upon this, a Day or two after, the Biſhop ſent his Letters to the Council, with the Liſt that was taken of the Books; and withal ſent this to the Secretary:

"SIR, I have incloſed in my Letters to my L L. of the Coun-
" cil, ſent herewith, a Catalogue of *Stow* the Taylor, his un-
" lawful Books, taken by my Chaplain Mr. *Wattes*. And that ye
" may the better underſtand the Diſpoſition of the ſaid *Stow*, I ſend
" you incloſed herein Mr. *Wattes* his Letter to me, concerning him
" and his Books.

Which Letter was, in effect, mentioned before by me. The Catalogue of his Books may, perhaps, be acceptable to ſome; and therefore I have exemplified it in the *Appendix*. *N°.* XVII.

There was now in *London* one *Corranus*, a *Spaniard*, and Native of *Sevil*, Preacher to an Aſſembly of *Spaniſh* Proteſtants, tho' he himſelf was a Member of the *Italian* Congregation, to which one *Hieronymus* was Preacher. This *Corranus* was a Man of good Learning, (as *Grindal* teſtified of him) but of an haſty, and ſomewhat contentious Spirit. A Conteſt this Year aroſe between this Man and *Hieronymus*. The Occaſion whereof ſeemed in part to be this. *Corranus* of late had cauſed a Table, intitled, *De Operibus Dei*, wrote by him in *French*, to be printed in *Norwich*, not offering the ſame to be Examined here before it was printed. But the Miniſter and Seniors of the *Italian* Church, had miſliked certain Doctrines contained in the ſaid Table, wavering, as it ſeems, ſomewhat from the Opinions of *Calvin*. And therefore they had admoniſhed *Corranus* to anſwer the ſame before them. Thus much *Hieronymus* the *Italian* Preacher had told *Grindal*. The *French* Church alſo before this, had conteſted with him, and many high Words had paſt between them. Hereupon ſprang up a great Diſſenſion between the ſaid *Spaniard*, and *Couſin* the *French* Preacher, and the Elders of that Church. For they gave him no Countenance, but required his Revocation of his Principles, and Submiſſion. But *Corranus* thought himſelf injured by the Miniſter, and ſome of the Elders, and refuſed them. And his next Ap-

Corranus, the *Spaniſh* Preacher.

Called in Queſtion for his Doctrine.

ANNO 1568. peal was to *Geneva*, and the Church there: And wrote no leſs than Seven Letters to *Beza*, together with an Apology, relating his own Caſe, and foully accuſing not only the *French* Miniſter *Couſin*, and divers of the Members of that Church, but the whole Bench of Elders; nay, and the very Churches of *Xantoign* in *France*.

Appeals to *Geneva*.

Beza refers the Buſineſs to the Biſhop of *London*.

Beza did not like the hot accuſing Spirit of this *Spaniard*; nor did he think fit to take the Deciding of the Caſe to himſelf: But in the beginning of *March* laid the Buſineſs open to the Biſhop of *London*, and withal ſends him *Corranus* his Letters. *Beza* acknowledged to the Biſhop, that if the Miniſters were ſuch as he had repreſented them, they were not only (in his Judgment) unworthy of the Sacred Miniſtry, but deſerved ſevere Puniſhment to be inflicted on them. For *Corranus* had charged them to be Slanderers, Suborners of Witneſſes, Dealers in Falſhood, and endued with the Spirit of *Cain*. All, as the Biſhop might ſee, in *Corranus* his Writings ſent to him, the ſaid *Beza*. Beſides many Shifts, and bitter Reproaches uttered againſt ſome whom *Beza* knew to be honeſt Men. But that, the Learned Man made no great Matter of, knowing it to be the Temper of his Countrymen the *Spaniards*.

To whom *Beza* writes about the Matter.

One *Galaſius*, a Miniſter, as it ſeems, or a Perſon of Reputation of *Geneva*, ſojourning at *London*, happened to come to *Geneva* at this time: From whom *Beza* learned the whole Matter. And this very *Galaſius* was one of thoſe *Corranus* had found fault with. Both he and *Beza* did now, after Deliberation, agree in this, That the Matter ſhould be wholly referred to Biſhop *Grindal*: And ſo *Beza* wrote to him, God having appointed him there a Watchman and Judge; leaving therefore the whole Controverſie to him, according to his Prudence to conſider and make an End of. And ſo ſent the Biſhop the Letter, which he had upon this Occaſion wrote to *Corranus* in a Pacquet, open for him to make uſe of, according as he judged expedient. For he thought it not convenient to do as *Corranus* had deſired; which was, to lay the Caſe open before the whole Church of *Geneva*: That he might ſpare both *Corranus* himſelf, and the *French* Church alſo in *London*. But he added, 'That it extremely 'grieved him, that that Church which even Neceſſity compelled to 'cheriſh mutual Concord, was vexed ſo often with Differences: Which 'muſt needs cauſe great Offences, and create eſpecially much Trouble 'to him, the Biſhop. Who ought rather to receive Comfort and Joy 'from them, on whom he had heaped ſo many, and ſo great Benefits. 'But theſe that Reverend Man accounted, as he ſaid, *Satan's* Arts, to 'hinder or overthrow the Lord's Building, and the unanimous Con'ſent of the People in the Confeſſion of one Religion. Thus, as he 'added, it was but a few Years paſt, that that Spiritual Adverſary 'ſcattered the poor *French* Churches at *Weſel*, *Frankford*, and *Argen'tine*; making uſe of thoſe very Men to do it, by whoſe Means they 'had been before built up. He further ſhewed the Biſhop, that him'ſelf was not ignorant, by what Arts the ſame Enemy had laboured 'the ſame thing among the *Engliſh*, in the time wherein they were diſ'perſed Abroad, to make them hateful to all.

The *French* Church in *London*.

But

'But as for this Church at *London*, gathered together chiefly under 'God, by the Favour and Aſſiſtance of the Biſhop, that great Equity 'and Prudence, he ſaid, wherewith he was endued, cauſed him to 'hope for the beſt Things from him; and that this Tempeſt would ſo 'ſeaſonably be ſcattered, he ſitting at the Helm, that that little Ship 'might not be daſhed againſt this Rock. For the accompliſhing of 'which, he doubted not, but God would ſupply him with ſeaſonable 'Counſils. And laſtly, for his further Aſſiſtance in this good Work, '*Beza* recommended to his Peruſal the Letters that he had ſent to both 'the Contending Parties: Whereby he might take Cognizance of the 'whole Matter. What further Proceedings this Buſineſs had, we ſhall relate when we come to the next Year.

ANNO 1568.

In this Correſpondence, *Beza* acquainted the Biſhop with the preſent Eſtate of their City: And that there had been a Plague amongſt them for Eight Months, but favourably, not above Four hundred dying, and they Perſons but of the meaneſt Rank. That they had, by the ſingular Grace of God, reſtored, and ſet up their School, and that with conſiderable Improvement and Increaſe. But that the City did abound with ſuch a Number of miſerable Exiles, that it was incredible ſo many could be contained in ſo ſmall a Place: And that, had not the Churches of *Helvetia*, by their large Beneficence, aſſiſted their Treaſury, they had not been able to have undergone the Charge. And this, as he told the Biſhop, he ſignified to him, becauſe he perſuaded himſelf, it would be pleaſing to him and all good Men to hear: And that tho' Chriſt were ſo afflicted in the *French* Churches in thoſe Parts; yet with the *Engliſh* Nation he found ſafe Harbour, and a quiet Station open to him, in the very Jaws of the Lion, [He meant in reſpect of *France*, that was ſo near, where the Perſecution was very hot.] In fine, he hoped that the Biſhop, knowing the State of their Affairs, would earneſtly commend that little City and School to God: Which hitherto by the Divine Help alone, had not been afraid of the Menaces of all the World. And that they in like manner would offer up their Prayers to God in behalf of *England*, to defend it from *Antichriſt*, now a ſecond time ſo mightily delivered from him.

Beza acquaints him with the State of *Geneva*.

In this ſad Condition ſtood the Proteſtant Intereſt at this time in *France*, the Profeſſors of the Goſpel unreaſonably oppreſt by their King. Former Leagues of Peace, and Liberty of their Religion, faithleſly diſſolved and violated by him. The Queen being throughly affected with their Caſe, eſpouſed them, and ſent over to them both Money and Ammunition. And perhaps the aforementioned Letter of *Beza* to our Biſhop, made an Impreſſion upon him; that he bethought himſelf, how *Geneva* alſo might be relieved, whither ſuch great Numbers of theſe *French* Proteſtants were fled, to the over-burthening of that City. For I find him in the Month of *Auguſt* contriving a way for a Benevolence from his Clergy: Which ſeems to be for *Geneva*. He acquainted *Cecyl* the Queen's Secretary, with what he had deviſed: In what manner, and after what Proportion to make the Collection. Which when he underſtood to be approved by him, he expreſt his Gladneſs that he did not miſlike his Labour. How-

The Biſhop makes a Contribution for the Perſecuted *Proteſtants*.

ever

ANNO 1568.

ever ſome, not well-affected undoubtedly to this Cauſe, threatned the Biſhop with a *Premunire*, as laying a Charge upon the Clergy without Authority from the Queen. But he was not diſcouraged in ſo good an Enterprize. And adviſed the Secretary, that if the Matter ſhould be general, and recommended to the Clergy of the whole Province, that then it might paſs by ſome Exhortation from the Archbiſhop.

The Grapes at *Fulham*.

The Vines at *Fulham* were of that Goodneſs and Perfection beyond others, that the Grapes were very acceptable to the Queen: And as the Biſhop had accuſtomed to do, ſo now the time came on to preſent her Majeſty with ſome of his Grapes: Which he hinted to the Secretary now the laſt day of *Auguſt* but one; and that by the end of the next Week ſhe ſhould have the Firſt Fruits thereof. If this be too minute a Matter to relate, let the Reader paſs it over.

Differences in the Strangers Church.

This Year (as before the Seeds were ſown) aroſe great Differences among the Members of the *Dutch* Congregation in *London*, upon ſeveral things. Whereof one of the chief was about Godfathers and Godmothers; which many of the Church would have had to be laid aſide. But it having been the Cuſtom of that Church, the Miniſters and Officers ſtood for continuance of it. Many Means were uſed in their Conſiſtory, for the quelling and pacifying of theſe Diſturbances; But to little purpoſe. So that at laſt they framed certain *Theological Propoſitions*, taken out of the Scriptures, ſhewing that Obedience that is due in Matters of Controverſy about indifferent Things, from the particular Members of a Church, to the Governors thereof. And for the gaining the more Authority to theſe their *Propoſitions*, they ſent them by certain Meſſengers to the Church of *Geneva*, whereof *Beza* was then Chief, for their Judgment and Allowance of them. Who did well approve of them, under the Hands of the ſaid *Beza*, and divers others of the eminenteſt Rank in that, as well as in the Neighbouring Churches, in a Letter written in the Month of *June*.

Their Propoſitions approved by *Beza*, and his Church.

By the Biſhop's Allowance they make them Publick:

Which when the Church here had received, they ſhewed them unto *Grindal* Biſhop of *London*, their Superintendent. And he encouraged them to make them publick. Which they accordingly did in *Latin*, and in their *Dutch* Language too: And becauſe theſe Propoſitions might ſerve alſo to ſatisfy thoſe of the *Engliſh* Church in theſe Days, that ſcrupled Submiſſion in the Eccleſiaſtical Appointments about the Ceremonies. They were printed by *Jugg*, Printer to the Queen's Majeſty, in *Latin* and *Engliſh*. But that I may give ſome Account thereof: There was a Preface to the Reader from the *Dutch* Church, which related the Reaſon for the publiſhing hereof, to this purpoſe. "That whereas it was well known to all Men, al-
"moſt in all Places, that there had been divers Controverſies ſtirred
"up in their Congregation gathered together in *London*, concerning
"certain Ceremonies, and External Policy of the Church; and
"namely, touching the Witneſſes, or Godfathers, in Baptiſm of In-
"fants, a Ceremony always uſed in that Church: Which Contro-
"verſies afterwards brought forth great and long Contention, not
"without great Offence of the Godly in every Place:

And why.

"They, the Miniſters of the ſaid Church, after they had uſed di-
"vers Means for that Purpoſe, and divers Conſultations both among
"them-

" themſelves, and with certain Godly Miniſters of other Churches, ANNO
" found out, or knew no better way to remedy this Evil, than if they 1568.
" gathered together out of the very Foundations of Holy Scripture,
" and digeſted into certain Propoſitions and Articles, the principal
" Grounds of their Doctrine, which they had always taught in hand-
" ling the foreſaid Controverſies. The Ignorance whereof had been
" the Occaſion of all that Stir between them, and other Men.

" And that thoſe Articles, having been ſent unto that notable Con-
" gregation of *Geneva*, and other Reformed Churches of God, that
" they might not only approve them as agreeable to the Doctrine
" which they profeſſed at Home; but alſo might, by changing, ad-
" ding, or detracting, correct them, and make them more plain, ac-
" cording to their Godly Wiſdoms; by this Means might be unto
" them and their Church, (which hitherto had peaceably continued
" under their Miniſtry) a publick Teſtimony: And that they might
" alſo ſerve to all other Churches, either of their Nation or Language,
" or to any other private Man, which by any means were in miſliking
" with them on this Account, as a Remedy to Unity, Truth, and
" Chriſtian Concord, to the common building up of God's Church.

" And becauſe their foreſaid Articles were, according to their ear-
" neſt Deſire, not only approved, but alſo returned unto their Hands
" very plainly and clearly ſet forth, they would not bereave God's
" Church (unto the which they owed themſelves, and all their La-
" bours) of them, but according to their Superintendent, the Re-
" verend Lord Biſhop of *London*, his Counſil, faithfully ſet them
" forth, drawn out of the very Copies of the forenamed Church of
" *Geneva*: Wherefore they beſeeched all Miniſters of Churches, and
" eſpecially of their Nature and Tongue; and generally all manner
" of Men, whoſoever they were, which by reaſon of their former
" Diſſenſion, had found any Lack in them, that they would diligent-
" ly read over thoſe Articles, and adviſedly mark them, and maintain
" and defend, with them, the Doctrine in them contained; Which
" they had there advouched, by the publick Subſcription of certain
" Reformed Churches of God; to the common Utility of the Church,
" and the advancing of their common Salvation.

" And in caſe they had here any Matter againſt them; to wit, as
" they had often and openly of their own accord, profeſſed before
" the Congregation, that in proſecuting this Controverſy, they had
" ſhewed the Imperfection of Men, or in ſome Place or other, had
" paſt the Bounds of Foreſight, Gentleneſs, or Patience, by any
" Means, they would herein pardon them even for *Chriſt* his ſake.
" And ſo praying, that God, the Author of all Peace, would direct
" all their Hearts, *&c.* Written at *London* in the Conſiſtory of the
" *Dutch* Church, the 18*th* of *Sept.* 1568.

Subſcribed, *The Miniſters and Elders of the* Dutch *Church of Chriſt*, *at* London.

ANNO 1568.

The Church of *Geneva*, to the *Dutch* Church in *London*, when they returned them the Propoſitions.

The Church of *Geneva* ſent theſe Articles aboveſaid, by them allowed and corrected, incloſed in a Letter, ſuperſcribed, "To the "Godly Servants of Chriſt, the Paſtors and Seniors of the *Dutch* "Church in *London*, our Reverend Brethren, and Fellow-Miniſters "in the Lord, Grace and Peace from God the Father, through *Je-* "*ſus Chriſt* our Lord. *Amen.* And it ran to this Tenor.

"That as it was grievous unto them to underſtand with what, and "how great Diſcord, the Church committed to their Charge was "troubled; So it was pleaſant unto them to hear, that they not "only did their Endeavour to eſtabliſh Peace and Concord, but took "that Advice to bring the ſame to paſs, which they judged moſt "profitable and neceſſary. For whereas the Church was engendred "of the Word of God, as it were of certain Seed, and was not nou-"riſhed of any other Nutriment than that: They (of the *Dutch* "Church) ſeemed to have judged very well, that Controverſies "already begun might be aſſwaged; and ſuch as perchance hereaf-"ter ſhould ariſe, could be ſtopped by no other Means, than by "wholeſome Doctrines once eſtabliſhed. Wherefore they [of the "Church of *Geneva*] gladly read over, and conſidered their Propo-"ſitions, written concerning Chriſtian Liberty, and certain other "Queſtions annexed to it: As of the Lawful Uſe of indifferent "Things, and finally, of the Bounds of Eccleſiaſtical and Civil Ju-"riſdiction. What their Opinion hereof was, ſince they [of the "*Dutch* Congregation] ſo earneſtly required it of them, (who o-"therwiſe would never have intermeddled their Judgment herein; "Inſomuch that they had thought good to ſend certain Brethren un-"to them, touching this Matter) they could not but ſatisfy their "Deſires. Therefore they made Anſwer, That they generally al-"lowed the *Dutch* Churches Doctrine, comprized in the ſaid Propo-"ſitions, as agreeable to the Word of God, and to the Writings of "Godly Authors. And for this their Conſent, with the Holy "Church, they rejoiced with them in the Lord. Wherein they al-"ſo moſt earneſtly beſeeched them, [of the *Dutch* Congregation] "conſtantly to perſevere unto the End.

"Notwithſtanding thus much, according to the Prerogative "which they had granted to them, [at *Geneva*] they freely and "ſimply confeſſed unto them, That they found want of Perſpicuity "in certain Points, which they knew very well to be required in "ſuch Aphoriſms. There were alſo ſome Things that ſeemed ſome-"what hardly expreſſed, others too briefly, and ſome Things not "ſet in their due Place. And to be ſhort, they wiſht that ſome Things "had been pretermitted; as they thought good to declare particular-"ly, that afterwards they might determine on the whole Matter, as the "Spirit of God ſhould direct them.

Then followed the Articles which the *Dutch* Congregation had ſent to *Geneva*, together with that Church's Obſervations and Cor-rections upon each. And then laſtly, for the Concluſion, "They "wiſhed ſome good Fruit to redound from the whole, to the Edify-"ing of their Church [in *London*] by this ſmall Pains of theirs: "And ſo recommended themſelves to their Prayers. Dated at *Ge-*

"*neva*,

" *neva*, 25. *June*, 1568. in their General Congregation of Brethren, " gathered together out of the City and Country. ANNO 1568.

Subſcribed by

Theodore Beza,
Remondus Calvetus,
Nicolaus Coladonius,
Johannes Tremulæus,
Johannes Pinaldus,
Gaſparus Favergius,
Car. Perottus,
Egidius Chauſſæus,
Cornelius Bertrandus,
Franciſcus Portus,
Petrus Carpenterius,
Johannes de Pleuvre,
Johan. Perrilius,
Lodovicus Henricus,
Johannes Serranus,
Antonius Calvus,
Simon Goulartius,
Johan. Jacomotus,
Abednago Duplæus.

Hereunto alſo Subſcribed the Churches of *Bern*, *Lauſannia*, *Tigur*, and *Heidelberg*.

The Sum of theſe Propoſitions.

The principal Matters contained in this Book of Articles, (thus approved by theſe eminent Foreign Reformed Churches) may be worth ſetting down in this Place: *Viz.* What was the Chriſtian Liberty. How this Liberty was Tranſgreſſed. Of Private Mens Judgments in Matters Indifferent. Of Conſcience. Things Indifferent. Ceremonial Laws. The Uſe of Things Indifferent in General. The Uſe of Things Indifferent in Special. Circumſtances in Things Indifferent be Diverſe. To forbid or command Things Indifferent, except for Notable Cauſes, do Offend: Alſo, they that raſhly judge other Mens Conſciences herein. Chriſtian Liberty is not to be prejudiced generally, but by Circumſtances. They are to be reproved, who wound weak Conſciences in Things Indifferent. Conſtitutions are; Some Univerſal, and ſome Particular. What the Church is; Sometimes Manifeſt, ſometimes Obſcure. Every Man muſt joyn himſelf to ſome particular Church, being Viſible. No Superiority in particular Churches. Synods for to decide Controverſies. Schiſms and Apoſtacy from the Church to be avoided. The Lawful Miniſters and Elders repreſent the Church. Let no Man trouble the Congregation, but ask Council of the Paſtors. No Law to be made, but according to the Word, profitable and neceſſary. Such as reſiſt Godly Laws, and conſpire againſt God's Miniſters, are Enemies to the Church. How far the Authority and Duty of the Miniſters and Elders of *Chriſt*'s Church is extended. What Excommunication is; And for whom of *Chriſt* ordained. All Matters of Injury to be Proſecuted charitably, and with Modeſty. Excommunicate Perſons not to be received into the Congregation, before manifeſt Proof of their unfeigned Repentance. Civil Magiſtrates be of God, and to what End of him ordained. Civil Ordinances made by Civil Magiſtrates, are to be obeyed. The Godly Magiſtrate, and alſo the Wicked, be God's Inſtruments; the one a Bleſſing, the other a Scourge. It belongeth to the Civil Magiſtrate to defend the Church of *Chriſt*. Every Man in his Vocation ought to live as a Subject; And what to be done in caſe of Oppreſſion and Tyranny. Manifeſt and Notorious Crimes, (of the Inferior Magiſtrate) only to be puniſhed by the Prince. And herein all private Men, and others, are rather to ſuffer wrong, than to rebel.

Theſe were the Contents of theſe Articles, or Propoſitions. But in compliance to ſuch as may be deſirous to ſee them at length, I have inſerted them in the *Appendix*, being ſomewhat rare otherwiſe to

Nº. XVIII.

ANNO 1568. to be met withal in *Engliſh*. They are printed indeed in *Latin*, in *Beza's* Epiſtles, with his Corrections and Obſervations. They were in Number Thirty two. And after ſome Corrections and Explanations, being approved by the Church of *Geneva*, and the other Foreign Churches, (to which the Diſſenters pretended to give great Deference) it was thought convenient by the Biſhop of *London*, with the Advice, as it ſeems, of other the Queen's Commiſſioners for Eccleſiaſtical Cauſes, to have them put into *Engliſh*, and printed, to inſtruct them and all People in Peace, and Submiſſion to the Government under which they lived, in Indifferent Matters controverted in the Church.

Epiſt. xxiv.

Theſe Articles, I find *Williams* Biſhop of *Lincoln*, (afterwards Archbiſhop of *York*, and Lord Keeper) making mention of, ſaying, They were approved by *Beza*, and divers others.

Holy Table, p. 36.

A Note concerning the Thirty firſt Article.

I have one Thing more to add of theſe Articles of the Strangers Church in *London*: That whereas the One and thirtieth Article gave ſome Colour for Inferior Magiſtrates to reſiſt the Higheſt in ſome extraordinary Caſes, *Beza*, and the Church of *Geneva*, thought fit to declare their Diſſent thereto; as may be ſeen in his Obſervations upon that Article, in his Epiſtle to them. And in the next Year, *viz.* 1569. I find a long Letter in *French*, wrote to *John Couſin*, [or *Cognatus*] (who was one of the Miniſters of the *French* Strangers Church) by ſome Learned Man, upon this Argument; Whether it be Lawful to take up Arms againſt the Supreme Magiſtrate? And the Reſolution of this *Frenchman*, whoever he were, makes it not Lawful for any Cauſe to do ſo: Wrote perhaps in Satisfaction of this *Couſin*. The Letter began, *Monſieur, mon Compagnon, j'ay eſté joyeux*, &c.

Epiſt 24.

Cotton. Libr. Fauſtina, C. 2.

Biſhop *Sandys's* four Articles, explanatory of the Propoſition, about Submiſſion to Governors.

Laſtly, in the Year following, the foreſaid Thirty firſt Article being ſo tender a Point, and ſome Controverſy ſtill remaining about it, *Sandys*, now Biſhop of *London*, (*Grindal* being removed to *York*) ended this Difference, and cauſed the following Articles, as Explanatory of it, to be ſigned *Decemb.* 18. 1570. *viz.*

Geſchiedenisſen: A MS. in the *Dutch* Church Library.

I. That it doth not belong to the Common People, without the Authority of the Magiſtrate, to prevent or to change the Publick Abuſes of the Church.

II. That if any one by the Impulſe of the Holy Ghoſt ſhould do ſome Act like that of *Phineas*, and other ſuch which we read of, we do not condemn it: But on the other hand, we deny that ſuch extraordinary Examples may be made uſe of, as a common Rule to follow.

III. The Ungodly, and Papiſts, who are Magiſtrates, muſt be owned by the Godly for their Superiors, and acknowledged as ſuch: And muſt, if it be required of them, make Confeſſion of their Faith. And

IV. It is not permitted to the Godly, who are put into Fetters and Impriſonment by the Supreme Power, upon account of Religion, to break Priſon by Violence, or by any other Means, which are contrary

trary to the Laws, to deliver themſelves, or to releaſe others by the like Means. *ANNO* 1568.

This was the rather now added, to declare againſt a late Practice of many of the Common People in *Flanders*, who had committed great Outrages there, in pulling down Images, and ranſaking the Popiſh Churches, and were guilty of many ſuch Miſdemeanors, on pretence of Reforming Religion.

Popery in *Oxon.*

Complaints came up this Year concerning the Prevalency of Popery in *Oxford*; and particularly in *Corpus Chriſti*, and the *New* College, and that of *Wincheſter* appertaining to it. Wherein were ſtrong Parties of ſuch as inclined that way. As for *Corpus Chriſti*, the Queen appointed one *Cole* a Learned and a good Man, once an Exile, to be Preſident there. But the College would not admit him, and elected another, named *Harriſon*, who had before left the College out of an Affectation to the Popiſh Religion. Inſomuch that the Biſhop of *Wincheſter*, the Viſitor of that College, was fain to inſtitute a Viſitation, and placed the ſaid *Cole* by Force in the ſaid Preſidentſhip, breaking open the Gates of the Houſe which they had ſhut againſt him. And when the ſaid Biſhop had made ſome Progreſs in Viſiting the Houſe, in order to the Purging it of ſome of the worſt affected Fellows, they were ſo Refractory and Abuſive, that the Viſiting Biſhop ſent a Letter to *Parker*, Archbiſhop of *Canterbury*, ſhewing that it was his Judgment, that the Irregularities of this College, as likewiſe of *New* College and *Wincheſter*, would be better remedied by the Eccleſiaſtical Commiſſion than his private Viſitation. The Archbiſhop ſignified this to the Biſhop of *London*, and withal ſent him *Wincheſter*'s Letter. He conſidering the Stubbornneſs of theſe Univerſity Men, approved of the Counſil of bringing them before the Commiſſion, perceiving well what Seminaries of Irreligion and Diſobedience they might prove: And ſending the Letter back again, he wrote his Mind at the bottom briefly in theſe Words, "My Lords, I like this Letter very well, and think as the "Writer, if by ſome extraordinary ready [Means] that Houſe and "School be not purged, thoſe Godly Foundations ſhall be but a Nur-"ſery of Adder's Brood, to Poiſon the Church of Chriſt.

Corpus Chriſti College viſited.

The Biſhop adviſes taking Cognizance in the Commiſſion, of ſome Men of that Univerſity.

Edm. London.

The Proteſtant Strangers ill Condition.

We muſt turn our Eyes once more this Year to the Strangers inhabiting in *London*. About the Month of *December*, Duke *D'Alva*, Governor of the *Netherlands*, had unjuſtly ſeized the Goods and Effects of the *Engliſh* reſiding in thoſe Countries; and had made them Priſoners. The Reaſon whereof was, becauſe the Queen had detained ſome Monies conveyed by Land from *Plimouth*, by borrowing it for a Time, which that Duke pretended did belong to the King of *Spain*, but in Truth did not ſo, but to certain *Italian* Merchants. The Queen, in Vindication of her Subjects, the Merchants, thus miſuſed, commanded the Goods and Ships of ſuch *Netherlanders*, as lived and traded in *England*, in like manner to be arreſted. Of theſe

ANNO 1568. *Netherlanders*, Subjects of the King of *Spain*, there were great Numbers now in *London*. Moſt whereof were ſuch as fled over hither from the Tyranny and Perſecution exerciſed in thoſe Parts. This Arreſt falling upon the Effects of many of theſe good People, created great Diſturbances and Confuſions among them. For their Creditors now came earneſtly upon them for the Payment of their Debts: And thoſe who owed them Money refuſed to Pay them. So that they were in very evil Caſe. Nor were able to keep Touch in paying their Bills of Exchange. For thus did *Couſin* the *French* Miniſter complain in their Behalf to the Biſhop of *London*, their Superintendent in a Letter to him:

The *French* Miniſter's Complaint to the Biſhop.

"HOnoré Seigneur, Suyvant l'advertiſement que je vous ay "donné touchant les Complaintes de nos Marchans, pour "les Incommodités qui leur ſurviennent bien grandes, & journelle-"ment en leurs Traffiques; Je vous ſupplie d'avoir Souvenance es "Lettres que vous ferez pour la Cour de Points ſuivans.

"Primierement, Leur Debiteurs ſont refus de les payer.

"Secondement, Leur Crediteurs ne les veulent ſupporter, ains les "preſſent par importunité pour avoir payement.

"Tiercement, Quant aux Lettres de Change pour ne pouvoir ſa-"tisfaire promptement, il tombent en Reproche & Prejudice de leur "Credit.

Votre humble Serviteur,
Jean Couſin.

The Biſhop ſeaſonably interpoſes for them.

Now did the Biſhop of *London* interpoſe himſelf, and by his Interceſſion with ſome at Court, (whereof Secretary *Cecyl* was chief) obtained, that thoſe who were Proteſtants and Members either of the *Dutch*, or *French*, or *Italian* Church, or that frequented their *Engliſh* Pariſh Churches, might either eſcape, or be releaſed of this Arreſt. And that only ſuch as were Factors for the King of *Spain*'s Subjects abroad, and their Effects lying in their Hands, ſhould be ſubject to this Arreſt.

The Names of the Members of the Foreigners Churches ſent in, *viz.* The *Dutch*;

This proceeded ſo far, that Catalogues of the Names of all the Members of theſe Foreign Churches planted in *London* were ſent in, to the Biſhop, teſtified under the reſpective Miniſters and Elders Hands. And theſe Liſts were by him ſent to the Court: Who accordingly, I ſuppoſe, had the deſired Favour ſhewn them. The Catalogues ſent from the *Dutch* Congregation, out of Honourable Reſpect to the Memories of ſuch good Men, that left their Countries, or ſuffered Perſecution for the ſake of Chriſt, I ſhall ſet down in the *Appendix*, with the Teſtimonial of the Miniſters and Elders ſubjoined. *Num.* XIX.

The *French*;

The Miniſters and Elders of the *French* Church likewiſe, in *January*, gave in the Names of all their Members, as the *Dutch* had done, having been born in K. *Philip*'s Dominions. Which were in Number 422. To which 18 more were added. Thoſe that ſubſcribed to this Liſt were *Jean Couſin*, *Anthony de Pouchel*, *Pierre Chaſtellain*, who

who were the Miniſters; *Michael Chaudron*, *Gerard de Lobel*, and others that were Seniors. ANNO 1568.

Then alſo was another Catalogue brought in of thoſe of the *Italian* Church in *London*; being alſo Perſons born in *Flanders*, and other Places under the Dominion of the ſaid King of *Spain*. In this Church were both *Italians* and *Spaniards*, to the Number of about 57. Among whom theſe ſeemed to be of ſome Rank, Dr. *Cornelio Spirinck*, Dr. *Andrea Medico Romano*, *Cornelio de Viſcher*, Painter, *Il Senior Baron*, *Il Senior de Longwater*. Some of this Church were alſo of *Antwerp*, ſome of *Gaunt*, ſome of *Almain*. This Paper was ſigned by *Cornelius Spiringus*, *Gaſper Vosbergius*, *M. de Queſtor*, *Baptiſta Oijens*, *Marcos de la Palma*. The Miniſter of this Congregation was *Hieronymus Jerlitus*. The *Italian*; The *Spaniſh*.

It appears that theſe Names were thus diligently taken, (namely of thoſe that were born in the *Spaniſh* Dominions) upon account of the Arreſt, for the favouring of them that were true Proteſtants, and the laying of the ſaid Arreſt chiefly upon Papiſts, who were in Effect but a ſort of Spies upon the Queen and her Government. But as they were tender to take the Goods of Proteſtants, ſo if any of theſe were Factors for Merchants abroad under the King of *Spain*, the Goods in their Hands were ſtayed. And divers of theſe Factors and Correſpondents were met with in all the Strangers Churches. The reſt were favoured.

CHAP. XIV.

Separatiſts ſet at Liberty by the Biſhop. The Dean of S. Paul's *Letter to him, upon the Poiſoning of* Dandelot. *His Care for checking Popery at the Inns of Court. Sir* John Southworth *committed to the Biſhop: And* Milerus *an* Iriſh *Man. The Biſhop's Letter about* Boner's *Burial. A Viſitation of* King's *College in* Cambridge, *by the Biſhop's Means.* ANNO 1569.

THERE were divers Separatiſts kept in the Priſon of *Bridewel*, for holding private Aſſemblies, and uſing a Form of Prayer different from that allowed and enjoined by Law. And here they had lain for about a Twelvemonth. Their great Opinion was, that certain of the Ceremonies uſed in the Publick Service were Popiſh, having been uſed by the Papiſts, and therefore that they ought in Conſcience, not to be preſent at it. Nor could all the Biſhop's Endeavours reclaim them. And therefore pitying their Condition he moved the Secretary, that Clemency might be uſed towards them: that ſo by giving them freely their Liberty, only with an Admonition, they might be more prevailed withal to comply with the Laws, than

The Biſhop procures Liberty for divers *Puritans* in Priſon.

ANNO 1569. than by Severity: And praying the Secretary to obtain from the Lords of the Council an Order to him the Biſhop to releaſe them. Accordingly the Lords approved of *Grindal*'s Counſil, and in *April* ſent him a Letter with a Warrant for that Purpoſe: But withal to let them underſtand, that if after their Enlargement any one of them carried themſelves Factiouſly and Diſorderly again, they muſt expect ſevere Puniſhment to the Example of others: And to give them further Admonition according as he ſhould think convenient.

Diſmiſſes them with Exhortation.

Upon this the good Biſhop, having them all before him, gave them to underſtand the Favour of the Council toward them, and withal read their Letter to them, adding his own ſober Advice. And then by a Warrant from himſelf to the Governor of that Priſon, that all the Perſons underwritten ſhould be diſcharged; *Viz.*

John Smith,	*William Turner,*	*Robert Tod,*
John Roper,	*John Nayſhe,*	*Roger Hawkeſworth,*
Robert Hawkes,	*James Adderton,*	*Robert Sparrow,*
James Ireland,	*William Wight,*	*Richard King,*
William Nyckſon,	*Thomas Lydford,*	*Chriſtopher Colman,*
Walter Hynckeſman,	*Richard Langton,*	*John Benſon,*
Thomas Bowland,	*Alexander Lacy,*	*John Bolton,*
George Waddy,	*John Leonard,*	*Robert Gates.*

Which being Twenty Four, beſides Seven Women, were accordingly diſcharged.

The dangerous State of Religion;

The graver Clergy, eſpecially the Biſhops, did uſe in theſe Days to take their Opportunities to exhort and ſtir up the Nobility to take Care of Religion, and to preſs them, to make uſe of the Power and Authority committed to them to conſult for the Safety thereof in thoſe Times, when ſo many implacable Enemies beſet it, and the Peace of this Kingdom, where it was openly profeſſed and ſet up. At this Juncture the Condition of the Reformed Religion abroad was but low, and in *France* eſpecially, where the Prince of *Conde* with his Army met this Spring with a great Overthrow: And ſoon after the Admiral *Coligni*, and his Brother *Andelot*, Excellent Captains, and the Heads of the Proteſtants, were both treacherouſly poiſoned by the Popiſh Faction, and the Villain that did it acknowledged that *Katharine de Medici*, the Queen, ſet him on. The latter died, the former narrowly eſcaped with Life after a deadly Sickneſs. This Calamity to Religion abroad threatned us here: So that there ſeemed great Need now to caſt off Security at Home, and to be more concerned for the Aſſiſtance of thoſe of the Religion, and for the Prevention of that Deſtruction that ſeemed to hang over the Nation. This occaſioned the good Dean of *S. Paul's* to ſignify his Mind to the Biſhop, and to pray him to ſet theſe Things home on certain of the chief Nobility and Counſillors that were to Dine with him at his Houſe, after the hearing of a Sermon at *S. Paul's*, upon ſome ſolemn Occaſion or other, as it ſeems. Which

Cauſes the Dean of *S. Paul's* to write to the Biſhop.

Advice

Advice, no doubt, the Biſhop rejected not, being himſelf ſenſible enough of theſe Matters. The Dean's Letter to the Biſhop may deſerve here to be inſerted. ANNO 1569.

The Dean's Letter.

Int. Epiſtol. Nowel. *Decan. D.* Pauli, *penes me.*

" After my humble Commendations to Your Lordſhyp. Upon Occaſion given unto me, ſynce your Lordſhyp's departing, I have entred into a depe and earneſt Care towching the publick State of true Religion, and Religions thorowout *Chriſtendome*, not without extreme Feare, that the Slacknes uſed, and Coldnes ſhewed in Defence of the Common Cauſe, and ayding of theſe, who do openly put their Goods, Lands and Liefs in Haſarde for the ſame, will at the laſt brede the dredeful Daunger of us, that enjoy ſuch falſe Securitie in the dailie Deſtruction of ſo many Thouſands of our Brethren. Which like a next Neighbour's Fyre, will ſpedily, if it be not prevented in time, paſſe from them unto us, to our lyke Deſtruction. Whereupon I am, as it were, by a certeyn Violence, enforced to put Your Lordſhip in mind, that after the Interteynment of thoſe moſt Honorable and Wiſe Counſelors with good Chere, ye wold take Occaſion, upon the traiterous Popiſh Poyſoning of the renowned *Dandylote*, or otherwiſe, as Your Wiſdom ſhall think good, to move the ſaid moſt Honorable aſide from other Companye, to endeavour by their Wiſdoms, to remove ſuch Securitie and Slacknes from theſe to whom it is moſt daungerous; and to ſtirre them up by ſome ſpedye, competent Aide, to help towards the Deliverie of our Brethren from certeyn Deſtruction, and to the Depulſion of imminent Daunger from our own Hedds. A few Words will ſerve to Your Wiſdom: And I wold my ſelf have been a preſent Interpreter of my Mynde more largely, if I had not alredye taken my Leave of Your Lordſhip, and ſome other my good Frends. And thus I commit Your good Lordſhip to Almightie God, who defend his poor Flock from the gredye Gaping of the roaring Lyons, theſe Bloodthurſtye Papiſts. *Amen.* 6. *Junij*, 1569.

Your Lordſhep's to Commande,

Alex. Nowell.

Procures Letters to the Inns of Court, againſt Popery.

Our Biſhop turned his Eyes to the Inns of Court, which had harboured many Popiſhly affected. Of this he acquainted Secretary *Cecyl*, and conſulted with him for the Reformation of thoſe Places: Deſiring that Letters might be iſſued to them from the Lords of the Council, that the Heads would take Order for the Encouragement of true Religion there. And at the ſame time he had ſhewed the Secretary a certain Letter of the ſame Import; whether of his own drawing, or which had been formerly ſent to thoſe Inns of Court: Wrote perhaps ſome time before in this Queen's, or King *Edward*'s Reign. For this purpoſe it was, that in the Month of *May*, a good Letter was drawn up by the ſaid Secretary, and a Copy ſent to *Grindal*, for his Approbation and Judgment of it. Who told the Secretary that he liked it very well; only he deſired one Clauſe might be added: Which was, That a Commandment might be given to the

ANNO 1569.

Benchers of every Houſe, that in calling Men to the Bench or Bar, they ſhould reject all thoſe that were notoriouſly known, or vehemently ſuſpected, to be Adverſaries to true Religion, unleſs they had ſufficiently purged themſelves. By which means the Ill-affected in Religion, would be reſtrained from taking any Degree in Law.

Papiſts flock to *Bath*.

Suſpected of Plotting.

It was not without Reaſon, that the Papiſts were now eſpecially lookt to, and watched. For this Year they were hatching a dangerous Rebellion, which brake out in the Northern Parts in *September*; and was intended alſo in all likelihood, to have appeared as formidable in the *Weſt* at the ſame time, had it not been prevented. Sure it is, that in *May* there was great flocking of Gentlemen to the City of *Bath*, upon pretence of uſing the Waters. Perſons they were, that had been noted to be Hinderers of God's Word, and Goſpel. And theſe Meetings were chiefly cauſed by *Boner*'s Diſciples and Kin, who lived there at *Bath*. Among theſe Gentlemen, one was called *Stradling*: Another named *Jacobine*, an *Italian*, a Lame Man, (whoſe Abode was moſt at *Southampton*) a Perſon ſuſpected to do much Hurt. He had daily Intelligence, both from *Flanders* and *Spain*: Nor wanted for Wealth, nor ſpared for Charges to gain Acquaintance for his Purpoſe. Sir *John Southworth*, a *Lancaſhire* Knight, was another; who tarried at *Bath* twenty Days; during which time he was a great Leader of that Ring, and no little Doer in thoſe Parts, remaining in great Admiration.

He had been but the Year before ſent for up from *Lancaſhire*, and committed to the Archbiſhop of *Canterbury*, for his harbouring *Romiſh* Prieſts in his Houſe, and relieving them, tho' in his Hearing they had ſpoke againſt the preſent State of Religion Eſtabliſhed, and the State of the Realm. A Form of Submiſſion, which the Archbiſhop offered him from the Council, he then refuſed. But however, upon ſome Promiſe, as it ſeems, not to entertain ſuch Gueſts any more, he then got his Liberty.

The Secretary informed thereof, by one *Churchyard*.

Thomas Churchyard, (in that Age an excellent Soldier, and a Poet) a Man of honeſt Principles, gave the Secretary ſecret Notice of all this from the *Bath*. And moreover, that in thoſe Parts People ſpake very broadly about the Government, and that there was much Liberty of Speech: Nor durſt Dutiful Ears rebuke that they heard. He told the Secretary, that he ſuſpected theſe Troops of Gentlemen of ſome dangerous Plot a hatching. Which their Practices drew him to preſume of them. And this indeed was a juſt Suſpicion, as appears by what *Camden* relates concerning the Riſing in the *North*, that happened not long after, headed by the Earl of *Northumberland*; that when he began to waver, the Leaders of the Rebellion came to him, and urged him among other Arguments with this, that the Catholicks were ready prepared all over *England*, to maintain the *Roman* Religion.

Camd. Elizab. *ſub Anno* 1569.

Southworth, a Papiſt, confined in the Biſhop's Houſe;

But upon this, Sir *John Southworth* before mentioned, was taken up, and made a Priſoner, till in *Auguſt* he was removed, and placed under ſome eaſy Confinement in our Biſhop's Houſe; that if poſſible, by his Learning and Perſuaſion, he might be reclaimed from his Religion. The Biſhop now conferred often with him; and ſo, upon the

the Biſhop's Deſire, did the Dean of *Pauls* alſo, who ſeveral times had taken great Pains with him, and withal had uſed much Courteſy and Humanity towards him; and that not without ſome Charge to himſelf, if perhaps ſuch gentle and obliging Uſage might bring him to relent: But all to no purpoſe. For, as the Biſhop gave the Character of him to the Secretary, 'He was altogether Unlearned, carried with a blind Zeal without Knowledge. And that his principal Grounds were, That he would follow the Faith of his Fathers; and that he would die in the Faith wherein he was Baptized, and ſuch like.' But on pretence of his Loyalty, he deſired the Biſhop to permit him to repair to the Court, to ſue to the Council that he might be employed in ſome Service. At whoſe inſtant Requeſt, the Biſhop gave him Licenſe ſo to do. But the Queen did not need ſuch Servants. ANNO 1569.

It was ſoon after the Biſhop ſeemed to be eaſed of this Gueſt; coming next under the Roof of the Dean of *S. Paul's*. But being here, he continued ſtiff in his Principles, and refuſed to come either to Prayers or Sermon. Which made the Dean weary of him. And ſo the Biſhop ſignified unto the Secretary. But whatever *Southworth* was, and how little ſoever he deſerved, now about the middle of *Auguſt*, the Biſhop made a Motion to the Lords of the Council, to ſpare *Southworth*'s Impriſonment for a time, ſince the Priſon-Sickneſs uſually reigned at that time of the Year. What afterwards became of him, I know not. And with the Dean of *Paul's*.

About this time came two Pacquets of Letters from the Lords of the Council to the Biſhop. The one, for Search of certain *Iriſhmen*; concerning whom they had Intelligence, that they were lately come over, and were private in *London*; ſuſpicious Perſons at this Juncture eſpecially, when there were Jealouſies of ſome Inſurrection at hand. The other, for making Examination about a ſuppoſed Monſter, that it ſeems was much talked of, and portended ſome dangerous Matters to enſue: Set up, as it ſeems, by ſome Papiſts, the more at this time to amuſe the People. According to theſe Letters, the Biſhop ſoon made ſecret Search for thoſe *Iriſhmen*, whoſe Names were *Whyte*, and *Creyghe*. But they were gone before. And as for the Monſter, it appeared plainly to be a counterfeit Matter. But he, and others of the Eccleſiaſtical Commiſſion, could not extort Confeſſion from them employed therein, concerning the Manner of their Doings. And ſo he ſignified back to the Lords. The Biſhop makes Search for *Iriſhmen*; And about a Monſter.

The *Vidam* of *Chartres*, a great Nobleman of *France*, and of chief Account among the Proteſtants, a Learned, and a very good Man, was now in *Auguſt* here, upon ſome Buſineſs relating to Religion. He was favoured here much by the Friends of Religion, tho' not ſo much by all at the Court. And wanting an Habitation for Privacy or Security, the Biſhop of *London*, and ſome others, by their inſtant Suit to the Biſhop of *Ely*, obtained the Uſe of his Houſe at *Holbourn* for the ſaid *Vidame*, until *Michaelmas*, when he came himſelf. This, as if he expected ſome notice would be taken of at Court, he acquainted the Secretary with it, and prayed him, that if any thing ſhould be ſaid of it, they might have his Patrociny. Provides Lodgings for the *Vidame*.

The

ANNO 1569.

The State had now great Jealouſies from *Ireland*, the *Iriſh* People being ſo devoted to the King of *Spain*, and the Pope, *England*'s profeſſed Enemies, and the *Iriſh* Prieſts ſo exagitated with Popiſh Ignorance and Zeal. There was one of this ſort, called *Mylerus*, of ſome conſiderable Account in *Ireland*, (and of the Clergy as it ſeems) ſo much *Iriſh*, that he underſtood no *Engliſh*. This Man was a Priſoner in *England*, and at length committed to the Cuſtody of the Bp. of *London*, (a thing commonly practiſed in theſe Times towards Papiſts of the better Rank, whether Lay or Clergy; both to ſhew the Gentleneſs of the Government in ſuch an eaſy Confinement, and that they might have the Benefit of our Biſhops Inſtructions.) *Mylerus* was now brought to great pretended Submiſſions. He acknowledged the Queen's Supremacy in all Cauſes, Eccleſiaſtical and Temporal. And therefore by a Petition to the Lords, he earneſtly ſued for his Liberty, or at leaſt to be ſent into his own Country in Bonds: Where he aſſured them, he would ſtand faithful and true to her Majeſty; and would give good Sureties to the Lord Deputy thereof. But this Favour the Lords as yet refuſed him.

Mylerus, an *Iriſhman*, with the Biſhop.

He wrote the Contents of this in a *Latin* Letter to the Queen's Secretary, which he prayed the Biſhop, might be delivered to him. In which Letter he ſhewed the Secretary, "That ſeeing the Lords "thought not good to grant him his Petition, but that he ſhould "remain yet longer in Durance in *England*, it became him to bear it. "For every Soul ought, he ſaid, to be ſubject to the Higher Powers. "And yet, as he added, he could not underſtand for what Cauſe he "ſhould be ſtill Impriſoned, ſince as *Virgil* ſaith, *Thoſe that are obe-* "*dient ſhould be ſpared, and the Proud ſuppreſſed.* That for his Part, "he had wholly ſubmitted himſelf to the Queen of *England*, and "her Council, and had rejected all other Authority, as well in Tem-"porals as Spirituals, beſides her Authority only, next after God. "And *Chriſt* ſaith, [*God* he ſhould have ſaid] *In whatſoever Hour a* "*Sinner repents him of all his Iniquities, he will not any more remember* "*them.* And that none might judge this his Submiſſion to be done "feignedly, or out of fear of Puniſhment, and not with a willing "Mind, and a Purpoſe of ſtanding to the ſame, he had offered once "before, and did now again, to give Hoſtages of his Fidelity into "the Hands of the Lord Deputy; *viz.* his only Brother, who ſhould "be liable to Death, if he ſhould do hereafter any thing contrary to "his Promiſes: And the Lord *Maguire*, (a faithful Servant and Sub-"ject of the Queen, and of the Lord Deputy) as his Surety of his "ſaid Fidelity. And moreover, he would give it under his own "Hand, to ſuffer the Puniſhment of Death, without Mercy from "God or Man, that very Hour, wherein he ſhould do any thing "knowingly, againſt the Laws of *England*. And in the mean time, "that the Lord Deputy ſhould detain him in Bonds, until he had "the ſaid Hoſtages in his Hands. And if theſe things ſufficed not, "he neither knew, nor had what he might further do, tho' he were "detained in Priſon even until his Death. And therefore beſeeched "the Secretary, in the Bowels of *Jeſus Chriſt*, that he would pro-"pound theſe his Offers to the Council; and, if it might be, to her "Maje-

Who conveys his Letter to the Secretary.

The Contents thereof.

MSS. *Cecilian.*

"Majesty; and to persuade them to send him to the Lord Deputy, "to be kept a Prisoner by him, till he had found the Sureties a-"bovesaid: Dating his Letter from the Bishop of *London's* House. ANNO 1569.

So fair did these false *Irish* Priests promise, tho' the Council seemed not over Credulous to them, nor their Oaths. And tho' this Letter was writ, *August* the 2d, the Bishop retained it in his Hands, and thought not fit to send it till at least Twelve Days after, the Man being now fallen very Sick of an Ague; that his Sickness might also plead for him.

Boner Dies.

Boner, late Bishop of *London* (whose Memory is stigmatized for his cruel Burnings of so many Protestants under Q. *Mary*) after he had lived divers Years in the *King's Bench* and *Marshalsea*, not without often Feasting and Banqueting there, yielded up the Ghost not many Days after the Beginning of *September*, having stood Excommunicated divers Years; and at this Time probably concerned in, or at least privy to, the Popish Plot against the Queen, which brake out in the North this Month; since his Relations and Friends at *Bath*, with a great sort of Popish Gentlemen besides (as we heard a little before) were so close in their seditious Cabals there, and so free in treasonable Speeches. Concerning which the forementioned *Churchyard* in his Letter to the Secretary wrote, "That the unbri-"dled Braving and Talk of *Boner's* Disciples (there at the *Bath*) ar-"gued some cureless Cares too closely crept into their cankred "Minds: And most of *Boner's* Blood and Kindred dwelt in that "Town: And that upon colour of coming to the *Bath*, many mad "Meetings there were. And of these Things the said *Churchyard* discoursed with the Bishop of *Exon*, whose Hand he got to his Letter.

His Popish Relations at *Bath*, plotting.

The Bishop allows him Burial in the Churchyard of S. *George's*, *Southwark*.

Boner was buried in the Churchyard of the Parish wherein the *Marshalsea* stood, however he were Excommunicated, and so might have been denied Burial either in Church or Churchyard. But the Bishop, and some other of the Commissioners allowed him Burial there; but that it should be late at Night, for the preventing any Hubbub among the People. And of this the Bishop of *London* sent the Secretary Word from *Fulham*, *Sept.* 9. that the Truth might be known at Court about it, which he imagined was apt enough to be misrepresented in such Matters as these. And it may not be amiss to insert the Bishop's Letter.

His Letter to the Secretary concerning it.

"SIR, As I doubt not but ye have hearde of D. *Boner's* Death, "so think I it goode to certifie you of the Order of his Bu-"rial. The sayd D. *Boner* had stand Excommunicate by a Sentence "in the Arches eight or nine Years, and never desyred Absolution. "Wherefore by the Law, Christian Sepulture might have ben denyed "him: But we thought not goode to deal so rigorously; and "therefore permitted him to be buried in S. *Georges* Churchyard: "And the same to be doone not in the Day solemnely, but in the "Night privily. Which I and some other, with whom I conferred, "thought requisite in that Person for two Causes. One was, I

Int. Epist. Grind. *penes me.*

ANNO 1569. "hearde that divers of his Popiſh Couſins and Friends in *London* aſ-
"ſembled themſelves, entendyng to honour his Funeral ſo moche as
"they cowlde: Of which Honour ſuch a Perſecutor was not wor-
"thy; and ſpecially in theſe Days. Another was, for that I fear-
"ed, that the People of the City (to whom *Boner* in his Life was
"moſt odious) if they had ſeen flockyng of Papiſts about his Cof-
"fin, the ſame being wel decked and covered, &c. they wolde have
"ben mooved with Indignation; and ſo ſome Quarrellyng or Tu-
"multe might have enſued thereupon. By his Night Burial both
"the Inconveniences have ben avoyded, and the ſame generally
"here wel lyked. What ſhal be judged of it at the Cowrte, I
"cannot tel: It is poſſible the Report of his Burial ſhal not
"ther be made trulye. But this I write unto you, is the very
"Truth.

What happened at his Burial.

But however, as it was well obſerved at that Time, concerning *Boner*'s Burial, he was buried among Thieves and Murtherers, carried to the Grave with Confuſion and Deriſion of Men and Women: And his Grave was ſtamped and trampled upon, after he was laid into it: And that was all the Perſecution he ſuffered.

Complaints brought up againſt the Provoſt of *King*'s College.

At this very Time a Matter happened, that gave the Godly Biſhop occaſion to ſhew his Concern for the good Eſtate of the Univerſity. One Mr. *Colpots*, Fellow of *King*'s College in *Cambridge*, was now come up to Town in the Name of the College, to make Complaint to Sir *William Cecyl*, Chancellor of that Univerſity, againſt their Provoſt Dr. *Baker*, one who was very negligent of Religion, and of the good Government of the College. Of which, Complaint had been made Four Years before. Which occaſioned the Biſhop of *Lincoln*, their Viſitor, to enter upon a Viſitation of that College, *viz.* in the Year 1565. and to give them certain Injunctions to be obſerved. By them the Provoſt was enjoined to deſtroy a great deal of Popiſh Stuff, as Maſs Books, Legends, Couchers and Grails, Copes, Veſtments, Candleſticks, Croſſes, Pixes, Paxes, and the Brazen Rood. Which the Provoſt did not perform, but preſerved them in a ſecret Corner.

That College viſited.

Articles againſt the ſaid Provoſt.

At this Viſitation, theſe were ſome of the Articles preferred againſt the Provoſt; That he had never made any Commemoration of the Founder and Benefactors either by himſelf or Subſtitute, when by the Statutes he was bound to do it thrice every Year. That he never preached at any Time there or elſewhere, tho' a Doctor of Divinity. That he had no regard of Divinity in others; Uſed no kind of Exhortation or Encouragement thereto, but rather the Contrary: Nor had cauſed the Fellows to turn their Studies to Divinity, as the Statutes required. No Sacrament Adminiſtred but once, or at moſt twice in the whole Year. The Conducts and Singing Men manifeſtly Papiſts, and none others by him admitted. And it was much doubted whether he Adminiſtred the Oath of Allegiance to them at their Admiſſion. His ordinary Gueſts, the moſt ſuſpected Papiſts in all the Country; whereof one was *Webb*, that went over to *Lovain*, and there remained. He uſed one Mr.

Woolward

Woolward very extremely, (who was afterward a Fellow of *Eaton*) because he would not execute the Service at the Communion with his Face toward the East, and his Back towards the Table, according to the Manner of the Mass. For the Denial of which he was like to be Expelled, and had been, had not one of the Queen's Injunctions been his Warrant. And one of the Conducts then so celebrated the Communion. Had entertained Dr. *Heskins*, the famous Papist, being brought to his Table at *Cambridge* in the Dark, and conveyed away in the Dark again. And that he had been deprived of the Living of S. *Andrews* in *London*, in the Bishop's Visitation, for refusing to renounce the Pope and his Doctrine. These and other Informations were brought against him to the Visitor. But with Admonition, and certain Injunctions given him, *Baker* then escaped. ANNO 1569.

This Man in the Year 1569. and not far from the beginning of *September*, was complained of again, as was hinted before, and that upon a new Matter, *viz.* of Injustice and Wrong. And the Person that brought the Complaint, first thought fit to betake himself to our Bishop, relating the College's Business with their Chancellor unto him; Who very compassionately recommended it unto the said Chancellor: "Praying him to be so good as to hear what the "Bringer, Mr. *Colpotts* before mentioned, could say concerning the "miserable State of that House through the Misgovernment of an "evil Provost. Informing him, That he had of late, contrary to "the Orders of all the Houses of the Town, set up a *Junior* Regent to be Proctor, and repelled a *Senior*, much more meet both "for Religion, Learning, Wisdom and Experience. And furthermore, because Four of the youngest Fellows would not give their "Voices at his Appointment, he denied them their Grace in the "House to be Batchelors of Art, notwithstanding that they were "very well Learned. And so belike intended to Expel them the "College. He added, that all his Study was to oppress Learning and "Religion. Truly it grieveth my Heart, (said he) that such an honourable Foundation should be so abused. I pray you be a Mean one "day, that it may be Reformed. And for the particular Case of "the Proctorship, if the University at the Election should chuse the "*Senior* Regent to be Proctor, and so restore him to his Place, which "the Provost, and his Adherents had by wrong taken from him in "his College, his Opinion he told *Cecyl* was, that it should not be "against the good Meaning of the Composition between the University and that College. And so he prayed him to shew Favour "unto the *Senior*, as Occasion should serve." The Bishop recommends the Business to *Cecyl*.

This seasonable Interposition of the Bishop, in behalf of the College, soon after brought on a Royal Visitation of it: And it was done effectually. The Queen's Visitors were the Bishop of *Ely*, Dr. *Whitgift*, Dr. *May*, and Dr. *Ithel*, Heads of the University, and some others. And in the Month of *November*, besides the former Articles, divers new ones were by several in the College preferred against the Provost to these Visitors. As, that he had neglected their Procures a Royal Visitation of *King's* College.

More Articles against the Provost.

Visitor

ANNO 1569. Viſitor the Biſhop of *Lincoln*'s Injunctions, ever ſince they were given. That he, to the great Infamy of the College, ſtill kept a great heap of Popiſh Pelf, and Maſs-books, Legends, Couchers, &c. ſuperſtitious Veſtments, Candleſticks, Croſſes, and the very Brazen Rood: Nor would be perſuaded by either private Intreaties, or publick Admonition, to make them away: But preſerved theſe Relicks in the Veſtry. And whereas a Fellow of the College was to have kept the Key thereof, and to have yielded an Account Yearly to the Provoſt and Fellows, he detained the Key in his own Hands, not ſuffering any of the Company to be privy to what was done there. That in a Demiſe from the College, he was earneſt to have a Clauſe, wherein the Farmer ſhould be bound to diſcharge the College againſt the Pope. Which Clauſe being miſliked of, as derogating from her Majeſties Authority, he anſwered, That *that which hath been, may be again.* That the Gueſts he daily entertained, were none but ſuch as the whole Country held for notable Papiſts. And it was vehemently ſuſpected that he maintained and relieved *Lovainiſts.* He confeſſed to one who was late Fellow, That *he would not alter his Religion for ten Provoſtſhips*; and to another he brake forth into theſe Words, *I would every Man might keep his Conſcience, and ſo would I too.* That his Stomach was much againſt thoſe that made Profeſſion of true Religion, that he grieved them continually by his injurious and partial Dealing. So that the Divines labouring, and nothing prevailing, to bring the Houſe into better Order, utterly diſcouraged, had in a manner all forſaken the College. That he allowed one *Clark*, to be abſent from the Communion for nine or ten Years, Licenſing him to go abroad at ſuch time as he ſhould Communicate, expreſly contrary to the Statutes: And that this Fellow never had received the Communion but once, namely the laſt *Eaſter*, fearing leaſt otherwiſe it might hinder his Suit for the Proctorſhip. That out of the ſaid *Clark*'s Window there flew a taunting Letter againſt Divines, abuſing the Biſhop of *London*'s Credit, calling the Preachers in Deriſion, *Great Goſpellers*, and their Viſitation, *a Viſitation of Devils*, inſtead of *Divines.* That the ſaid Provoſt never preached, neither at Home, nor Abroad, Weltring in Idleneſs, and wholly ſerving Mammon. So that theſe Words were pronounced of him in an open Commencement, *Piſtori quam Paſtori ſimilior*: *i. e.* More like a *Baker* than a Shepherd, that he rarely frequented Sermons, and was continually abſent from all Diſputations. So that in every Sermon almoſt he was cried out of, and ſometimes touched by Name, to the no ſmall Infamy of the College. That by his Example a great Part of the College were drawn into like Contempt of God's Word. That when he ſhould Diſpute at Commencements, two or three Days before he commonly fled to Town to avoid it. That he purchaſed Leaſes with College Money, the College in the mean time ſcarcely able to ſupply their neceſſary Expences. That he privily took Bribes, in Letting the College Leaſes. That he kept in his Hands by the ſpace of three Years ſuch Fines as ſhould have been paid to the College; and yet kept them, none knowing what they were. That he was grown to great Wealth by hiring others

Lovainiſts.

to

to purchaſe Privy Counſellors Letters for the College Leaſes, and by paſſing them to his own Cuſtody, and unto his own Uſe. That he rid out to keep the College Courts, without any of the Company to aſſiſt, contrary to their Statutes. Nor was he at any time accomptant to the College, for the Profits of the Courts. That when other Provoſts heretofore, riding out in the College Affairs, were wont to ſpend but three or four Pounds, he commonly charged the College with Twenty. That he raiſed the Charge of the *Audit* of the College to Forty Pounds, or not much leſs, which uſed formerly to amount to no more than Four or Five Pounds. That being deſired by the Seniors, and earneſtly requeſted by the Biſhop of *Lincoln*, to make plain to the Company thoſe College Eſtates, when unto none of them [the Fellows] were privy, he utterly refuſed to do the ſame. Laſtly, that lately he offered violently to put Officers out of their Places in a time of common Dinner, dangerouſly in reſpect of the Time, and injuriouſly towards the Perſons. Inſomuch that a Mutiny was made, and they driven to complain to her Majeſty's Officer, the Vice-Chancellor, to ſee the Peace kept. *ANNO* 1569.

All which is but a Explanation of what the Biſhop of *London* hinted in few Words, in his Letter before mentioned; *viz. The miſerable State of that Houſe, through the Miſgovernment of an evil Provoſt.* In fine, when the Queen's Commiſſioners aforeſaid, came to ſit, and examine theſe Matters, Dr. *Baker*, knowing belike, himſelf guilty, appeared not, and was fled. He was declared deprived. To whom *Roger Goad*, who not long before left the College, a Man of better Principles, ſucceeded. The Provoſt ſecretly flies.

This Viſitation [that I may take in this whole Matter together] adjourned till *February* following. The Commiſſioners, (Who were the Biſhop of *Ely*, Mr. Vicechancellor that then was, Dr. *May*, Maſter of *Katharine Hall*, (if I miſtake not) Dr. *Whitgift*, Maſter of *Trinity College*, Mr. *Wattes*, Archdeacon of *London*, Biſhop *Grindal's* Chaplain, and Dr. *Ithel*, Maſter of *Jeſus*) had by the 23*d.* of *February* ſat fifteen Days: During all which time, the Provoſt appeared not, either in Perſon or by Proctor. He had put away his Men, made a Deed of Gift of his Goods, and was gone, no Man could tell whither. But ſome thought that he was fled to *Lovain*, the great Receptacle now for the *Engliſh* Popiſh Clergy. It was found by the Viſitors, that the Provoſt had defrauded the College of divers good Sums of Money. The Biſhop of *Ely* pronounced the Sentence of Deprivation about the 22*d.* of *February*. And now the College being deſtitute of a Governor, as the Biſhop of *London* had ſtirred much in this Buſineſs hitherto, ſo he thought not fit to leave off, till he ſaw an able and honeſt Man placed. And ſuch an one he thought *Roger Goad*, B. D. to be, late Vice-Provoſt of the College, but now living at *Guilford*: And therefore endeavoured to get him ſettled there. And thereupon timely moved the Secretary for that purpoſe: That as he, the Secretary, had been a ſpecial Means to remove an ill Man, ſo he would now perfect his Benefit towards that College, by helping to place a good Man in the Room. And that Mr. *Goad* was the meeteſt in his Opinion. That Mr. *Moor*, and Mr. *Henry* Is Deprived. The Biſhop endeavours that *Goad* might ſucceed.

ANNO 1569. *Knowles*, could well teſtify of his Learning and Virtue. That he was not diſtracted with other Livings, as ſome were that would labour for this Place. And that he would be reſident upon the Office: And that was no ſmall Matter. That the Company had a good Liking of him alſo, as he was informed. That the Queen was to Nominate, and the Company to Elect. That 'twas true K. *Henry* VIII. nominated Dr. *Day*, and K. *Edward* Mr. *Cheeke*, who had been of other Colleges: But that that was by Diſpenſing with the Statute. He ſuppoſed her Majeſty would not be ſo ready to Diſpenſe, ſeeing there were fit Perſons of the ſame Foundation to be had. And laſtly, he prayed the Secretary to be a Mean to her Majeſty herein, and in Favour of the ſaid Dr. *Goad*. And according to the Biſhop's Deſire, *Goad* ſucceeded. If I have made too long a Digreſſion in this Matter, it will be excuſed in a Thing, wherein our Biſhop was ſo Inſtrumental.

Preſents the Queen with his Grapes. And what happened hereupon.

But let us return a little back. There happened in the Month of *September*, a Matter committed by the Biſhop; which, tho' ſlight, I will mention, becauſe it had like to have created him a great deal of Trouble. So tender and cautious ought thoſe to be, that have to do with the Courts of Princes. The Buſineſs was this: The Grapes that grew at *Fulham*, were now a-days of that Value, and a Fruit the Queen ſtood ſo well affected to, and ſo early ripe, that the Biſhop every Year uſed to ſend a Preſent thereof to her. Eight Days were paſt in *September*, but theſe Grapes were not yet in caſe (ſo backward it ſeems was this Year) to be preſented to her. Of which *Grindal* gave an hint, in a Poſtſcript to the Secretary. But withal, that the next Week he hoped to ſend ſome to the Queen. And accordingly, he did ſo; and ſent them by one of his Servants. But the Report was, that at this very time the Plague was in his Houſe; and that one had newly died of that Diſtemper there, and Three more Sick. By which Occaſion, both the Queen and Court were in Danger. And well it was, that no Sickneſs happened here: For if it had, all the Blame would have been laid upon the poor Biſhop. The Biſhop underſtanding this, thought himſelf bound to vindicate himſelf. Which he did forthwith, in a Letter to the Secretary, to this Tenor.

His Letter to the Secretary, upon a falſe Aſperſion.

" I Hear that ſome Fault is fownde with me abroad, for the ſend-
" ing my Servant lately to the Courte with Grapes, ſeyng one
" dyed in my Houſe of the Plague, (as they ſaye) and three more
" are Sick. The Truthe is, One dyed in my Houſe the 19*th* of
" this Month, who had lyen but three Dayes: But he had gone a-
" broad languiſhing above twenty Dayes before that, being troubled
" with a Flyx; and thinking to bear it out, took Cold, and ſo end-
" ed his Life. But, I thank God, there is none Sick in my Houſe.
" Neither would I ſo far have overſeen my ſelf, as to have ſent to
" her Majeſtie, if I had not been more aſſured, that my Man's
" Sicknes was not of the Plague. And if I ſuſpected any ſuch thing
" now, I would not keep my Howſehold together, as I do. Thus

" moche

" moche I thought good alſo to ſignify unto you. God keep you. ANNO 1569.
" From *Fulham*, 20. *Sept.* 1569.

Yours in Chriſt,
Edm. London.

CHAP. XV.

The Biſhop further concerned in Corranus's *Buſineſs. The Ground of the* French *Church's Complaint againſt him. The Biſhop of* Roſs, Milerus, *and* Hare, Papiſts, *committed to the Biſhop's Cuſtody. His Care for* St. John's *College.*

A Diſturbance in the *French* Church in *London*, occaſioned by *Corranus*, a *Spaniſh* Preacher, was touched on before. We then left the Cauſe between them, referred by *Beza* to our Biſhop. I proceed to ſome further Relation of this Affair. Upon Complaint therefore made by the Miniſters and Seniors of the ſaid *French* Church, that *Corranus* had unjuſtly defamed and ſlandered them, (as was ſaid before) the Biſhop, with certain other Commiſſioners, took Cognizance of it. And after ſundry Judicial Hearings, the Fault was by Sentence pronounced to be in *Corranus*. And he for his Puniſhment, was ſuſpended from Preaching and Reading. At the time of Hearing, and before and after Sentence, he uſed many Contemptuous and Contumelious Words againſt the Commiſſioners; and ſince, touching his State. For theſe, or Words of like Effect he then uttered: *Apparet vos Anglos, non ſolum Civile, ſed & Eccleſiaſticum bellum gerere contra Hiſpanos: Civile, capiendo ipſorum Naves & Pecunias; Eccleſiaſticum, in Perſona mea*; i. e. " It is evident that the " *Engliſhmen* do not only wage Civil War againſt the *Spaniards*, but " Eccleſiaſtical alſo: Civil, in taking their Ships and Money; Ec- " cleſiaſtical, in my Perſon.

ANNO 1570.

The Biſhop Suſpends *Corranus*.

It was not long after, that he found conſiderable Friends at Court, (whom his Learning and Abilities ſeemed to have procured him) and among the reſt, Secretary *Cecyl*; who thought him perhaps ſomewhat too hardly dealt with. He in a Letter to the Biſhop, commended his Learning, and hinted as tho' too hard Terms were put upon him; and prayed the Biſhop, to compound and finiſh the Controverſy between *Corranus* and the *French* Preachers, as ſoon as poſſibly he could. The Biſhop had already made ſome Steps herein, and had offered ſome Terms to him for his Reſtoration. But they conſiſted of ſuch Submiſſions and Acknowledgments, which he would not comply with. Which ſhewed his high Stomach. But there was another Impediment; *viz.* A Jealouſy of the Soundneſs of his Doctrines. Whereof the *Italian* Preacher *Hieronymus* had taken notice, out of a late Tract of his printed, intitled, *De Operibus Dei*, and required him to anſwer the ſame before the Church, *viz.* the ſaid *Hieronymus*, and the Elders: As was mentioned before. But

Cecyl writes to the Biſhop in his Behalf.

ANNO 1570.

Endeavours to Compound *Corranus*'s Cauſe.

But however, the Biſhop promiſed the Secretary, that according to his Requeſt, he would labour to compound and finiſh the Buſineſs, as ſoon as poſſibly he could. But that there were ſome Impediments of Expedition at that preſent: Partly, becauſe he could not well finiſh it, except himſelf remained at *London* two or three Days; whither he was ſomewhat loth to go haſtily, the Plague being moſt ſtirring near his Houſe there: And becauſe the *French* Preacher had buried one out of his Houſe of the Plague, but a few Days before. But to put the Buſineſs in ſome forwardneſs, he would ſend for *Corranus*, and talk with him firſt, and after with the other Parties. He added, that if any thing had been offered to *Corranus* on his part, that had been too hard, he was well contented to refer the Moderation thereof to the Secretary's Judgment. He acknowledged that *Corranus* had good Learning, "But I have no good Liking, ſaid the Bi-"ſhop, of his Spirit, and of his Dealings, whereof he had had "good Experience." Laſtly, the Biſhop let the Secretary know, That if the Controverſy with the *French* (which was only about Offence in Manners) were compounded, he could not ſee but his Reſtitution to Reading or Preaching muſt be deferred, till he had cleared himſelf before the Governors of his own Church, in Matters of Doctrine: Which was a Matter of far greater Moment. He as yet knew not the particular Matters, but he had willed *Hieronymus* to Tranſlate the Table *of the Works of God*, [i. e. *Corranus* his Book] into *Latin*, and to ſend him a Copy, that ſome Conference might be uſed in it.

Acquaints the Secretary with the Ground of the Quarrel between *Corranus*, and the *French*.

This then was the Ground of the Quarrel of the *Italian* Church againſt him; the Beginning and Riſe of the Controverſy between him and the *French* Church, was not ſo plain to the Secretary. Of which therefore the Biſhop ſent him this Account, *viz. Anno. Dom.* 1563. a Pacquet of Letters was directed to a *French* Merchant of *London*, being a Member of the *French* Church. And under the Direction were written Words to this, or like Effect; *For Matters of great Importance, touching the Church of God.* In the ſaid Pacquet was found a Letter from *Antonius Corranus*, the *Spaniſh* Preacher, then being in *France*, written to one *Caſſiodorus*, another *Spaniſh* Preacher, not long before remaining in *London*. The ſaid *Caſſiodorus* being accuſed a little before *De peccato Sodomitico*, fled the Realm upon the Accuſation, no Man knew whither. The ſaid Pacquet directed as above, was brought to the Miniſter and Seniors of the *French* Church, who after ſome Conſultation, conſidering that the Title was, *For Matters of God's Church*, concluded to open the ſaid Pacquet, and alſo to break up the Letter directed to *Caſſiodorus*. And finding no publick Matter in it, but only for the Impreſſion of the *Spaniſh* Bible; They wrote Anſwer to *Corranus*, that *Caſſiodorus* was departed out of this Realm; and, as they thought, was gone into *Germany*. And by chance, (as ſhould ſeem) rather than of any purpoſe, they kept ſtill *Corranus* his ſaid Letter in their Cuſtody. After the great Troubles in *Antwerp*, *Corranus* came to *London*, and deſired to be admitted into the *French* Church. The Conſiſtory called him before them, and burdened him with the ſaid Letters; which

which miniſtred great Occaſion of Suſpicion (as they thought) that the ſaid *Corranus* did not think well in ſome principal Articles of Chriſtian Religion. He anſwered, that his Letter was written by way of Queſtioning; and not of Affirmation. They replied, that ſuch kind of Queſtioning was not meet in theſe Times for a Miniſter of God's Church: But in the End offered, that if he would ſubſcribe to true Doctrine, and acknowledge that thoſe Letters were *Imprudenter ſcriptæ*, he ſhould be received into the Church. *Corranus* anſwered, that the Letters were written in good and lawful manner; and that he did not repent the Writing of them: And that he would (if Need were) ſet them out in Print, with a Defence or Apology annexed. Whereupon the Miniſter and Seniors of the *French* Church would not receive him. *Corranus*, thinking himſelf injured herewith, and offended with certain Speeches uttered by ſome of the *French* Church in *Lombardſtreet*, [where Merchants met before the Exchange was built] and at Tables in *London*, (as he often declared unto the Biſhop, who always adviſed him to Contemn them) wrote a Pamphlet, which he called *an Apology*, but indeed a ſharp Invective, containing many Slanders againſt the Miniſters and Seniors of the *French* Church, and alſo ſundry Untruths of the Biſhop's own Knowledge. Which *Apology* was communicated unto divers, and a Copy thereof ſent to *Beza*, to *Geneva*. It was long and tedious; and the principal Points of it were contained and anſwered in a Letter of *Beza* to *Corranus*: Which is publiſhed among his Epiſtles. Whereupon the Miniſters and Elders complained againſt *Corranus*, before the Biſhop and Commiſſioners Eccleſiaſtical, for Defamation, as was ſaid before.

ANNO 1569.

Corranus's Apology.

But, to make an End concerning this *Spaniard*: At length, by the Favour chiefly of the Earl of *Leiceſter*, it was not long (but not before *Grindal* was removed to *York*) *Corranus* brake through theſe Clouds. For in the Year 1571. he was preferred to be Reader of Divinity in *Latin* at the *Temple*: And ſome Years after he read Divinity at *Oxford*, having firſt purged himſelf of certain Doctrines, formerly charged upon him. And becoming a Member of the Church of *England*, obtained a Prebend of S. *Paul's* Church, *London*; and having publiſhed ſeveral Tracts, died, and was buried in *London*, about the Year 1591.

The Concluſion of *Corranus*.

Reads at the *Temple*;

And at *Oxford*.

The Nation was now in a great Ferment, and the Queen's Hands were full. The Power of *Spain* threatned her. The Queen of *Scots*, that pretended a Right to this Crown, had many Friends in *England*, and Endeavours were uſed to ſet her at Liberty, and to make a Marriage between her and the Duke of *Norfolk*, without Q. *Elizabeth's* Knowledge: Jealouſies of Papiſts every where: A Rebellion brake out in the *North*, wherein two Earls, and moſt of the eminent Families in thoſe Parts were concerned: Upon the Queen's Compaſſion to the miſerable and almoſt deſperate Caſe of the *French* Proteſtants, ſhe permitted ſome of her Subjects to go into *France*, to defend the common Cauſe of Religion. Hence ſhe drew the *French* King upon her, who together with the *Spaniard*, and the Pope, complotted againſt her Peace and Life: And in *Scotland* the *French* raiſed Diſturbances

In the preſent Dangers, the Biſhop's Behaviour.

ANNO 1569.

bances againſt her. Laſtly, in *Munſter*, in her Kingdom of *Ireland*, ſome of the chiefeſt Nobility rebelled. This preſent Condition, wherein *England* now ſtood, employed all the wiſe Heads of her Counſillors. Thoſe who in this Juncture had a Concern for the Queen and Religion, had their Eyes upon the Counſils of the Court, and Hearts full of trembling, what would be the Iſſues of theſe Matters. Biſhop *Grindal* was among this Number. In this Interval Secretary *Cecyl* ſent him a kind Letter in *October*, to know how he did, and to hear of his Health, fearing ſome Indiſpoſition or Sickneſs, becauſe he had not heard from him of late. The good Biſhop ſoon anſwered him, "That he was well, *Pro more ſuo*, [that is, according to his Conſtitution, which was none of the beſt] and ſo was "his Houſhold alſo. And that he had not written to him of late, "becauſe he would not trouble him, being otherwiſe occupied in "Affairs of greateſt Importance. That he, and ſuch poor Men, "prayed daily unto God, that he would give the Lords, and all them "of the Council the Spirit of Wiſdom and Fortitude, that they "might, *Benè explicare Conſilia*, for the Queen's Majeſty's Safety and "Surety.

Roſs, the *Scotch* Biſhop, taken up, and committed to him againſt his Will.

In theſe Times, *Leſly*, Biſhop of *Roſs*, a buſy, active, crafty Man, was *Mary* Queen of *Scots* great Agent here: Who was privy to the Practice of the Marriage between the Duke of *Norfolk*, and her: And under the Name of *Morgan Philips*, ſet forth a Book, in anſwer to ſome others, to maintain his Miſtreſſes Title to the Succeſſion, and for his Arguments making uſe of the Opinions of Sir *Anthony Brown*, and *Carel*, two Learned Lawyers, Papiſts. He privately promoted the Northern Rebellion: Kept a ſecret Correſpondence with the Pope; and diſtributed Twelve Thouſand Crowns ſent from the Pope, to ſome of the chief Rebels fled to *Scotland*. This *Scotch* Prelate, to make himſelf the more Popular, and to be taken Notice of, in *October* ſhewed himſelf in S. *Paul's*, (which was a common Walking Place) with as much Splendor and Retinue as he could make. Whereof one thus writ to the Biſhop, "The Biſhop of *Roſs* muſtered "this Day in S. *Paul's* Church, in a Gown of Damask, with a great "Rout about him, and attending upon him, as it were to be ſeen "and known to the World, *&c.* *Grindal* liked not the Man, nor his Communication: And therefore thought convenient to ſignify this to the Secretary; ſaying, that he referred to his Judgment, what might be gathered of ſuch Doings. It was not long after, divers treaſonable Things came to Light, to have been practiſed by this Biſhop; whereupon he was taken up: And in *February* there was an Intention to commit him to the Biſhop of *London*. But he was afraid of the Man, and whoſe Company he profeſſed utterly to diſlike, and begged *Cecyl*, that he might not be forced on him, being a Man of ſuch Qualities as he liked nothing at all. That if he muſt needs have a Gueſt, he had rather keep *Hare* ſtill (a Papiſt Gentleman lately committed to him, of whom we ſhall ſpeak preſently.) And that the Dean of S. *Paul's* was commonly with him at Meals, his Wife and Family being then at *Hadham*, intimating thereby, that he had Gueſts enough: "And to be plain, at length added he, ſurely I "think

ANNO 1569.

" think it were Good that ſuch as deſerve to be committed, ſhould " be ſent *Ad Cuſtodias publicas.* And that Experience had declared " none were reformed that were ſent to him and others: And that " by receiving of them, the Puniſhment light upon the Biſhops, ra- " ther than them: But all this could not prevent our Biſhop's receiv- ing of *Roſs*; and under his Roof he came: Till the next Year, when the Biſhop was delivered of him; and then he fell to his Pra- ctiſing again.

His Counſil about *Milerus* the *Iriſh* Man.

Milerus, the *Iriſh* Man, (of whom we ſpake before) remained ſtill with the Biſhop. And having harboured him now a Quarter of a Year, or thereabouts, he was very weary of his Gueſt; and toge- ther with a Petition of the ſaid *Milerus*, which he ſent withal, he in a Letter to the Secretary, prayed him to get him diſcharged of him: Adding, that in his Opinion it were good he were ſent by a Purſe- vant at his own Charges to the Lord Deputy of *Ireland*, there to be ordered as they of the Council ſhould ſend Inſtructions, or as the Lord Deputy, the Lord Chancellor, and the Biſhops of the Council there ſhould think requiſite. For which he ſubjoined *Cyprian*'s Judg- ment, who would have Things judged in the Countries where the Faults were committed.

One *Hare*, a Papiſt com- mitted to the Biſhop.

Another Popiſh Gueſt put upon our Biſhop by the Council, about this Time, was *Michael Hare*, Eſq; whom they ſent to him, *Nov.* 15. with an Order preſcribed by them, and brought by thoſe that were the Bringers of the ſaid *Hare*: Which was to this Effect, that the Biſhop ſhould according to his Prudence and Learning deal with him to bring him to Conformity in the Religion eſtabliſhed. He was a Gentleman of an obliging Behaviour, modeſt in his Words, ſhewing no Obſtinacy in Diſcourſe with him, but yet faſt enough in his Prin- ciples. After he had been now about ſix Weeks with the Biſhop, time enough for the Biſhop to know him, he ſignified to the Secre- tary firſt, that he found him very gentle-natured, but nothing re- lenting in Religion: And yet very Ignorant in the Scriptures. And *Jan.* 14. following, the Biſhop wrote to the Lords concerning him: " That he had conferred and travailed with him (as his other Buſi- " neſſes would permit) to perſuade him to reſort to Common Prayer, " and to communicate with them in the Lord's Supper, and gene- " rally to aſſent to all Points of Godly Religion by Law eſtabliſhed " in this Realm. That he found the ſaid Mr. *Hare* in all other Mat- " ters very courteous and tractable; but could not yet perſuade him; " alledging always, that he was not yet ſatisfied in Conſcience; and " that for Conſcience ſake only he forbore ſo to do; and not of Ma- " lice. That the principal Ground whereon he moſt ſtayed himſelf " in all Conferences, was the long Continuance of the contrary Re- " ligion, in the Times that had gone before: Notwithſtanding ſun- " dry Allegations by the Biſhop made, and divers Authorities ſhewed, " that the moſt ancient Times agreed with us. Thus much he thought " it his Duty to ſignify to their Lordſhips according to their Order " preſcribed him, and referred the reſt to their Wiſdoms.

In

ANNO 1569.

Examination of Papiſts in the Inns of Court.

In the midſt of this Care and Watchfulneſs againſt the Papiſts, many Popiſh Gentlemen being known to reſide in the *Temple* as Students of the Law, the Council by their Letters appointed the Biſhop (in whoſe Dioceſs they were) with the reſt of the Eccleſiaſtical Commiſſioners, to call for ſeveral of them before them: And to put Interrogatories to them, concerning their frequenting the *Temple* Church and the Communion there; Concerning their going to hear Maſs celebrated in the *Temple*, in *White-Friars* and the *Spittal*: Concerning their having and reading the Books of *Harding*, *Dorman*, and others againſt the Queen's Supremacy; and their ſeeing of Letters written from thoſe Authors: And laſtly, concerning divers bad Speeches and Expreſſions uttered by them againſt Religion, and the Preachers. Some of theſe after Examination were committed to the Fleet.

Differences in S. *John's* College, *Cambridge*.

The Biſhop had his Eye often upon the Univerſity, knowing what an Influence it was like to have both upon Religion and the State. S. *John's* College in *Cambridge*, a Member of which the Secretary once was, (and ever a great Patron and Friend) that had bred up the beſt Wits, and many that were now, and of late, of admirable Uſe in the Realm; this College was lately much peſtered with inteſtine Variances and Heats, partly about Conformity in the Habits, and partly about the Election of a new Governor. There was great Bandying and Party-taking, accuſing and recriminating: Some were for Dr. *Kelk*, ſome, and they a conſiderable Party in the Houſe, favouring *Puritaniſm*, laboured for Dr. *Fulk*. But at laſt, by the Counſil and Pains of *Cecyl*, they waving both, unanimouſly fixed upon *Nicolas Shepherd*, B. D. one of their own Houſe, for their Maſter. Whom in their Letter to *Cecyl* their Patron, they ſtiled their Ποιμένα, *Shepherd*, alluding to his Name, *Qui perturbantem Remp. reſtituere tanquam alter Camillus reverſus eſt*: *i. e.* Who like another *Camillus* returned, to reſtore their ſhattered Commonweal. *Shepherd*, preſently after his Election, came up to make his Addreſs to the Secretary; And to our Biſhop. Who glad of ſo hopeful a Governor of this great College, once ſo famous for learned and pious Men, gave his own Recommendations in *Shepherd's* Behalf to the ſaid Secretary in theſe Words;

Recommends the new Maſter to *Cecyl*.

"SIR, This Bringer, Mr. *Shepherd*, Batchelor of Divinity, is "with great Conſent of the Company choſen Maſter of St. "*John's* College in *Cambridge*. He is one that I conceive good Opi- "nion of. And ſurely I truſt, by his Providence, Indifferency, and "good Government, he ſhall reſtore that Houſe to the ancient Fame "it had in your Days and mine. I pray you let him have your Pa- "trocinie in all his lawful Sutes, as ye have always been, and ever "muſt be Patron of that Houſe, and the Governors thereof. God keep you. From *Powles*, *ultimo Decembris*, 1569.

Yours in Chriſt.

Edm. London.

CHAP.

ANNO 1569.

CHAP. XVI.

The Biſhop's Dealings with Bonham *and* Crane. *The Separatiſts complain of the Biſhop. The Council writes to the Biſhop concerning them. The Biſhop's Account of them to the Council; And Vindication of himſelf. His Advice.*

THE *Separatiſts*, who in the beginning of this Year had the Favour ſhewn them to be ſet at Liberty by the Biſhop, did it ſeems continue their former Practices of uſing private Aſſemblies, and performing Religious Offices in a Way of their own, different from what was allowed and enjoyned; notwithſtanding the Biſhop's Admonition to them at their Diſmiſſion, and the Threatnings of the Council read to them, if they did move any more Diſturbances on that behalf. Their chief Teachers were *Bonham* and *Crane*; Who at theſe Houſe-meetings did uſe to Preach and Expound the Scriptures, to Baptize, Adminiſter the Communion, Marry according to the *Geneva* Book (which they ſtiled, *The moſt ſincere Order*) and withal very vehemently would inveigh againſt the Government and Religious Uſages of the Church of *England*. For which they had been taken up; but obtained their Liberty again. Yet with ſome Promiſe to carry themſelves with more Moderation and Forbearance for the future. *Bonham* promiſed under his Hand before the Biſhop's Vicar General, that for the time to come he would neither Preach, nor be preſent at any Preaching in private, contrary to the Laws of the Land: After which the Biſhop granted him Liberty to Preach. But *Bonham* little regarded his Promiſe, but Married and Baptized according to another Form. And *Crane* alſo, who had promiſed the like, proceeded to do as he had done before. Whereat *Bonham* was taken up again by the Biſhop's Order, and *Crane* was forbid to Preach any more in his Dioceſs.

The Biſhop's Dealing with *Bonham* and *Crane*, two Miniſters, *Separatiſts*.

Upon this, the *Londoners* of their Party, who alſo had been under Confinement at *Bridewel*, and ſet at Liberty, as was ſhewn above, were much diſpleaſed with *Grindal*, and took the Confidence to make a Complaint againſt him to the Privy Council, as tho' he had broke his Word with them, as having allowed them not to reſort to their Pariſh Churches, and tolerated their different Ways and Modes of Divine Service, and given Licenſe to *Bonham* and *Crane* to hold private Lectures. For to this Tenor ran their Supplication to the Council:

Schiſmaticks complain againſt the Biſhop to the Council.

'WE beſeech your Honour for God's Cauſe, favourably to con-
'ſider of theſe few Lines. The Effect is to certify you,
'that whereas a Certain of us poor Men of the City were kept in
'Priſon one whole Year for our Conſcience ſake, becauſe we would
'Serve our God by the Rule of his Holy Word, without the vain and
'wicked Ceremonies and Traditions of Papiſtry; And being deli-
'vered forth the xxiii. of *April* laſt paſt, by Authority of the Ho-
'nourable

Their Petition.

MSS. Cecilian.

ANNO 1569.

'nourable Council's Letter, as the Biſhop declared to us all at his 'Houſe the Third of *May*, ſaying, that Means had been made to 'your Honours for our Liberty: The Effect thereof, he ſaid, was, that 'we were freed from our Pariſh Churches, and that we might hear 'ſuch Preachers whom we liked beſt of in the City: Alſo, where-'as we requeſted to have Baptiſm truly miniſtred to our Children 'according to the Word and Order of the *Geneva* Book; he ſaid, 'that he would Tolerate it, and appoint two or three to do it; Im-'mediately after, at our Requeſt, he appointed two Preachers, *Bon-'ham* and *Crane*, under his Hand Writing to keep a Lecture.

'But now of late, becauſe *Bonham* did Marry a Couple, and Bap-'tize one of our Children by the Order of the ſaid Book, which is 'moſt ſincere, he hath commanded him to be kept cloſe Priſoner; 'and Mr. *Crane* alſo he hath commanded not to Preach in his Dio-'ceſs.

'By theſe means we were driven at the firſt to forſake the Churches, 'and to Congregate in our Houſes. Now we proteſt to your Ho-'nour, we never yielded to no Condition in our coming forth of 'Priſon, but minded to ſtand faſt in the ſame Sincerity of the Go-'ſpel, that we did when we were in Priſon, approved and com-'manded of God in his Word. And therefore we humbly beſeech 'your Honour to let us have your Furtherance and Help in ſo good 'a Cauſe: That our Bodies and Goods be no more moleſted for ſtand-'ing in this good Purpoſe, which we moſt heartily deſire to ſee flou-'riſh throughout this Realm, to God's high Honour, the Preſervation 'of your Honourable Perſonages, and Safeguard of this Realm.

The Council ſend a Meſſage to the Biſhop hereupon.

Hereupon the Lords wrote a Letter to the Biſhop, and ſent withal the ſaid Supplication; and required to know of him, what his Proceedings had been with theſe Men; and laſtly, what Courſe in his Opinion were fit to be uſed with them. This Accuſation wherewith they had charged him in their Supplication, touched the Reverend Father ſomewhat cloſely: For therein he ſaw they had wrongfully repreſented his Doings with them, and thereby dealt very ingratefully with him, who had uſed Gentleneſs and Mercy towards them: Hoping by that Means the better to bring them off from their Singularity.

His Anſwer to the Council, ſhewing what he had done with theſe Men, and what he thought were beſt to be done with them.

The Biſhop diſpatched an Anſwer to the Council's Letter in the beginning of *January*; and ſhewed particularly what he had done in this Affair, and what his Judgment was concerning dealing with Men of theſe Principles. And becauſe the Biſhop's Letter is ſo declarative of theſe Matters, I chuſe to lay it here before the Reader, in his own Words.

Int. Epiſt. *Grind.* penes me.

'IT may pleaſe your Honours to be advertiſed, that I have re-'ceived your Letters of the xxix. of *December* laſt, and withal 'a Bill exhibited to your Lordſhips for maintainance of Singularity 'in Religion, in certain diſordered Perſons. In which Letters alſo 'your L L. require to know, in what ſort I have heretofore proceeded 'towards them, and alſo to know, what Order in mine Opinion is beſt 'to be taken with them.

'For

'For the Firſt. In *April* laſt paſt, I wrote my Letter to Mr. Se- *ANNO*
'cretary, declaring unto him, That if the ſaid Diſordered Perſons 1569.
'were then after a Year's Impriſonment, ſimplie, and without Con-
'dition ſet at Liberty, ſaving only an earneſt Admonition to live
'in good Order hereafter; both I, and many other that were their
'Friends, and yet Conformable Subjects, had conceived very cer-
'tain Hope, that Taſte of Liberty, and Experience of Your Clemen-
'cy, ſhould in time work good Obedience in them: Which by
'Compulſion of Impriſonment could not be wrought. And that if
'by Tryal it were found, that this Proceeding did no good, then
'might they eaſily be committed again. The Motion of theſe
'Letters ſhewed unto Your L L. was approved by the ſame, as ap-
'peareth in Your Letters of the xxviii. of the ſaid *April*. Where-
'in alſo Your L L. referred the Order of them to my Diſcretion.
'I thereupon calling the Principals of them, read unto them your
'Letters, wherein, amongſt other things, is contained this Admo-
'nition following:

Letting them underſtand, when You ſhall releaſe them, that if any of them, after their Enlargement, ſhall behave themſelves Factiouſly, or Diſorderly, they ſhall not fail to receive ſuch Puniſhment, as may be an Example to others of their ſort hereafter: And ſo with ſuch further Admonition as You ſhall think convenient, Your Lordſhip may deal with them, as You ſhall ſee Cauſe.

An Order in the Councils Letters concerning them.

'And after the reading of your ſaid Letters, with further and ear-
'neſt Admonition by me given to like Effect, in the Preſence of a
'good Number, I cauſed them to be enlarged.

'And herein your L L. may eaſily perceive how untruly theſe
'Men burden me. For how could I ſay, that your L L. had ex-
'empted them from the Laws, when as by the Letters, read unto
'them openly at that very Inſtant, the contrary did manifeſtly ap-
'pear? And whether I Licenſed *Bonham* or *Crane* to preach to them
'according to their Fantaſies, that may appear alſo by a Promiſe
'made by the ſaid *Bonham*, ſent herewith in Writing, before he had
'my Licenſe to Preach, the ſaid Licenſe being granted afore their
'Enlargement, and not after, as they ſuggeſt. And furthermore,
'*Crane* was admitted only by Word of Mouth upon like Promiſe.
'But now of late, perceiving that theſe diſordered Perſons, and their
'Preachers, did keep no Promiſe, but began to enter into open
'Breach of the Laws, and Diſturbance of good Order, I have Im-
'priſoned, and Diſcharged ſome of them, as is alledged; and was
'appurpoſed now in the end of theſe Holidays, to deal with more
'of them to like Effect, though your Letters had not come.
'Wherein my Lord of *Canterbury* and I, have had divers Confe-
'rences.

'But now that the Matter is opened unto your L L. and that by
'their own Means, mine Opinion is, That all the Heads of this un-
'happy Faction ſhould be with all Expedition ſeverely Puniſhed, to
'the Example of others, as People Phanatical and Incurable. Which

'Puniſh-

ANNO 1569.

'Puniſhment, if it proceed by Order from your LL. ſhall breed 'the greater Terror. And becauſe all Priſoners, for any Colour of 'any Religion, be it never ſo wicked, find great Supportation and 'Comfort in *London*, in my Opinion, (under your LL. Correcti-'on) it were not amiſs that Six of the moſt deſperate of them 'ſhould be ſent to the common Goal of *Cambridge*, and Six likewiſe 'to *Oxford*, and ſome other of them to other Goals near hereabouts, 'as to your Wiſdoms ſhall be thought expedient. The Names of 'thoſe that were Enlarged by me, I ſend to your LL. in a Sche-'dule annexed. And thus praying Pardon for troubling your LL. 'with ſo long a Letter, I commend your good LL. to Almighty 'God, who ever have you in his bleſſed Keeping. From my Houſe 'at *Powles* in *London*, this iv. of *January*, 1569.

Your LL. in Chriſt,

Edm. London.

The Names of thoſe that were Enlarged, were ſpecified before: The Promiſe of *Bonham*, ſent with the above Letter, was as follows:

Bonham's Promiſe, which he breaks.

'*Memorandum*, That I *William Bonham*, do faithfully Promiſe, 'That I will not any time hereafter uſe any publick Preaching, or 'open Reading, or Expounding of the Scriptures: Nor cauſe, neither 'be preſent at, any private Aſſemblies of Prayer, or Expounding of the 'Scriptures, or Miniſtring the Communion in any Houſe, or other 'Place, contrary to the State of Religion, now by Publick Authori-'ty Eſtabliſhed, or contrary to the Laws of this Realm of *England*. 'Neither will I inveigh againſt any Rites or Ceremonies uſed or re-'ceived by common Authority, within this Realm.

This Promiſe was read and declared by the ſaid *William Bonham*, before *Thomas Huick*, Doctor of Law, and Vicar General to the Right Reverend Father in God, *Edmund* Biſhop of *London*, at his Houſe in *Pater Noſter Row* in *London*, the Firſt Day of *May*, 1569. For the Performance whereof, the ſaid *William Bonham* hath faithfully promiſed for to obſerve the ſame: Being alſo preſent at the Reading thereof, *Thomas Jones*, Deputy to Mr. *Bedell*, Clerk to the Queen's Majeſty's Commiſſioners for Cauſes Eccleſiaſtical. Thus the foreſaid Promiſe was certified to the Lords.

And thus we have brought our good Biſhop to the laſt Year of his Care of the Dioceſs of *London*. And now by the Diſpoſition of Divine Providence, he was to be removed to exerciſe his Godly Wiſdom and Pains in another Part of the Church, planted more Northerly; as we ſhall hear in the enſuing Book. But here at preſent we take off our Pen.

BOOK

The Hiſtory of the LIFE and ACTS

Of the Moſt Reverend Father in God,

EDMUND GRINDAL,

Archbiſhop of *CANTERBURY.*

BOOK II.

CHAP. I.

Grindal's *Nomination for* York. *His Concern for the Reformation of the* Savoy. *A Viſitation of it. His Confirmation. His Advice about* Cartwright, *and his Lectures at* Cambridge. *Goes down into* Yorkſhire. *The Qualities of the People there. His Officers. Confirms a Biſhop of* Carliſle. *Viſits his Dioceſs.*

THE Archbiſhoprick of *York* had now lain vacant ever ſince *June* 1568. *Tho. Young* the Archbiſhop then deceaſing. For this high Promotion much Intereſt was made. And among the reſt, the Lord *Henry Howard*, Brother to the Duke of *Norfolk*, aſpired to it. A Perſon he was of good Learning, great Parts, and as great Conceit of himſelf, and withal very Active, but Popiſh. And being laid aſide in this Attempt of him and his Friends, he became, perhaps for that Reaſon, the more buſy againſt the Government. For in the Year 1571. he was with others, ſuſpected to be concerned about the *Scotch* Queen, and committed to the Cuſtody of the Archbiſhop of *Canterbury*, and grew vehemently Popiſh; and was thought to be the Nobleman, who in a Conſpiracy *Anno.* 1584. was to have been elected by Papiſts King of *England*, and married to the Queen of *Scots*, (for which Ambition his Brother the Duke had Suffered before) and the Election to be confirmed by the Pope. This Man, in the Year 1583. wrote a Vainglorious Book againſt all Prophecies, and Dedicated it to Sir *Francis Walſingham* the Secretary. But tho' this Perſon could not arrive to this, or any other Preferment under Queen *Elizabeth*, yet by K. *James* I. he was made Earl of *Northampton*, and Lord Privy Seal. But however, for to ſerve his Turn, he concealed his Religion; yet he died a Papiſt.

ANNO 1569.

Henry Howard makes Intereſt to be Archbiſhop of *York*.

Grindal ſtands faireſt.

This Man therefore being waved, *Grindal*, a Northern Man by Birth, ſtood faireſt for *York*; and in the latter end of this Year was deſigned for it, by the Favour of Secretary *Cecyl*, and the Approbation of *Parker* the Archbiſhop, who was conſulted about it; and ſignified

Archb. *Parker's* Opinion of him.

ANNO 1569. that he liked well of his Removal. For he reckoned him not reſolute and ſevere enough for the Government of *London*, ſince many of the Miniſters and People thereof (notwithſtanding all his Pains) ſtill leaned much to their former Prejudices againſt the Eccleſiaſtical Conſtitution. But withal he told the Secretary, that my Lord of *London* would be very fit for *York*; 'who were, as he ſtiled them, *a Heady* '*and Stout People*; Witty, but yet able to be dealt with by good Go-'vernance, as long as Laws could be executed, and Men backed. But this Buſineſs of the Remove hung in Suſpence till *April* 1570. when I find him ſending his Servant *Richard Ratcliff* to the Secretary, to attend upon him from time to time, and to ſolicite for the Proſecution of the Matter intended toward him; and referring the whole to the ſaid Secretary's Order, as his Leiſure and Opportunity ſhould ſerve.

ANNO 1570. The laſt Act of good Service which, (as I meet with) our Biſhop did in his Dioceſs before his Tranſlation, was the Reformation of the Hoſpital of the *Savoy*, almoſt brought to utter Ruin by an ill Maſter. It had been a very Charitable Foundation for the Comfort, Relief, and Harbour of great Numbers of poor Travellers. An Antiquarian ſhews at large, how it was Built at firſt, by *Peter* Duke of *Savoy*, overthrown by the Rebels of *Kent*, being then the Duke of *Lancaſter's* Houſe: Founded a-new by K. *Henry* VII. Suppreſſed the *7th.* of K. *Edward* VI. [But given, I find, by him to the City, for the Uſe of *Chriſt Church* Hoſpital.] and Founded again by Q. *Mary*, in the *4th.* of her Reign; when the Ladies of the Court, and *Madams* of Honour ſtored the ſame with Beds and Furniture. Mention is alſo there made of the Rules, Orders, and Statutes thereof, extracted out of the Grand Charter, as it is extant in the *Cotton* Library. Of this Royal Foundation, and of the great Abuſes of it by *Thurland* the preſent Maſter, a Bill of Complaints was brought to our Biſhop in *April*, 1570. Which he ſignified to the Secretary, wiſhing for ſome careful Inſpection into the Cauſes of it: Saying, That if Matters were as true as they were by ſome of the Fellows of that Houſe affirmed to be, it were very good ſome Reformation were had. In ſhort, ſoon after he procured by Means of the Secretary, (a Perſon forward to any good Thing of that Nature) a Commiſſion from the Queen to Viſit this Hoſpital; Himſelf, now Archbiſhop of *York*, *Gabriel Goodman*, Dean of *Weſtminſter*, *Tho. Huick*, Dr. of Laws, and *William Conſtantine*, alſo Doctor of Law, Surrogate, deputed by *Tho. Watts*, Profeſſor of Divinity, Archdeacon of *Middleſex*, with divers others, Commiſſioners: Who after mature Hearing and Examination of the Cauſe, deprived the ſaid *Thurland* from the Hoſpital. And the Definitive Sentence was read by the ſaid Archbiſhop of *York*, *July* the *29th.* 1570. The Crimes charged and proved againſt him, as they are expreſt in the ſaid Sentence of Deprivation, were many and groſs: As Non-Reſidence, Fornication and Incontinency; an evil and fraudulent Adminiſtration of the Goods of the Houſe, Neglect of the Poor, Selling of the Moveable Goods, Leaſing out the Lands, contrary to the Tenor of the Statutes, and Alienation of them; Keeping the Common Seal in the Hand of ſome

Grindal's Care about Reforming the Abuſes of the *Savoy*.

Wever's Monum. *p.* 445, *&c.*

Procures a Commiſſion to Viſit it.

The Maſter deprived; And why.

of

of his Servants, and Sealing therewith certain Obligations without the Knowledge of the Chaplains, and that for borrowing of Money for his own Uſe; and Sealing alſo divers Grants without the Knowledge or Conſent of the Chaplains, to the great Loſs and Prejudice of the Houſe: Alſo Diſſipating, Waſting and Dilapidating the Goods and Rents of the Houſe: Whereby he had incurred the damnable Guilt of Perjury. A particular Account of theſe Crimes under Seventeen Articles, as they were brought in to the Biſhop by the Chaplains, and proved, may be found in the *Appendix*. Nay ſo ſcandalous was this *Thurland*, for making away the Lands and Revenues of the Hoſpital by long Leaſes, that after his Death there roſe up a Leaſe, as made by the ſaid Maſter in the ſecond Year of the Queen, for two hundred Years, of all the whole Manors, Lands, Houſes, Rents and Revenues belonging to the Hoſpital, to *Perwich* and *Coſin*, paying the Rents they then went at. Which Leaſe in the Year 1583. came to ſome Conteſt at Law. But it appeared to be made many Years after Date, and ſealed by *Thurland*, without the Knowledge of the Chaplains, (having the Seal in his own Cuſtody,) to the Uſe of one *Wetheral* of *Lincoln's Inn*, in whoſe keeping it was at his Death. And this *Wetheral* left behind him a Note, that *Perwich* and *Coſin* ſhould Aſſign a Moyety of this Leaſe to *James Wetheral* his Brother; Who ſued them in the *Chancery* for the ſame.

ANNO 1570.

Numb. I.

This is enough to ſhew how worthy thisMaſter was of Deprivation; and how good a Work this of our Biſhop (among many others) was.

But to return to the Viſitation, wherein how Things were found I will more particularly ſet down from an Original:

The Abuſes found by the Viſitors.

'As touching the State of the Lands and Revenues of the ſaid 'Hoſpital at the Time of the Deprivation of the ſaid *Thurland*, it 'was Preſented and found before the ſaid Viſitors, that the ſaid *Tho-* 'mas Thurland the ſpace of XI. Years together continued Maſter, 'and received the whole Revenues of the ſaid Houſe, and kept the 'Statutes of the ſame from the perpetual Chaplains, and got into 'his Hands the Common Seal, and kept it to his own private Uſe 'contrary to the Statutes. And therewithal, of his own private 'Authority, made and granted divers unprofitable Leaſes of the 'Lands of the ſaid Hoſpital for exceſſive Number of Years, as for 'XXX, XL, L, LX, LXXX, and above, the Certainty whereof can- 'not yet be known. And namely, made one Leaſe to Mr. *Fanſhaw*, 'of the Manor of *Dengey*, for Six hundred Years; Another to one '*Anderton* of *Landen*, in *Yorkſhire* and *Lancaſhire*, for a Thouſand 'Years. And now of late it is declared, that the ſaid *Anderton* had 'no Leaſe, but a plain Sale thereof.

Long Leaſes.

'Alſo, that the ſaid *Thurland*, being fallen into great Debts for his 'own private Affairs, bound the ſaid Hoſpital under the Common 'Seal aforeſaid for Payments of his own private Debts; and with 'the Revenues of the ſaid Houſe paid them; And did ſuffer certain 'Extents to be ſued forth upon the ſaid Lands for his own Debts. So 'that by one way and other the ſaid Hoſpital is charged for his pri- 'vate Debts, as by the Auditor's Book appeareth, which he ſhewed

'to

ANNO 1570.

'to the Viſitors, to the Sum of one thouſand Nine hundred Thirty 'eight Pounds, Sixteen ſhillings and Eight pence.

'*Item*, He ſold away of his own Head the Fee ſimple of an Houſe 'and Land at *Mile End*, of the yearly value of Five pounds, con- 'verting the Money thereof to his own private Uſe.

'Alſo, he bound the Hoſpital by their Common Seal to pay ſixty 'Pounds for thadvouſon of the Benefice of *Denbigh*; and hath ſold 'the ſame again to his own Uſe.

'Alſo, he ſold away the Jewels, Copes, Veſtments, and other 'Ornaments of the ſaid Houſe; Alſo, a Chalice with a Cover double 'gilt; Alſo, very fair Plate, given to the ſaid Houſe by Mr. *Fecken- 'ham*, then Dean of *Powles*. For which the Hoſpital is bound Year- 'ly to pay Forty ſhillings to the Petty Canons of *Powles* for ever- 'more.

Two Chaplains appointed Governors, during the Vacation.

And therefore this unworthy Man being by the Queen's Viſitors juſtly found Culpable, and Deprived, as was ſhewed before, the ſaid Viſitors before his Deprivation cauſed an Inventory to be taken of all the Moveable Goods remaining at that Time in the ſaid Hoſpital, as well of that which appertained to the Houſhold, as of the Bedding and Furniture appertaining to the Poverty that daily were lodged there: And the ſame forthwith, upon the ſaid Maſter's Deprivation, was committed to *William Neale*, and *John Hodgeſon*, two of the perpetual Chaplains there, who were by the ſaid Viſitors made Governors of the ſame Hoſpital, during the Vacation; and had the Governance of the ſaid Houſe, and the Receits of the Lands thereof; and did Yearly during their Lives make Account of their Office to the Auditor of the ſaid Houſe.

The Archb. Letter to the L. *Burghley*, for a Maſter of the *Savoy*.

Nor did *Grindal*, now Archbiſhop, ſtop here: But when four Years after the *Savoy* was yet unſettled, and *Thurland* (ſuch was this unworthy Man's Intereſt at Court) was like to come in Maſter again, the Archbiſhop wrote an earneſt Letter to *Cecyl*, now Lord *Burghley*, to prevent it, if poſſible, in this Tenor of Words:

Int. Epiſt. *Grind.*

'MY very good Lord; I and others by virtue of her Maje- 'ſties Commiſſion, obtained by your Lordſhip's good Means, 'took Pains, Viſiting the Hoſpital of *Savoy* almoſt four Years ago: 'And finding the ſaid Hoſpital to have been univerſally ſpoiled by 'Parſon *Thurland*, then Maſter there, we proceeded to his Depriva- 'tion by Sentence according to the Law, and agreeable to the Sta- 'tutes of the Houſe. Now I am informed, that the ſaid *Thurland* 'maketh earneſt Suit, and is in ſome Hope, to be reſtored to his Place 'again; which were a pitiful Caſe. I moved her Majeſty in it at 'my laſt being at the Parliament; praying her Majeſty to remem- 'ber, that it was her Grandfather's Foundation, and that it was the 'Caſe of the Poor, and therefore Chriſt's own Cauſe. Her Highneſs 'was then reſolutely determined, that *Thurland* ſhould never be re- 'ſtored to that Room any more. I pray your good Lordſhip finiſh 'that good Work which ye began, and move her Majeſty, that ſome 'other fit Man (as Mr. *Wickham*, her Chaplain, or one of like

'Godly

'Godly Zeal towards the poor Members of Chriſt) may be admit- *ANNO*
'ted to that Place; and that the other Spoiler may be put out of 1570.
'all hope to recover that Room. And then by reforming of ſome
'Imperfections in the Statutes, which were incident to all Founda-
'tions of that Age, the Houſe may be employed to a great Relief
'of the Poor; and her Majeſty ſhall do as good a Deed in it, as if
'her Highneſs ſhould erect a New one of her own Foundation.
'Thus ceaſing any further to trouble your Lordſhip, I heartily com-
'mend the ſame to the Grace of God. From *Biſhopthorp* this xxvi.
of *April* 1674.

Your Lordſhip's in Chriſt.
Edm. Ebor.

Thus more than ordinary earneſt was good this Archbiſhop, and that becauſe it was a Matter of Charity. The Chaplains of the Houſe ſupplicated the L. *Burghley*, that a Perſon ſo obnoxious might not return to them again, but rather that Mr. *James* of *Oxford* might be preferred to the Place. But yet after all, (ſuch was the Queen's Clemency) the old Maſter obtained his Place again, yet with Promiſe under his Hand of Governing better, and ſatisfying the Debts of the Hoſpital by him contracted; and to reſtore to the uſe of the ſaid Hoſpital all ſuch Rents, as ſince he was removed he had received; having promiſed to the Viſitors under his Hand, that he would not meddle with any Receipt thereof.

But let us turn now a little back, and obſerve the firſt Entrance of *Grindal* upon his new Advancement. His Regiſter at *York* dates his Tranſlation from *London*, to be *May* the Firſt, this Year; and his Inſtalment by Proxy *June* the 9*th*. *Regiſt. Grind.*

Being now to ſucceed in the Province of *York*, he took a Journey to *Canterbury*, where Archbiſhop *Parker* had lately repaired, to look after his Church and Charge there. And on *Trinity* Sunday making a moſt ſplendid Dinner, he invited the Archbiſhop of *York* Elect to be his Gueſt; who was accompanied by *Curteſs*, Conſecrated Biſhop of *Chicheſter* the ſame Day; the Biſhops of *Winton* and *Rocheſter* being alſo preſent. So that this Feaſt was graced by two Archbiſhops, and three Biſhops. The next Day, being *Monday*, *Grindal* was Confirmed there by the Archbiſhop; who alſo gave him his Induction into the Poſſeſſion of his See. *Grindal* Confirmed at *Canterbury*.

He ſoon after had the Affliction of an Ague, perhaps gotten this Journey into *Kent*; whereby he was forced to delay ſome time his going down into his Dioceſs, remaining ſtill at *London* Houſe by *Paul*'s. Hath an Ague.

It was now *Midſummer*; and the Archbiſhop was ſtill detained in *London* about his Suits, before he could get them diſpatched. Another Buſineſs now in hand, was ſettling his Gift upon *Pembroke* Hall in *Cambridge*, whereof he had been Maſter, to obtain a Licenſe of *Mortmain* in that behalf: Wherein he made uſe of the Friendſhip and Furtherance of the Secretary. Detained in *London*. A Mortmain for *Pembroke-hall*.

There was alſo another Matter relating to the Univerſity, which he was now in a great Concern about. For *Thomas Cartwright* of His Advice to reſtrain *Cartwright*.

ANNO 1570. *Trinity* College, and Reader of the Lady *Margaret*'s Lecture, had carried away a conſiderable Number of Scholars with him, and brought them to a Diſlike of the preſent Settlement of the Eccleſiaſtical State. Inſomuch that the graver ſort, and Heads of the Univerſity, were mightily diſturbed, and had Convented him before them. Some of them thought it convenient alſo, to make their Application to the Archbiſhop. Who hereupon wrote thus earneſtly to the Secretary of State, their Chancellor, ſhewing alſo particularly what his Doctrines were.

His Letter to the Secretary to that Purpoſe.

Paper Office.

'I Am to move you for the Univerſity of *Cambridge*: Which if you help not ſpeedily, your Authority will ſhortly grow to great Diſorder. There is one *Cartwright*, B. D. and Reader of my Lady *Margaret*'s Divinity Lecture; who, as I am very credibly informed, maketh in his Lectures daily Invections againſt the Extern Policy and Diſtinction of States, in the Eccleſiaſtical Government of this Realm. His own Poſitions, and ſome other Aſſertions, which have been uttered by him, I ſend herewith. The Youth of the Univerſity, which is at this time very toward in Learning, doth frequent his Lectures in great Numbers; and therefore in danger to be poiſoned by him with Love of Contention, and Liking of Novelties: And ſo become hereafter, not only unprofitable, but alſo hurtful to the Church. The Vicechancellor, and Heads of Houſes, proceed not ſo roundly in this Caſe as were requiſite, in my Judgment. For reforming whereof, if it pleaſe you to know my Opinion, I wiſh you wrote your Letters to the Vicechancellor with Expedition, willing him to command the ſaid *Cartwright*, and all his Adherents to Silence, both in Schools and Pulpits: And afterward, upon Examining and Hearing the Matters paſt, before him and ſome of the Heads, or all, either to reduce the Offenders to Conformity, or to proceed to their Puniſhment, by Expulſion out of their Colleges, or out of the Univerſity, as the Cauſe ſhall require. And alſo, that the Vicechancellor do not ſuffer the ſaid *Cartwright* to proceed Dr. of Divinity at this Commencement, which he now ſueth for. For, beſides the Singularity above rehearſed, the ſaid *Cartwright* is not conformable in his Apparel; contemning alſo many other Laudable Orders of the Univerſity. Thus I ceaſe to trouble you, and commend you heartily to the Grace of God. This was writ from S. *Paul*'s, *June* 24. 1570.

Then follow *Cartwright*'s Poſitions, written and delivered by him to the Vicechancellor; *Viz.*

Cartwright's Poſitions;

Archiepiſcoporum & Archidiaconorum Nomina ſuſpecta ſunt.

1. *Archiepiſcoporum, Archidiaconorum, Cancellariorum, Commiſſariorum, &c. (ut hodie apud nos ſunt) Munera, Apoſtolicâ Inſtitutione non nituntur, Cui reſtituendæ quiſq; pro Vocatione ſuâ ſtudere debet (Intelligo autem id pro Vocatione ſuâ) ut Magiſtratus Autoritate, Eccleſiæ Miniſtri Verbo, ſinguli eam promoveant. Ita tamen ut nihil tumultuariè aut Seditioſè fiat.*

2. *Mini-*

2. *Miniſtrorum Electio quæ apud nos eſt ab Inſtitutione Apoſtolicâ deflexit: Cui reſtituendæ, ſicut prædictum eſt, ſinguli ſtudere debent. Nolim autem me putet quiſpiam omnes damnare, tanquam à Miniſterio alienos, qui ad illam Inſtitutionem hactenus non fuerint cooptati.* ANNO 1570.

Other Aſſertions uttered at other times by the ſaid Cartwright. And Aſſertions.

1. That he himſelf being a Reader of Divinity, is a *Doctor* exerciſing the Office named *Epheſ.* iv. and therefore muſt only Read, and may not Preach.

2. No Miniſters are to be made, nor no Paſtors to be admitted, without Election and Conſent of the People.

3. He that hath a Cure may not Preach, but only to his own Flock. With many other ſuch Falſities.

This was the Information and Advice of the Archbiſhop, relating to *Cartwright*, who this Year began to ſhew himſelf more openly.

This firſt Year, in Token of the Queen's good Affection to him, ſhe gave him a Standing Cup Double Guilt: Which he bequeathed at his Death to *Pembroke* Hall in *Cambridge*, where he had been Fellow and Maſter. The Queen gives the Archbiſhop a Cup.

It was not before *July* 13. this Year, that Dr. *Edwin Sandys*, Biſhop of *Worceſter*, his Fellow-Exile and Countryman, ſucceeded him in the See of *London*, and the full Enjoyment of the Temporalties. And *July* 20. he was inſtalled by Proxy.

His firſt going down to *York* was not before the Month of *Auguſt*. The 17th day whereof he came to *Cawood*, a Seat of the Archbiſhops of *York*. Where he was delivered from his late Diſtemper: But he feared the Air of that Place, being very moiſt and groſs, as he wrote in a Letter to the Secretary. Nor did he much like *Biſhopthorp*, the other Houſe nearer *York*; which was reported to him to be an extreme cold Houſe for Winter. Yet becauſe he would be near *York*, to deal in Matters of Commiſſion, he purpoſed to remove thither at *Michaelmas*. He was not received with ſuch Concourſe of Gentlemen at his firſt coming into the Shire, as he hoped for. Sir *Thomas Gargrave* with his Son, Mr. *Bunnie*, Mr. *Watterton*, one of the *Savyls*, and Four or Five Gentlemen more met him near to *Doncaſter*; and conducted him unto the ſaid Sir *Thomas*'s Houſe; Where he lodged that Night. And the next Day met him at his Church, Mr. *Aſk*, Mr. *Hungate*, and four or five more inferior Gentlemen, and brought him to *Cawood*. But ſeveral came to him ſoon after, excuſing themſelves, either by their own Sickneſs, or of ſome of their Families; as Sir *William Babthorp*, Mr. *Slingesby*, Mr. *Goodrick*, Mr. *Beckwith*, and ſome others. For indeed Agues were at that time very univerſal throughout all that Country. Sir *Henry Gates* was then with the L. Lieutenant in the North, but came to the Archbiſhop upon his Return. Comes into *Yorkſhire*. *Biſhopthorp*.

In what Condition he found the People of theſe Parts at his firſt Coming among them, take his own Account in his own Words, in his Letter wrote to the Secretary, *Aug.* 29. 'I cannot as yet write 'of the State of this Country, as of mine own Knowledge; but I 'am The State of the People at his firſt coming. Paper Office.

ANNO 1570.

'am informed, that the greateſt part of our Gentlemen are not well 'affected to Godly Religion, and that among the People there are 'many Remanents of the old.

'They keep Holydays and Faſts abrogated. They offer Money, 'Eggs, *&c.* at the Burial of their Dead. They pray Beads, *&c.* So 'as this ſeems to be as it were another Church, rather than a Mem-'ber of the reſt. And for the little Experience I have of this Peo-'ple, methinks I ſee in them three evil Qualities; Which are, great 'Ignorance, much Dulneſs to conceive better Inſtruction, and great 'Stiffneſs to return their wonted Errors. I will labour as much as 'I can to cure every of theſe, committing the Succeſs to God. I 'forbear to write unto her Majeſty of theſe Matters, till I may 'write upon better Knowledge. In the mean time I ſhall not ceaſe 'in my daily Prayers, to commend her Majeſty to Almighty God. God keep you. From *Cawood* this 29. *Auguſt* 1570.

Three evil Qualities of that People.

Yours in Chriſt,
Edm. Ebor.

By Poſtſcript he took occaſion to mention ſome others of the Gentry that came to him that day to Dinner, namely, Mr. *Layton*, Mr. *Thomas Gowre*, Mr. *Place*, with one Mr. *Davel*, who dwelt far off, and came only to welcome him. Concerning which laſt he wiſhed there were many Such.

His Vicar General.

The new Archbiſhop's Vicar General was *John Rokeby* (who had been a Prebendary of *York* under K. *Edward*) whom he conſtituted in that Office, *Jan.* 1. in this firſt Year of his Tranſlation. And

His Chaplain.

Rodulph Tunſtal was his Domeſtick Chaplain: On whom he collated the Prebend of *Bychel* in this Church, *Mar.* 15. 1571. and made him Maſter of the Hoſpital of S. *Mary Magdalene* in *Ripon*, *Septemb.* 24. 1572.

Confirms *Barnes* Biſhop of *Carliſle*.

In this his firſt Year, *Aug.* the 7th, he Confirmed *Richard Barnes*, S. T. P. Biſhop of *Carliſle* of his Province, in the room of *John Beſt*, late Biſhop, deceaſed. The ſaid *Barnes* had been Suffragan Biſhop of *Nottingham*, Conſecrated by *Yong*, the preceeding Archbiſhop, *Mar.* 9. 1566. in the Church of S. *Peters* in *York*; *John*, Biſhop of *Carliſle*, and *William*, Biſhop of *Cheſter*, aſſiſting.

Viſits.

Our Archbiſhop began his Viſitation this preſent Year 1570. Giving forth his Commiſſion, which bore date the 26th of *Decemb.* at *Biſhopſthorp*. Iſſuing out Commiſſion then to the Four Archdeacons of the Dioceſs, and to the Biſhop of *Man*; 'For the pulling 'down and demoliſhing thoſe *Suſtentacula*, commonly called *Rood-'lofts*, placed at the Door of the Choir of every Pariſh Church, 'as Footſteps and Monuments of the old Idolatry and Superſtition. [For it ſeems thoſe *Roodlofts* (at leaſt in many Churches) were ſtill remaining in theſe Northern Parts.] 'And this in purſuance of 'the Queen's Injunctions, and an Order of her Commiſſioners for 'Eccleſiaſtical Cauſes to that purpoſe.' To each of which Commiſſions a Schedule of Three Articles were annexed, (together with a printed Copy of the foreſaid Orders) Which was as followeth:

His Commiſſions to the Archdeacons: With his Injunctions. *E. Collectam. Rev. Patr. W. Ep.* Carliol. *Et Rev.* Mat. Hutton, *D.D. & Regiſtr.* Grind. Ebor.

'Theſe

'These Articles following, We *EDMONDE* by the Permiſſion of God, Archbiſhop of *York*, Primate of *England*, and Metropolitan, do command and enjoin to be put in Execution within the Archdeaconry of *York*, by the Archdeacon of the ſame, or his Official, with Speed and Effect. *ANNO* 1570. Fol. 124. a.

I. '*Imprimis*, That the Fourme and Order appointed in the Printed Scedule hereunto annexed, for taking down *Roodlofts*, be duly and preciſely obſerved within the ſaid Archdeaconry, as well within Places exempt, as not exempt.

II. '*Item*, That every Parſon, Vicar, Curate, and other Myniſter within the ſaid Archdeaconry, as well in Places exempt as not exempt, when he readeth Morning or Evening Prayer, or any Part thereof, ſhall ſtand in a Pulpit to be erected for that purpoſe, and turn his Face to the People: That he may be the better heard, and the People the better Edifyed. Provided always, that when the Churches are very ſmall, it ſhall ſuffyce that the Myniſter ſtand in his acccuſtomed Stall in the Queere: So that a convenient Desk or Lecterne, with a Rowme to turn his Face toward the People be there provyded, at the Charges of the Pariſh. The Judgment and Order whereof, and alſo the Fourme and Order of the Pulpit, as before, in greater Churches, we do refer unto the ſame Archdeacon, or his Official. Provyded alſo, that all the Prayers and other Service, appointed for the Myniſtration of the Holy Communion, be ſaid and done at the Communion Table only.

III. '*Item*. That every Myniſter ſaying any publick Prayers, or Miniſtring the Sacraments, or other Rites of the Church, ſhall wear a comely Surpleſſe with Sleeves. And that the Pariſh provyde a decent Table, ſtanding in a Frame, for the Communion Table. And that no Linnen Clothes, called *Altar-Clothes*, and before uſed about *Maſſes*, be laid upon the Communion Table; but that new be provyded, where Proviſion hath not ſo been made afore.

CHAP. II.

A Metropolitical Viſitation. A Book of Canons ſent him from the Archbiſhop of Canterbury. *Fears of a* Præmunire. *His Injunctions to the Province; Clergy and Laity; And to the Church of* York. Whittingham, *Dean of* Durham, *cited before the Archbiſhop.* Bullinger *anſwers the Pope's Bull againſt the Queen. Conteſt about a Prebend in* York. Broxborn *Parſonage. The Archbiſhop's Demeſnes at* Batterſea. *A Biſhop of* Man *Conſeceated.*

THE Archbiſhop the next Year, inſtituted a Metropolitical Viſitation, beginning the 15th of *May* 1571. whereof there *ANNO* 1571. Viſits his Province.

ANNO 1571.

seemed, in these Parts especially, to be great need. Of this we shall hear more by and by.

The Archbishop of *Canterbury* sends him a Book of Canons of Discipline.

About *August* this Year, the Archbishop of *Canterbury* had some Business with his Brother, our Archbishop. For being old Friends, and Fellow-Commissioners in Ecclesiastical Matters, this Distance brake not off their Friendship. Now he sent to him a Book of Articles and Discipline, seasonable for his intended Visitation; the same, I make no doubt, with that intitled, *Liber quorundam Canonum Disciplinæ Ecclesiæ Anglicanæ*; which is still extant in *Sparrow*'s Collection. It was drawn up in a late Synod by the Archbishop of *Canterbury*, and some other Bishops; to which all the Bishops of the Province subscribed, either by themselves or Proxies; but wanted the Queen's Confirmation to authorize the Observation of it: Tho' she were privy to it, and did not dislike it, yet that did not seem sufficient to secure, against a *Premunire*, those Bishops or others, that should go about to enjoin it. And these were the Fears of Archbishop *Grindal*, to whom his Brother the other Archbishop sent it, with that Intent to bring it in Practice in his Province, as it was made for that other. As for the Book it self, he declared, he liked it very well. And yet hereafter, if he doubted in any Point, or wished it enlarged in any Respect, he would signify it to his Grace [of *Canterbury*] afterwards. But he made Hesitation, saying, 'That he 'stood in doubt, whether the Articles contained in it had *Vigorem* '*Legis*, i. e. *the Virtue of a Law*; unless they had been either concluded upon in a Synod, and after Ratified by her Majesty's Royal Assent in *Scriptis*. (Fine Words, added he, fly away as Wind, [meaning it, as it seems, of the Queen's Verbal Approbation] and would 'not serve us, if we were impleaded in a Case of *Premunire*.) Or 'else were confirmed by Act of Parliament. But the Bishop of *Canterbury*, in a Letter soon after written, told him, that he was in more Fear than he trusted would follow. For that he and the Bishop of *Ely* had so ordered the Matter with the Queen, that seeing there was no new Doctrine in the Book, [but only Matters of Discipline and good Order] she seemed to be contented. And that therefore, if it were repealed hereafter, there would be no fear of *Premunire*-Matter: As he might better satisfy himself, by considering the Statute. Thus Archbishop *Parker* wrote to him, to put the Book in force. But *Grindal* did not care to go upon such Uncertainties.

Discourse between them about it.

Præmunire.

The Archbishop's Injunctions.

But he gave forth his own *Injunctions* as well to the Clergy, as to the Laity in his said Metropolitical Visitation, consisting of 25 Articles each: Which are of good length. And in all of them he shewed a great Zeal for the Discipline and good Government of the Church. Which is the Observation of a very Reverend Prelate upon the Perusal of them. The chief and most remarkable whereof are these that follow, as they were extracted out of the Register in *York*, by a Reverend Divine, and communicated to me.

Mat. Hutton, D. D.

For

For the CLERGY.

ANNO 1571.

Archbishop *Grind.* Regist. fo. 155.

'That for the Ministration of the Communion Bread, they should 'not deliver it unto the People into their Mouths, but into their 'Hands: Nor should use at the Ministration of the Communion any 'Gestures, Rites or Ceremonies, not appointed by the Book of 'Common Prayer; As Crossing, or Breathing over the Sacramental 'Bread or Wine; nor any shewing or lifting up of the same to the 'People, to be by them worshipped or adored, nor any such like. 'Nor should use any Oil or Chrisme, Tapers, Spittle, or any other 'Popish Ceremony in the Ministration of the Sacrament of Bap-'tism.

'None to be admitted to the Communion, being above 14 Years 'old, that could not say by Heart the Ten Commandments, and 'Lord's Prayer; nor none being 14 Years old and upwards, that 'could not say by Heart the Catechism.

'That they should Marry no Person, nor ask the Banns of Ma-'trimony of any; unless they could say the Catechism by Heart, 'or would recite the same to the Minister.

'That they should not Church any unmarried Woman, which 'had been gotten with Child out of Lawful Matrimony, except it 'were upon some *Sunday* and Holy Day; and except either she be-'fore Childbed had done Penance, or at her Churching did acknow-'ledge her Fault before the Congregation.

'The Communion to be received Three times a Year, besides '*Ashwednesday*; *viz.* on one of the two *Sundays* before *Easter*, on 'one of the two *Sundays* before *Pentecost*, and on one of the two *Sun-'days* before *Christmas*.

'The Articles of Religion to be read Twice every Year; *viz.* on 'some *Sunday* within a Month after *Easter* and *Michaelmas*.

'The Queen's Injunctions to be read in time of Divine Service, 'in Churches and Chapels once every Quarter; and the Archbi-'shop's Injunctions once every half Year.

'No Minister (being unmarried) to keep in his House any Wo-'man under the Age of Sixty Years; except she be their Mother, 'Aunt, Sister, or Niece.

For the LAITY.

'No Person, not being a Minister, Deacon, or at the least tolera-'ted by the Ordinary in Writing, should attempt to supply the Office 'of a Minister, in saying of Divine Service openly in any Church 'or Chapel.

'The Prayers, and other Service appointed for the Ministration 'of the Holy Communion, to be said and done at the Communion 'Table; except the Epistle and Gospel, which should be read in the 'said Pulpit, [*i. e.* where Reading was before appointed] or Stall; and 'also the Ten Commandments, when there was no Communion.

'All Altars to be pulled down to the Ground, and the Altar-Stones 'defaced, and bestowed to some common Use: And Rood-lofts al-'tered. The Materials to be sold to the Use of the Church.

'At

ANNO 1571.

'At Burials no ringing any Hand-bells; no Months Minds, or 'Yearly Commemorations of the Dead; nor any other ſuperſtitious 'Ceremonies to be obſerved or uſed; which tended either to the 'Maintenance of Prayer for the Dead, or of the Popiſh Purga-'tory.

'The Miniſter not to pauſe or ſtay between the Morning Prayer, 'Litany and Communion: But to continue and ſay the Morning 'Prayer, Litany or Communion, or the Service appointed to be 'ſaid, (when there was no Communion) together, without any In-'termiſſion: To the intent the People might continue together in 'Prayer, and hearing the Word of God; and not depart out of the 'Church, during all the time of the whole Divine Service.

'All above fourteen Years of Age to receive in their own Churches 'the Communion three times at leaſt in the Year.

'No Peddler, or other, to ſet his Wares to ſell in Church Porch 'or Churchyard, nor any where elſe on Holidays or *Sundays*, while 'any part of Divine Service was in doing; or while any Sermon was 'in Preaching.

'No Innkeeper, Victualler or Tippler ſhould admit in his Houſe 'or Backſide, any, to eat, drink or play at Cards, Tables or Bowls, 'in time of Common Prayer, Preaching or Reading of Homilies, on 'the *Sundays* and Holidays: And no Shops to be ſet open on *Sundays* 'and Holidays in time of Common Prayer, *&c.* And that in Fairs 'and common Markets upon the *Sundays* there be no ſhewing of any 'Wares, before all the Morning Service and the Sermon (if there 'be any) be done.

'No Perſons to wear Beads, or pray either in *Latin*, or *Engliſh* 'upon Beads, or Knots, or any other like ſuperſtitious Thing——— 'Nor to burn any Candle in the Church ſuperſtitiouſly upon the Feaſt 'of the Purification———Nor ſuperſtitiouſly to make upon them-'ſelves the Sign of the Croſs, when they firſt enter into any Church 'to Pray. Nor to ſay the *De Profundis* for the Dead; Nor reſt at 'any Croſs in carrying any Corps to burying: Nor to leave any 'little Croſſes of Wood there.

'Perambulation to be uſed by the People for viewing the Bounds 'of their Pariſhes, in the Days of the *Rogation*, commonly called '*Croſs Week*, or Gang-days. That the Miniſter uſe none other Ce-'remonies, than to ſay the two Pſalms beginning, *Benedic anima mea* '*Domine*; that is to ſay the CIII. and CIV. Pſalms, and ſuch Sen-'tences of Scripture as be appointed by the Queen's Injunctions, 'with the Litany and Suffrages following the ſame, and reading one 'Homily already decreed and ſet forth for that purpoſe; without 'wearing any Surplice, carrying of Banners, or Hand Bells, or 'ſtaying at Croſſes, or ſuch like Popiſh Ceremonies.

'The Miniſters and Churchwardens not to ſuffer any Lords of 'Miſrule, or Summer Lords or Ladies, or any diſguiſed Perſons or 'others, at *Chriſtmas*, or at May-Games, or any Minſtreils, Morice-'dances, or others, at Riſh-bearings, or at any other times, to come 'irreverently into any Church or Chapel, or Churchyard in their 'Dance; or play any unſeemly Parts, with Scoffs, Jeſts, wanton

'Geſtures

'Geſtures or ribald Talk; Namely, in the time of Divine Service, 'or of any Sermon. *ANNO* 1571.

'The Pariſh Clerks were required to be able to read the firſt Leſ-'ſon, the Epiſtle and the Pſalms, with Anſwers to the Suffrages as 'was uſed.

By the heeding of which Injunctions one may obſerve, how old Popiſh Cuſtoms ſtill prevailed in theſe *Northern* Quarters; and therefore what need there was of this general Viſitation: As the frequent Uſe and Veneration of Croſſes; Months Minds, Obits and Anniverſaries; the chief Intent whereof was praying for the Dead; The Superſtitions uſed in going the Bounds of the Pariſhes; Morice Dancers and Minſtrels coming into the Church in Service time, to the Diſturbance of God's Worſhip: Putting the conſecrated Bread into the Receiver's Mouth, as among the Papiſts the Prieſt did the Wafer; Croſſing and Breathing upon the Elements in the Celebration of the Lord's Supper, and Elevation; Oil, Tapers and Spittle in the other Sacrament of Baptiſm: Pauſes and Intermiſſions in reading the Services of the Church: Praying *Ave Maries*, and *Pater noſters* upon Beads: Setting up Candles in the Churches to the Virgin *Mary* on *Candlemas* Day, and the like.

Popiſh Superſtition ſtill in the *North*.

This Provincial Viſitation continued the next Year, *viz.* 1572. when his Grace, *Octob.* 10. viſited the Dean and Chapter of *York*, and gave them alſo Injunctions, in 19 Articles: Which (that I may bring theſe Matters together) I ſhall alſo here ſet down briefly, *viz.*

The Abp. viſits the Dean and Chapter.

Injunctions. *Grind.* Regiſt. *Matt. Hutton*, D. D.

'No Dignitary or Prebendary to let his principal Manſion Houſe 'to any Lay Perſon, or to any Perſon, ſave to them that have Dig-'nities or Prebends in the ſaid Church. So that if they do not in-'habit the ſame themſelves, or keep it againſt their Repair to the 'ſaid Church (which ſhall be twice every Year at the leaſt) the 'ſaid Houſes, according to the ancient laudable Cuſtom, ſhall re-'main to be inhabited by thoſe that have Dignities or Prebends, 'lacking Houſes of their own. And every Prebendary at his Admiſ-'ſion, to take an Oath to obſerve this Order by Conſent of Dean 'and Chapter.

'A Survey was ordered to be taken of all the Lands and Revenues 'belonging to the Common, or to the Deanry, or any Office or 'Prebend.

'The old Statutes to be reviſed: And thoſe aboliſhed that were 'either not neceſſary, ſuperſtitious or unprofitable. And the reſt 'drawn into a Book, to be confirmed and read in the Chapter-Houſe 'four times a Year.

'Every Prebendary living twenty Miles off the Cathedral, to ap-'point his Proctor, one of the Canons, Prebendaries, or Vicars of the 'Church: Who ſhould diſcharge all manner of Duties incident to 'his Prebend or Dignity.

'The Præcentor or his Deputy, and the Maſter of the Choriſters, 'to provide, that the Choriſters ſhould be virtuouſly brought up in the 'Principles of Religion; and to be examined thrice every Quarter

ANNO 1571.

'of a Year in the *Engliſh* Catechiſm, now lately ſet forth and enlar-
'ged. [The Author whereof was *Alex. Nowel*, Dean of S. *Paul's*, *London*, and approved by the Synod, *An.* 1562.]

'No Charter, Evidence or other Writing, belonging to the 'Church, to be taken out of the Treaſury, or Veſtry, or Library; 'except he that take it write his Name in a Book, and bind himſelf 'to reſtore it, *&c.* Theſe Injunctions were dated in the Chapter-Houſe, 10. *October*, 1572.

The Archbiſhop alſo ordered the Courſe of Preachers for the Cathedral Church every *Sunday* and Holiday, and a Table to be put up with the Names of them; and ſo ſettled the *Ordo perpetuus pro concionibus in Eccleſiis:* Which was obſerved (as Dr. *Mat. Hutton* hath noted in his Book of Collections, from whence I have tranſcribed theſe Injunctions) till the Year 1685. when *John Dolbin*, then Archbiſhop of *York*, ordered a new one.

Whittingham cited before the Abp. of *York.*

The Archbiſhop of *Canterbury*, together with the Biſhops of *Winton* and *Ely*, chief of the Eccleſiaſtical Commiſſioners for the Province of *Canterbury*, had been called upon by the Queen, to have Regard to Uniform Order in the Church, and to reform Abuſes of ſuch Perſons as ſought to make Alteration in what was eſtabliſhed. Many of theſe were Miniſters who enjoyed Benefices and Places of Profit in the Church, and yet lived not in Obedience to the Rules and Injunctions of it. The Men of this Rank of the moſt Fame, were *Goodman*, *Lever*, *Sampſon*, *Walker*, *Wyburne*, *Goff*, *Whittingham*, *Gilby*. Theſe the ſaid Commiſſioners thought very fit to convent before them, and to preſs their Duty upon them; and if they perſiſted in refuſal of it, to deprive them. Some Part of this Work would lie upon the Archbiſhop of *York*. For *Lever*, *Whittingham* and *Gilby*, being of the *North*, and ſo of his Province, were thought to fall under his Cognizance. Theſe two laſt had been Exiles at *Geneva* in the Days of Queen *Mary*, and the Heads of thoſe that then oppoſed the Communion Book. *Whittingham* was he that had wrote a Preface before that dangerous wild Book of *Goodman*, againſt the Lawfulneſs of Womens Government, and exciting the Depoſing of Queen *Mary*. *Canterbury* therefore writes to *York*, to ſend for both theſe to appear before their Commiſſion Eccleſiaſtical at *York*. *Whittingham* was accordingly ſent for by our Archbiſhop; and he looked for his Appearance within three Days, that is, by the 31. of *Auguſt*. Of which he certified his Brother of *Canterbury*, and that he would not fail to advertiſe him, what his Anſwer ſhould be to the Matters objected. And he added, That he truſted to find Conformity in him, having ſubſcribed concerning Apparel, in his Predeceſſors Days, as he took it.

Gilby.

As for *Gilby*, he ſignified to the ſaid Archbiſhop, that he could not deal with him; for he dwelt at *Leiceſter*, out of the Province of *York*, and much nearer to *London* than to *York*. So *Gilby* was left to the Commiſſioners in the *South*.

Lever.

Lever had a Prebend in the Church of *Durham*: Of which he was deprived, I ſuppoſe, about this Time. But continued Maſter of *Sherborn* Hoſpital till his Death.

Henry

ANNO 1571.

Henry Bullinger, the chief Paſtor in *Zurick*, and of the higheſt Reputation there for Learning, a great Lover of *England*, took the Pains to anſwer that unworthy Bull of Pope *Pius* the Fifth, lately ſet forth againſt the Queen, Depoſing her from her Kingdom, and commanding all her Subjects, and other Chriſtian Princes to take up Arms againſt her. This ſeaſonable Anſwer that Reverend Man ſent in Writing to our Archbiſhop, about *Auguſt* this Year; as he had alſo ſent Copies of it to the Biſhops of *Ely* and *Sarum*: Who were his Acquaintance formerly in their Exiles. Of this Writing he certifies the Archbiſhop of *Canterbury* in the Correſpondence between them, making no doubt but he had ſeen it. But he hinted, how he ſtood in doubt, whether her Majeſty and the Council could be contented, that it were publiſhed in *Latin* or *Engliſh*, or both. For that poſſibly they would not have the Multitude to know, that any ſuch vile railing Bulls had paſt from that See. And withal he ſignified to his Brother of *Canterbury*, that he ſhould be glad to know his Grace's Opinion in it. Wherein the ſaid Archbiſhop ſoon reſolved him, by letting him know, that *Bullinger*'s Book was printed in *Latin*, and that not without the Advice of the Lord *Burghley*; and that it was tranſlating in *Engliſh*: And one of the *Latin* Books was ſent by him to the Queen, fairly bound. And that there was no Alteration at all, but in the 60th Page only: Whhich he might compare with his written Book.

Bullinger ſends him his Anſwer to the Bull againſt the Queen.

I am unwilling to omit the mention of a more private Matter in theſe two Archbiſhops Correſpondence. Archbiſhop *Parker* was a great Searcher into the Eccleſiaſtical Hiſtory of *England*, and wanted now to know a particular (and one would think a ſlight) Piece of Hiſtory of the Church of *York*: But ſuch was his Exactneſs in this kind of Knowledge, that he ſent twice to our Archbiſhop to be informed about it; *viz.* What the punctual Day was of that great and celebrated Inſtallation Feaſt of Archbiſhop *Nevyl*, Brother to the great Earl of *Warwick* in *Edward* the Fourth's time; which was ſo extravagantly ſumptuous and expenſive, that the like had hardly ever been heard of, as it is ſet down in *Godwin*'s Catalogue, under his Name, together with the Names of the Noble Gueſts, and Officers which attended; who were no leſs than divers Earls, Lords, and Knights. But this remarkable Day whereon this Feaſt happened, our Archbiſhop could not learn: And ſo he wrote to Archbiſhop *Parker*; adding, that the Records there at *York* had been kept very negligently: But that he would cauſe further Search to be made. Perhaps the moſt ſplendid Entertainments that that brave Prelate had, or was about to make at *Canterbury*, occaſioned this his Inquiſitiveneſs.

The Archbiſhop of *Cant.* makes an Enquiry concerning an Archbiſhop of *York*.

Toward the latter end of the Year, the Archbiſhop ſhewed his Reſolution, as well as his Care of providing his Church of *York* with worthy Men. For a good Prebend there this Year falling void, the Preſentation to which fell in Conteſt between Three; *viz.* the Archbiſhop, *Webſter*, and *Woodroff*. The Title *Webſter* (who was by Calling a Cook) claimed by, was ſome Pretended Right of the next Advowſon made over to him by *Yong* the laſt Archbiſhop. Which, what-

A Prebend in Conteſt between the Archbiſhop and others.

ANNO 1571.

whatever it were, was lodged in *Woodroff*, by ſome Conveyance from *Webſter* to him. And perhaps neither of them were innocent of ſome unlawful Dealings herein. But now *Webſter* and *Woodroff* were themſelves fallen to pieces about the Right of Preſenting. The Archbiſhop notwithſtanding eſteemed the true Right to be in himſelf: And for this he had the Judgment of the beſt Lawyers. For whatſoever the former Archbiſhop had done to the contrary, it was not in his Power to grant away the Advouſon. For which Act our Archbiſhop paſt this juſt Cenſure on him; 'That he did in this as in 'ſome other Things, *Præter Officium*, in taking away (as much as in 'him lay) the Nominating and Collating of a Canon to the Church, 'from himſelf and his Succeſſors Biſhops, who by common Suppoſi-'tion were thought to be Men Learned, and moſt fit to judge in ſuch 'Caſes, and to grant the ſame to a Maſter Cook unlearned, and 'therefore leſs able to judge. It were more Reaſon, ſaid the Arch-'biſhop ſomewhat ſharply, that every Man ſhould deal in his own 'Faculty, according to the old Proverb,

Archbiſhop *Young* cenſured by our Archbiſhop.

Tractent fabrilia Fabri:

'*i. e.* Let the Carpenter meddle with his Tools. And ſo likewiſe, '*Tractent culinaria Coci*; i. e. Let Cooks meddle with the Affairs of 'their Kitchin. So as Mr. *Webſter*'s Caſe, being both againſt a rea-'ſonable and good Law, and having a corrupt Original, both in the 'Biſhop his Predeceſſor, and himſelf, was a Cauſe odious, and de-'ſerved no Favour before any Judge. But however *Webſter* preten-ded a Right to Preſent; and ſo did *Woodroff*. And both preſented their Clerks to the Archbiſhop. *Woodroff* had preſented one or two, whom the Archbiſhop refuſed. But Matters now ſo ſtood, that the more probable Right of the two lay in *Woodroff*. Therefore, for the Prevention of Law-Suits, he choſe to cloſe in with an Offer made by the ſaid *Woodroff*; which was, that he would preſent one ſuch whom the Archbiſhop ſhould nominate unto him. By which he thought, as he ſaid, that by God's Providence that thing was re-ſtored to him, which his Predeceſſors againſt all good Order had taken from him. He was content, as he ſaid, to follow St. *Paul*'s Counſel, which was to take Benefit of all Occaſions; whereby Chriſt might be the better Preached. And thereupon got his own Chaplain into the Prebend. But *Webſter* obtained ſo much Intereſt with the Lord Treaſurer, that he procured an earneſt Letter from him to the Archbiſhop in his Behalf; and if it might be, to diſcharge again him that was Preſented. The Archbiſhop in his Anſwer to the ſaid Lord, ſhewed all which is before ſaid: Adding, that *Webſter* had no Injury done him. For if Men might truſt either the Lawyers Spiritual or Temporal in thoſe Parts, that he had talked withal, (beſides the common Practice uſed there in like Caſes) *Wood-roff*'s Preſentation was good in Law. And then *Qui ſuo jure utitur nemini facit injuriam.* And as for Equity, it was all on the Archbi-ſhop's ſide, both for Nominating the beſt, and for other Cauſes. And that if *Webſter* were only deſirous, as he ought to be, that a

a very

a very good Preacher ſhould be placed in the Prebend, then, he ſaid, he had ſatisfied his good Meaning. For he had placed a better Preacher in it than *Webſter* preſented unto him; and ſuch an one, as if he had ſought both the Univerſities, he ſhould hardly, of thoſe that were unpreferred, find his like. But if he had other indirect Meaning, the ſame, he ſaid, was not to be favoured. ANNO 1571.

His Proteſtation to the Lord Treaſurer;

But yet the Archbiſhop was concerned, that his great Friend, the Lord Treaſurer, had interceded with him in this Matter, whom by all means he ſtudied to gratify. To him therefore he proteſted, 'That the Queen's Majeſty excepted, there was no Creature's Requeſt 'upon Earth could weigh more with him. And therefore, that in all 'his Requeſts made to him, either at *London* (which he confeſſed 'were not many) or there, he either did that which he requeſted, or 'elſe ſatisfied him by Anſwer to his Content. In this Matter he told 'him, that his Letter came, *Quum Res non erat integra.* For his Chap-'lain was then preſented, and alſo under his Hand and Seal Inſtituted. 'And ſo there was a Right grown to him, till Law reverſed it. 'That as for his Merits that had it, he lately lay under a double Quar-'tan, and now under a Quartan, which was like to hold him to *Mid-'ſummer*, as a Fruit of his earneſt Study. That he was Studious, 'Godly, Learned, and Eloquent; and that if his Lordſhip knew him 'as well as he, he would favour his Cauſe. That as for himſelf, he 'could not in Honeſty and Credit do and undo, nor in Conſcience re-'move the better, and take the worſe. Wherefore he earneſtly and 'heartily prayed his Lordſhip, that he would have alſo Conſideration 'of him in this Matter, as well as of Mr. *Webſter*. And that he 'would let it be his own Matter, and not his Lordſhip's. Let him, 'added he, ask Council of Law above; and that it was a Matter of 'ſhort Reſolution, and ſmall Suit. And that if this Man now Inſti-'tuted, were removed by Order of Law, both he and the Archbiſhop 'would give place, and would take Order that every Farthing of the 'Profits ſhould be anſwered to him that prevailed. And laſtly, his 'Suit to the Treaſurer was, That he would not require him to undo 'his own Act, which he was ſurely perſuaded to be Lawful, both in 'Law and Conſcience.

But will not reverſe what he has done.

Excuſes himſelf to the ſaid Lord, upon another Occaſion.

There happened another Matter about this Time, between the Lord Treaſurer and the Archbiſhop. When he was Biſhop of *London*, he made a Leaſe of *Broxburn* Parſonage to Sir *George Penruddock*. Which lying conveniently for the ſaid Lord, he had ſome Concern in it, and would have been glad of the Leaſe himſelf. But underſtanding *Penruddock* had it, charged it upon the Archbiſhop, as ſome Unkindneſs to him. This made an Impreſſion upon the grave Man, who ever ſtudied to ſhew himſelf moſt ready to ſerve his great and good Friend. Therefore by a Letter he aſſured him *Coram Domino*, that to the utmoſt of his Remembrance, (and he thought he ſhould not forget any Matter that ſo much pertained to his Lordſhip) he never moved him for any Leaſe of that Parſonage. For, if he had,

Paper Office.

ANNO 1571.

had, or that he could have but conjectured that he had been desirous of it, he should have had all his Furtherance to the uttermost. He remembred, he [the Treasurer] had once desired a Terrier of it, and that he had procured to be made a-new, there being no old one in his Possession. But in one Respect, as he said, it was well: For he did nothing in it, that could justly prejudice his Lordship. And then he proceeded to lay the Case open, as indeed it was, *viz.* That upon importune Suit of the said Sir *George Penruddock*, and of the old Earl of *Pembroke*, he had granted to him One and twenty Years in Reversion, to begin after 26 or 27 Years of a Lease then in Possession were expired. But he told *Penruddock* then oftentimes, that his Grant in that Case was void by Statute: As it was, and is indeed. He was still importune to have it, with all Faults. And so in the End he had passed unto him a void Grant. The old Lease was granted him by Bishop *Boner*: There being about 24 Years to come. And if the Reversion after that Term might do his Lordship a Pleasure, there were ways enow to bring it to pass. And sure he was, that his Grant to Sir *George* could not hinder the same by any Means.

His Care for the Treasurer and the Queen.

Paper Office.

It was but lately come to light, that certain vile Papists had conspired the Lord *Burghley*'s Death, by some base Assassination: But the Persons were now apprehended. As soon as the News of it was brought into the *North*, the Archbishop Congratulates the said Lord his Friend; and thanks God for his Delivery. And then gravely and carefully admonishes him, concerning taking care both of his own Safety, (in whom the Welfare of the whole Realm was so extremely concerned) and the Queen's. 'That as this might be a 'Warning to him to use all Wariness and ordinary Means, for avoi-'ding the like Danger hereafter, as his own Wisdom could well con-'sider; So he took it to be a necessary Warning for her Majesty. 'For she is the Mark, saith he, they shoot at; and at you, and o-'thers of her Council, for her sake. The Number, added he, of 'obdurate Papists, and *Italianite* Atheists, is great at this Time: 'Both desperate, and grown, as it evidently appeareth, to the Na-'ture of Assassines. Wherefore he wisht that her Majesty would not 'be *Tam facilis aditu*, as she had been, especially to mean Strangers; 'nor walk abroad so slenderly accompanied, as she was wont: Nor 'that her Privy Gardens should be so common, as they had been. 'And at length prayed the said Lord, (to whom he writ all this) 'that he would give him leave to be so bold, as to desire him to 'signify so much of his poor Opinion to her Majesty. For whose 'Preservation he daily prayed to the Almighty. To whose Grace 'and Protection he also heartily commended his Lordship.' This was writ from *Cawood*, the 29. *Jan.* 1571.

Batterſea House recovered by the Archbishop.

There was an House in *Batterſea* in *Surrey*, appertaining to the Archbishops of *York*, together with Fourscore Acres of Demean Land, belonging thereunto; which House and Lands were for the Convenience of the Archbishops, when they came up to Parliament

or

or Convocation, or for other Business at Court. To whom the Tenant by his Lease was, upon Notice given, to give way; that the Archbishop might there reside with his Household, as long as he thought convenient. One *Hill* now was Farmer of these Premisses by a long Lease; who had plowed up the Lands, and on purpose made the Place incommodious for any Archbishop to come there any more. So that our Archbishop, nor *Holgate*, nor *Young*, his two Predecessors, could enjoy their Lands. Archbishop *Young* endeavouring to recover it, by some Mismanagement of the Suit, was cast by *Hill*, and forced to pay 60 *l.* Damages. Whereupon he used Archbishop *Grindal* worse than his Predecessors, by keeping his Demeans from him; and withal, giving him many evil Words, and Suing his Workmen, that cut down some of the Wood upon the said Demeans, for his Provision at *Battersea* in a Parliament Time. This put the Archbishop upon examining more fully into the Lease. Which in the Issue he found defective, and of no value. And for the better providing for the Archbishops for the future, the Queen's Solicitor, (afterward Lord Chancellor) *Ayloff* (afterward one of the Judges of the *King's Bench*) and other great Lawyers advised, that a new Lease should be made by the Dean and Chapter of *York*, to the Archbishop for his Life, according to the Precedent of former Leases of *Battersea*: Which was done accordingly. And another Lease was made by the Archbishop to two other Persons for 21 Years, for the removing of *Hill*, that had dealt so contrary to the Meaning and Intent of his Lease, yet without doing any Wrong to the old Lessees: But in as beneficial a manner as could be for the Archbishop's Successors: That is, with Condition that the Demeans should upon warning be left to every Archbishop, when he should be at his House at *Battersea*, or within sixty Miles thereof. This Lease occasioned some difference afterward between our Archbishop, when removed to *Canterbury*, and his Successor *Edwin Sandys*, as we shall see under the Year 1579.

ANNO 1571.

His Success in a Suit in behalf of the See of *York*.

Thomas Stanley, the last Incumbent of the Bishoprick of *Sodor*, or the Isle of *Man*, being dead, the Earl of *Darby* in the Year 1570 nominated and presented, according to Custom, by Letters to the Queen, *John Salisbury*, to succeed in the said See, who was late Suffragan Bishop of *Thetford*, and now Dean of the Cathedral Church *Norwich*; and humbly prayed her to accept and admit his Nomination. And thereupon the Queen sent her Letters to the Archbishop of *York*, (in whose Province that Bishoprick lies) to proceed to the Confirmation of him. These Letters of the Queen bore date *Septemb.* 29. from *Gorhambury*. And accordingly he Confirmed him *Apr.* 7. 1571.

The Archbishop Confirms a Bishop of *Man*.

There was this Year a very commendable Reformation instituted and established, for Religion and good Manners in the Town of *Northampton*, by Consent of *Scambler*, the Bishop of the Diocess, the Mayor and his Brethren, and other the Queen's Justices of the Peace within that County and Town. One pious Practice whereof I shall here

Exercises for the Interpretation of Scripture set up at *Northampton*.

Paper Office.

ANNO 1571. here take Notice of, becauſe we ſhall have occaſion hereafter to ſpeak many things of the like Practice, and wherein our Archbiſhop was not a little concerned. Among other Religious Obſervances, now ſet up and uſed in this Town, there was every other *Saturday* (which ſoon after was obſerved every *Saturday*) in the Morning, an Exerciſe of the beſt Learned of the Miniſters, both of the Town and Country, for the right Interpretation of the Holy Scriptures. The Manner was thus. Certain of the Miniſters, who were appointed, (diſcourſing orderly one after another) handled ſome Text, (given, as it ſeems, by the Biſhop) opening the ſame plainly and briefly before the People. And all to be diſpatched by Eleven of the Clock. Then (the Congregation diſmiſſed) the Miniſters did withdraw into ſome convenient Place; and there conferred among themſelves, as well touching Doctrine, as Good Life and Manners, and other Orders meet for them to obſerve.

The Orders thereof.

The particular Order of theſe Exerciſers was, That every one, at his Admiſſion to be of this Combination, ſhould by Subſcription of his Hand, declare his Conſent in Chriſt's true Religion with his Brethren, and ſubmit himſelf to the Diſcipline and Order of the ſame. The Names of thoſe that were to ſpeak, to be written down in a Table, for any that would to know. The firſt that ſpake began and ended with Prayer. His Province was to explain the Text he read, then to confute any falſe and unſound Expoſitions thereof. Then to give the Comfort to the Audience, that the Place miniſtred juſt Occaſion of. But not to digreſs, dilate nor amplify the Text whereof he treated, into a Common Place, further than the meaning thereof neceſſarily required. He, or they who ſpake after, had liberty to touch at what the firſt Speaker omitted, either in his Explanation or Confutation. The Exerciſe not to exceed the ſpace of two Hours: And the firſt to finiſh what he had to ſay, within Three Quarters of an Hour. The Second and Third not to exceed one Quarter, each of them. One of the Moderators always to make the Concluſion.

The Office of the Preſident.

After the Exerciſe was ended, the Preſident for the Time called the Learned Brethren unto him, and required their Judgment concerning the Expoſition of the Scripture that had been then given. And if any Matter had been untouched, then to be declared. And if any of the Speakers were infamed, or convicted of any grievous Crime, he was then and there reprehended.

After the Conſultation, any of the Brethren might propound their Doubts and Queſtions, collected out of that Place of Scripture that day expounded: And ſignify the ſame unto the Preſident and the other Brethren, and declare the ſame in Writing unto the firſt Speaker. And order was taken for the ſatisfying of the ſaid Queſtion at the next Exerciſe.

The Conſultation, how ended.

The Conſultation to be ended with ſome ſhort Exhortation, to move each one to go forward in his holy Office, to apply his Study, and to increaſe in Godlineſs. The Exerciſe finiſhed, the next Speaker was nominated publickly; and the Text he ſhould expound, read. If any preſumed to break theſe Orders and Rules, and ſeemed to be contentious, the Preſident was preſently to command him in the Name of God to Silence. And after the Exerciſe, the unadviſed Perſon to be Cenſured by the Brethren there gathered together, that he and others by his Example, might learn Modeſty hereafter.

CHAP.

ANNO 1572.

CHAP. III.

The Biſhop's Letter concerning the L. Preſident of the North. *Writes for an Eccleſiaſtical Commiſſion. Writes to the Lord Treaſurer againſt Concealments; And concerning a High Sheriff for* Cheſhire. *His Thoughts of a Proclamation for Orders in the Church; and the Councils Letters thereupon.*

His Satisfaction in the Lord Preſident.

HENRY Earl of *Huntingdon* was in the Year 1572, made Lord Preſident of the Council in the *North*, a pious and ſincere Proteſtant; and one, of whoſe coming to that Place the Archbiſhop of *York* was very glad, that he might have one heartily and affectionately to back his Labours in the Church. And indeed they cordially loved one another, and drew one way. The Archbiſhop in one of his Letters to Sir *Will. Cecyl*, now L. *Burghley* and L. High Treaſurer, gave this Account of his Government: "My Lord Preſident's good "Government here among us daily more and more diſcovereth the "rare Gifts and Vertues which afore were in him, but in private "Life were hid from the Eyes of a great Number. That the old "Proverb was verify'd in him, *Magiſtratus probat virum.* Then the Archbiſhop interceded for him for his more eaſie living there; wiſhing, that ſome of her Majeſty's Houſes and Grounds in thoſe Parts might be procured for him towards his neceſſary Proviſion. For, without that, as he added, he could not ſee, but that he ſhould far overcharge himſelf. He knew, he ſaid, his Lordſhip was his good Friend; which made him [the Archbiſhop] bold ſometimes to put his Lordſhip in mind thereof.

His own Account of his Doings ſince he came to be L. Preſident.

After this we may hear, if we pleaſe, what Account the ſaid Earl gave of himſelf in one of his Letters to the ſame L. Treaſurer, who indeed had been the Means of his ſending into the *North* in that Honourable Station, which ſome about the Queen had not much liked of. "Whereas, ſaith the ſaid Earl, ſome ſeemed to diſlike his Lord-"ſhip's haſt in preferring him to that Place, he [the Earl] was ſorry "for it with all his Heart; yet he truſted he had done nothing to "the offence of any: but if he had, before they ſhould grieve at "his Lordſhip for his Favour ſhewed to him, they ſhould tell him "his Fault. That he had committed indeed many Errors, but this, "he ſaid, he dared boldly to affirm in the fear of God, that ſince his "coming thither, he had in all Cauſes had a mind to do that which "might advance the Glory of God, beſt further the good Service of "her Majeſty, and be moſt fit for the common good and quiet of "that People. That if he had failed in the Performance of any of "thoſe, it was want of Skill, and not of Good-will, to do the beſt, "would be his fault.

The Archbiſhop now wrote to the Queen (and ſo he ſignified to the L. Treaſurer in the Month of *January* he would do) for the re-

ANNO 1572. newing of the Eccleſiaſtical Commiſſion for his Province; a thing highly neceſſary for thoſe Parts for the more effectual ſuppreſſing of corrupt Religion, and giving Encouragement to the Goſpel. And among other Reaſons, why he deſired a new Commiſſion, this was one, that the Lord Preſident might be put in, as others were; that ſome of the old Commiſſioners were dead, and others of them removed out of the Province; whereby the Number was diminiſhed. And perhaps other Reaſons might have been added by our Archbiſhop, as I find were by *Young* his Predeceſſor, who had but a few Years before requeſted of the Secretary the ſame thing: As, that there was not due regard had in placing ſuch as might ſerve in all the Places of that Commiſſion, by reaſon he was not acquainted with the State of that Country at the Time of the granting of the ſaid Commiſſion. And particularly, that whereas *Nottingham* was Parcel of the Dioceſe of *York*, and more ſubject to the malicious Practices of the Enemies of God's true Religion; yet there was none of that Country put into the ſaid Commiſſion. *Nottingham*, as the ſaid late deceaſed Archbiſhop ſhewed, was the extreme part of his Dioceſe, and ſo further from due means of Reformation and Correction. That it was a nigh Neighbour to the Counties of *Darby* and *Lancaſhire*, where the moſt part of the lewdeſt ſort had remained and were cheriſhed. There were alſo within *Nottingham*, ſome Places where theſe Seditious People received great Relief, having already infected very grievouſly ſome of good Calling in that Country. And the Caſe ſo falling out, he thought it very requiſite that a ſpecial Regard ſhould be had thereto.

The Archbiſhop had now obſerved great Abuſes offered to the Clergy of his Dioceſe by a parcel of needy, unjuſt Men, who pretended Commiſſions from the Queen, to recover from them Penalties incurred. She had indeed granted by her Letters Patents to her Gentlemen Penſioners, Penalties forfeited by the Clergy, under pretence of Concealment of Lands and Rents given for Superſtitious Uſes, belonging now by Act of Parliament to the Crown. Whereupon they ſent their Deputies about through the Kingdom; who being indigent Men uſed great Extortion, and wofully oppreſt and vexed the poor Clergy. This cauſed our Archbiſhop to make Complaint thereof to the L. Treaſurer; who, however he inwardly liked not the thing it ſelf, yet the Letters Patents being paſt, he wrote back to the Archbiſhop, that the Gentlemen Penſioners might enjoy the Penalties forfeited by the Clergy, ſince ſo it was appointed by the Queen, and beſtowed upon them. The Archbiſhop then ſhewed his Lordſhip, that he intended not they ſhould be abridged of it; but that he found fault with their manner of Proceeding, which was troubleſome, chargeable and diſhonourable; in that they ſummoned all the Clergy as well faulty as innocent, and others alſo of good Worſhip and Credit, to appear before them, as the Queen's Commiſſioners, whereas they had no ſuch Commiſſion: And likewiſe that they compounded with the Clergy for Offences paſt and to come; which tended not, as he ſaid, to the Reſtraint of Abuſes, but was rather a means to encreaſe them. And laſtly, that they were Men noted heretofore for Evil-

ANNO 1573.

The Archbiſhop deſires a new Commiſſion Eccleſiaſtical.

Archbiſhop *Young*.

Nottingham.

He intercedes for his Clergy oppreſt by Concealments.

Gentlemen Penſioners.

evil Dealing and Bribery. He deſired therefore, that for the preventing of theſe Troubles, the Gentlemen Penſioners would ſend him down, in Articles, a Form of Proceeding to be obſerved by their ſaid Deputies, whereby the mentioned Inconveniences might be avoided. I have put the Letter into the *Appendix*, wherein the Archbiſhop ſhewed this his Fatherly Care of his Clergy. *ANNO* 1573. *N.* II.

The Archbiſhop labours to hinder one *Stanley* from being High Sheriff.

Sir *Rowland Stanley*, together with his Friends, laboured to obtain to be High Sheriff of *Cheſhire* for the enſuing Year: A Perſon he was, doubted to be corrupt in Religion; and the rather, for contemning the Order of the Eccleſiaſtical Commiſſion. For upon ſome Diſagreement between him and his Wife, divers and ſundry Proceſſes were iſſued out from the L. Preſident and our Archbiſhop, by virtue of the Eccleſiaſtical Commiſſion: All which he had contemned. Of which Contempts they had determined, about the End of the Term, to certifie the whole Board of the Council, and to pray Aſſiſtance. It was alſo taken notice of, that when the L. Preſident was laſt in *Cheſhire* to take his *Vale* of the Earl of *Eſſex* going into *Ireland*, *Stanley* would not vouchſafe to ſalute him; burthened belike with a Guilt of Conſcience. Upon theſe and other Reaſons, to be ſhewen by and by, the Archbiſhop ſent up to the L. Treaſurer to ſtop him from being Sheriff. This he moved, not for reſpect of any private Quarrel of his, nor upon any extraordinary Credit given to one Mr. *Rob. Fletcher* an Informer againſt the ſaid Knight, (becauſe he knew Enmity to be between them,) but he rather choſe to offer to his [the Treaſurer's] Conſideration, whether the ſaid Sir *Rowland* were a fit Man to ſupply that Office this Year upon the former Reaſons, as alſo upon theſe that follow, *viz.* That there was a Suit depending between him and the Archbiſhop and his Court: And he thought that by being Sheriff, he might have Power in his Hands to obtain his Will the better againſt the Archbiſhop; and therefore it was, that his Friends ſought that Place now for him. The Cauſe was this: *Bebington* a Benefice in *Cheſhire* being void, and the Preſentation being in certain Feoffees, Sir *Rowland* laboured to get one *Myrrick* an unlearned *Welſh* Doctor of Law, and one who had lived long in *Concubinatu*, to be preferred to it, on purpoſe that Sir *Rowland* might have the Profits of it. But to prevent *Myrrick*'s coming in, one Mr. *Rob. Fletcher*, a Gentleman in thoſe Parts, (either one of the Feoffees of this Advowſon, or that had an Intereſt with them) procured one Mr. *Gylpin* of *Cambridge* to be preſented. By which means the Choice became free to the Ordinary; and he preſented *Gylpin*, as the beſt Learned.

A Caſe between *Stanley* and the Archbiſhop.

Upon this, Sir *Rowland* ſued the *Quare impedit* at *Cheſter*; and ſome juſt Fear there was of indifferent Juſtice in thoſe particular Juriſdictions; eſpecially when a Stranger is one Party. For this reaſon *Fletcher* wrote to the Archbiſhop, that he would uſe all the means he could to prevent Sir *Rowland*'s being Sheriff, of whoſe ambitious and malicious Mind he ſpake; for that he could not attain to the placing of his unworthy Clerk *Myrrick* in *Bebington*, nor yet could by any manner of ways bring him to do that that neither in Truth nor Honeſty he might do. And that ſince no way might ſerve him, he and

ANNO 1573. and his Complices did work by all ways and means they could to make him Sheriff in *Cheſhire*, and thereby to deface his Grace, in admitting of Mr. *Gylpin*, or to work him [*Fletcher*] to their Purpoſe, in making him feel his Tyranny. Then *Fletcher* propounded to the Archbiſhop to apply to the Earl of *Leiceſter*, the L. *Burghley* and Sir *Tho. Smith*, Secretary, to diſcover unto them Sir *Rowland*'s Suits againſt him [the Archbiſhop] and his proud Doings and corrupt Religion. He alſo recommended Mr. *Edmund Treifford* of *Treifford* to be Sheriff; whoſe ſound Religion, and Godlineſs of Life, together with his great Living in *Cheſhire* might juſtly obtain the Place, as his Father had in Times paſt: There having alſo been good Proof of him in ſome late Service in *Lancaſhire*. Thus far *Fletcher*.

All this the Archbiſhop communicated unto the L. Treaſurer, and added, "That he knew it was odious to hinder any Man's Prefer-"ment; but yet he knew alſo, that it was good to let the higheſt "Magiſtrate underſtand of the Conditions of thoſe that are to be pre-"ferred, that they may conſider whether they be worthy of Prefer-"ment, according as Circumſtances may miniſter occaſion. He is "ſeldom a good Sheriff, ſaid the Archbiſhop, that ſeeketh to be a "Sheriff. Many Sheriffs abuſe their Offices, to the bolſtering out of "their own evil private Cauſes: But the whole matter he referred to his Lordſhip's good Conſideration. Dated from *York*, *Octob.* 21.

A Proclamation for obſerving Orders in the Church.

In the Correſpondence between the two Archbiſhops, and old Friends, he of *Canterbury* wrote unto his Brother of *York*, concerning two things happening this Year. The one was, his late noble Entertainment given at *Canterbury* (as he was a very magnificent Prelate) which he deſcribed at large: Which the latter ſaid he had ſo lively ſet forth, "That in the "reading thereof he thought himſelf to be one of his Gueſts, and as it "were beholding the whole Order of all things done there. And that "for an Hundred Years to come, and how long after God knew, none "of their Coat was like to do as he had done. The other Matter the Archbiſhop of *Canterbury* wrote to him about, was of a more publick Concernment. The Queen had ſet forth a Proclamation *Octob.* the 20th. in behalf of the Orders appointed in the Book of *Common-Prayer*; that they ſhould be ſincerely and uniformly kept throughout all the Realm: Expreſſing how the Fault (that ſuch Diverſities had been lately taken up in many Churches, and thereupon Contentions, and unſeemly Diſputations and Diſſenſions ariſen) in her Opinion was moſt in the Biſhops, to whom the ſpecial care of Eccleſiaſtical Matters appertained, and who had their Viſitations Epiſcopal, and Archidiaconal, and their Synods, and other ſuch Meetings of the Clergy, firſt and chiefly ordained for that purpoſe; which was now only uſed of them and their Officers to get Money, or for ſome other Purpoſes. This Proclamation was followed by a Letter from the Lords of the Council, *Novemb.* 7: (And that by the Queen's order to them) to require the ſaid Biſhops to take a more vigilant Eye to this Uniformity throughout their Dioceſes; and either perſonally themſelves, or by their Archdeacons, or other able and wiſe Men, to ſee, that in no one Church of their Dioceſes there be any Deformity or Difference uſed. And, (if any ſhould refuſe) to call ſuch before them,

The Biſhops blamed.

The Councils Letters to the Biſhops thereupon.

them, and by Cenſures and Eccleſiaſtical Laws to ſee them puniſhed. *ANNO* 1573.

This was the Sum of the Councils Letter. Of this Affair the Archbiſhop of *Canterbury* wrote his Thoughts to our Archbiſhop; who was not a little diſturbed at the Reflexions that were made upon them [the Biſhops] without any Diſtinction. For tho', as he ſaid, ſome Biſhops had not ſhewed that Induſtry and Care for Uniformity that was requiſite; yet others uſed the beſt Diligence they could. Of which Number he reckoned himſelf. For thus he diſcovered his Mind in his Anſwer to the Archbiſhop of *Canterbury*. The Archbp's. Thoughts thereof.

" The late Proclamation, and the Councils late Letters ſeem to lay " a heavy Burthen upon our Shoulders; and that generally and equal- " ly without reſpect of Difference; whereas indeed there is not like " occaſion of Offence given of all. I aſſure your Grace it is to me a " great grief, and would have been tenfold greater, had they not " thereby ſo well beaten down the other arrogant innovating Spi- " rits; which I truſt ſhall work ſome Benefit to the Church, if the " Captains be not countenanced, as they have been by thoſe that " are no Biſhops [meaning undoubtedly ſome of the great Men of the Court, and very likely ſome of thoſe very Counſellors that were ſo apt to blame the Biſhops.] And then he added, " That " as for his own Dioceſe, in very deed that Uniform Order allow- " ed by the Book of *Common-Prayer* was univerſally obſerved there [and therefore that Reprimand given in ſuch general Terms to all the Biſhops was unjuſt in reſpect of himſelf.] " He thought ſome " of his Province had ſome Novelties; but he had written to them " to reform them without delay, or elſe he would—— [Meaning, call them into the Eccleſiaſtical Commiſſion, and proceed to Cenſures.]

And whereas the Archbiſhop of *Canterbury* had ſignified to him ſomewhat concerning his old Dioceſe of *London*; that his Succeſſor there had been doing ſomewhat that had drawn Diſquiet upon himſelf by occaſion of theſe Diſſenſions; the Archbiſhop of *York* expreſſed that he was ſorry that it ſhould ſo happen. " But ſurely, *added* " *he*, the Biſhop of *London* is always to be pitied. For if even [the " ſevereſt Eccleſiaſtical Cenſures] were the Penalty of theſe Curioſities, " yet would he never lack a Number of that Generation. And he declared, his Judgment at leaſt was, that theſe ill-affected to the Orders of the Church ſhould not enjoy any Benefit from it. Of theſe were Dr. *Penny*; who, he ſaid, was a chief Doer in theſe Matters; [he meant, in promoting *Cartwright*'s Doctrine and Books] and who of a Preacher was become a Layman and a Phyſician. And he marvelled he ſhould be ſuffered to enjoy a good Prebend in *Paul*'s. And the like was to be ſaid of *Wiburn*, *Johnſon*, and others. " They are con- " tent, *ſaid he*, to take the Livings of the *Engliſh* Church; and yet " affirm it to be no Church. *Beneficium datur propter Officium.* If " they will do no Office, let them receive no Benefit. He thought " long to hear what would follow after that great Inquiſition at *Lon-* " *don*; and concluded with this pious and ſuitable Prayer, " God " ſend us all humble and quiet Spirits, and thankfully to acknow- His Judgment of the Innovations in *London*.

ANNO 1573.

" ledge God's great Mercies towards us. This was writ from *Biſhop-thorp*, *Decemb.* 9. This great *Inquiſition*, as the Archbiſhop called it, was that Inſpection that was now ſet on foot in *London* into the Order and Conformity of the Miniſters there, upon the Councils Letters to the Biſhop for that purpoſe.

His ſeaſonable Interpoſing in behalf of ſome poor Commonres.

The Queen had a Foreſt in *Yorkſhire*, called *The Foreſt of Galtres*, where ſtood the Town and Lordſhip of *Sutton*; herein were by Eſtimation two hundred Acres of *Carramel*, and Thorny Ground. One Mr. *Barwike* deſired of her Majeſty liberty to encloſe forty Acres of the ſaid Thorny Ground by the ſpace of ſix Years, and to ſpring the ſame according to the Statute; for which he would pay her 10*l.* a Year. Whereupon an Inquiſition was taken in *York* by *Gargrave*, *Fairfax*, *Dawbeny* and *Sygrave*, Commiſſioners appointed by the Queen; who certified that he might have and encloſe the ſaid Acres, and that her Game would be better preſerved. Upon the Return of this Inquiſition, the Matter, for the further ſpeeding of it, lay before the L. Treaſurer, and Sir *Walter Mildmay*, the Chancellor of the Exchequer: Who before they would proceed in that Matter, ſent a Letter to the Archbiſhop of *York*, dated *Feb.* 29. to know his Opinion, what Wrong or Hurt he thought might enſue, if *Barwike* ſhould have ſuch a Leaſe. To which our Archbiſhop very honeſtly gave this Anſwer; (which I mention the rather, becauſe hereby he ſhewed his unbiaſſed Mind, and his Fatherly Care of the poor People in all reſpects, when it lay in his way to do them Service) "That he had made Inquiry " concerning the ſame, and was very credibly informed, that the " ſame Leaſe ſhould be very hurtful divers ways, and eſpecially un- " to the Inhabitants of the Town of *Sutton*; with whom Mr. *Bar-* " *wike* was noted to have dealt very hardly: For that the ſame poor " Inhabitants had, out of the ſame, Hedg-boot for fencing in of their " Corn-fields, and other uſual Fences; and alſo a great part of their " Fire-boot of the Tops and Lops of ſuch Runt-Oaks as grow in the " ſaid two hundred Acres: Which Oaks, as well as the Thorns in that " Foreſt, were called by the Name of *Carramel* mentioned in the Par- " ticular. Beſides, that it was accounted the uſual beſt, and in a " manner, the only good Paſture that the ſaid Inhabitants had for " their Draught-Oxen and Milch-kine. For that in four Acres of that " Ground there was not the Quantity of one Acre of Thorny or Wood " Ground, the reſt being plain Ground and good Paſture. So that " if this two hundred Acres (being accounted but for ſixſcore Acres) " ſhould be all encloſed according to the ſaid Particular in ſix Years, " the ſaid Inhabitants, (as he was informed) ſhould be then in great " Diſtreſs, during the Time that the ſame might be kept encloſed by " the Statute. And Mr. *Barwike* in that time ſhould have great Com- " modity of the Herbage thereof. And that it was greatly feared of " the Inhabitants there, that if it were once encloſed, he would by " Suit obtain, that it ſhould always continue ſeveral.

The Archbiſhop added, "That he was further informed, that it was " lately moved at a Juſtice-Court holden at *York* for the ſaid Foreſt, " to know what Hurt could come by encloſing the ſaid Parcel of " Ground. And thereupon, within two Days after, there came to the

" Officers

Officers of that Court, great numbers of People to ſhew, that it ſhould be hurtful to them; and to make Suit for the ſtay thereof. " And, " as he was informed, there was a Supplication exhibited to the L. " Preſident, to pray his Lordſhip to be a Mean for the ſtay thereof. " And laſtly, that he was further informed, that the ſame *thorny* " *Ground* was near unto the Lawnd of the Foreſt, and was a very " good Covert: and that the encloſure of it would be hurtful as well " to the Queen's Game in that Foreſt, as otherwiſe. Such was his ſeaſonable Interceſſion for the poor Commoners. *ANNO* 1574.

CHAP. IV.

His and the Preſidents good Government. Papiſts decreaſe. Rejects an ignorant Clark. Sherborn *Hoſpital. His Care for it.* Lowth, *a diſorderly Preacher. Correſpondence between the Archbiſhop of* Canterbury *and him. Conſults about entertaining the Queen. An Earthquake in the* North. *Viſits his Church. The L. Preſident mentioned by him with Honour for his good Service. He prefers* Ramiſden *the L. Treaſurers Chaplain. His Letter to the Archbiſhop on this Occaſion.*

THE *Northern* Parts were now ſo well governed by our Archbiſhop, that all was in very quiet and peaceable Condition in the Eccleſiaſtical State: And going hand in hand with the L. Preſident, the Civil State was alſo as quiet. For it muſt be marked, that theſe two great Officers, the one for the Church, the other for the State, thwarted not, nor interfered, nor were jealous or envious of one another; but ſuch was the Prudence of the Archbiſhop, as well as the Diſcretion of the L. Preſident, that they were unanimous in God's and the Queen's Buſineſs, and by the joint Endeavour of both, thoſe Parts were kept in Peace and due Order. And ſo in the beginning of the Year 1574, he expreſt it to the L. Treaſurer: " We are in good " quietneſs, God be thanked, both for the Civil and Eccleſiaſtical " State. And in another Letter to him, he gave a fair Character of the L. Preſident, *viz.* Of his good Government, of his ſpendid Houſe-keeping, and of his fear for his [the Preſidents] private Concerns on that Account. " That he ſerved very honourably, and " chargeably, as he had heretofore ſignified unto the Treaſurer, and " feared he ſurcharged himſelf. But if it were otherwiſe, he might " ſay, *Amicè timui.* Adding, that he truſted, God had prepared " him to be a good Inſtrument for this Common-wealth. And that " he, the ſaid L. Treaſurer, had daily Experience of his good Go- " vernment, by his own Advertiſements thence.

All things in Peace in the *North.*

By the Care and Diligence of the Archbiſhop the Number of Papiſts daily Diminiſhed, eſpecially in his Dioceſs; who were a few Years ago ſo many and prevalent in the *North* Parts; as appeared by that

The Condition of the *North* as to Papiſts.

ANNO 15-4. that Inſurrection that happened under the Earls of *Northumberland* and *Weſtmorland*, and many other Gentlemen as well in *Yorkſhire*, as in *Lancaſhire*, *Cheſhire*, and other Shires thereabouts. In *Michaelmas* Term the Archbiſhop with the Eccleſiaſtical Commiſſion took Account of divers Papiſts; and ſent a Certificate up in *November* of the Proceedings againſt them. His Grace conferred earneſtly and learnedly with the Prieſts that were taken up; who yet were but under eaſie Reſtraints. Dr. *Vavaſor* an old Acquaintance of the L. Treaſurer and a fixed, ſtubborn Man, who had been a Priſoner for above half a Year in his own Houſe in *York*; and others impriſoned in other Parts, did now expect Deliverance, becauſe *Fecknam*, *Watſon*, and others had that Favour ſhewn them above, who had been Priſoners in the *Tower* or *Marſhalſea*. For they reckoned the Eccleſiaſtical Commiſſioners in the *North* muſt follow their Steps in the *South*. And accordingly they Petitioned for their Liberty to the Council in the *North*. But the Archbiſhop's Judgment was, that it was not convenient to do the like there, conſidering that a great Relapſe would certainly follow. They found but five obſtinate Papiſts: Whom they committed, together with *Vavaſor*, obſtinate, Sophiſtical, Diſdainful, and a Scoffer, as the Archbiſhop deſcribed him. But to ſee the Archbiſhop's Proceedings more particularly with them, and the preſent State of Popery in theſe Parts, I ſhall exemplifie a Letter in the *Appendix* which his Lordſhip wrote to the L. Treaſurer upon this Argument.

An Eccleſiaſtical Commiſſion there.

N. III.

He rejects an ignorant Clark.

He ſhewed his Faithfulneſs in his Inſpection over his Church, by taking what care he could that none but Men of ſome Ability and Learning might be admitted to the Cure of Souls. And for this purpoſe he provided that ſuch as came for Inſtitution to any Livings, ſhould be firſt well examined; and ſuch as were found unlearned, he rejected, notwithſtanding their Preſentations. One Inſtance of this happened this Year, which I ſhall mention the rather, to obſerve, what groſs Ignorance, ſometimes ſuch as pretended to ſerve God in his Church, were in theſe times guilty of. One *William Ireland* was preſented to the Rectory of *Harthil*; who coming to the Archbiſhop was examined by the Archbiſhop's Chaplain. In his Preſentation were theſe words *Veſtri humiles & obedientes:* Which the Chaplain required him to conſtrue, to underſtand his Ability in Latin. But he expounded them, *Your Humbleneſs and Obedience.* The Chaplain asked him again, who brought up the People of *Iſrael* out of *Egypt?* He anſwered, King *Saul*. And being asked, who was firſt Circumciſed, he could not anſwer. Wherefore the Archbiſhop rejected him. And one *Hugh Caſſon* was preſented to, and obtained the ſaid Benefice of *Harthil*, and lived to the Year 1624. And ſo was Rector there fifty Years.

Archbiſhop *Grindal's* Regi. *May* the 28th.

The Archbiſhop was now adays afflicted with the Cholick, Stone and Strangury. Which were very grievous when they came. But God gave him ſome *Intervalla*; elſe they were intolerable, as he ſpake of his Diſtempers himſelf.

The Archbiſhop's Diſtemper.

His care about *Sherborn* Hoſpital.

There was an Hoſpital called *Sherborn-houſe*, lying a little *Eaſt* of *Durham*, built by *Pudſey* ſometime Biſhop of *Durham* for ſixty five Lepers.

Lepers. The Maſter of it now was the Learned and Pious Mr. *Lever*, once Maſter of S. *John*'s College in *Cambridge*, and a great Preacher in K. *Edward*'s Days: Afterwards under Q. *Mary* an Exile. The former Maſter of this Hoſpital was deprived for Papiſtry by *Grindal* in the beginning of Q. *Elizabeth*'s Reign, then the Queen's Viſitor of the Biſhoprick of *Durham*, as it ſeems. This Man had made unreaſonable Leaſes and Grants, by means whereof the Houſe was like to go utterly to Decay. But for the remedying, if poſſible, thereof, and for the benefit of the Hoſpital, *Pilkington*, the preſent Biſhop of *Durham*, had made a certain Inſtrument for the diſannulling of thoſe Leaſes. But it wanted the Queen's Confirmation. *Lever* the Maſter brought the matter before the L. Preſident. And here the Archbiſhop, as in the beginning of the Year he interpoſed with the L. Treaſurer in behalf of the *Savoy*, and for the bettering of the Eſtate of that Hoſpital in the *South*; ſo now he was as induſtrious to do Service for this in the *North*. Therefore he earneſtly writ to the ſame L. Treaſurer (the Archbiſhop's true Friend, and a Perſon ready to aſſiſt in all good Works) acquainting him, that the Cauſe was heard before the L. Preſident and the Council. And that upon the hearing of it, it was thought by the Learned in the Laws, (as he was informed, and was fully perſwaded to be true) that the aforeſaid Method was the only means to preſerve that Hoſpital from utter Ruin. Which, he ſaid, were a pitiful Caſe. He prayed his Lordſhip therefore among his manifold weighty Buſineſſes to take opportunity to further this Suit for the Relief of Chriſt's poor Members, according to his accuſtomed Goodneſs in all ſuch Caſes. "For my own "Part, added he, I think often that thoſe Men which ſeek ſpoil of "Hoſpitals, be it by Leaſes or any other Fetch of Law, did never "read the XXVth. Chapter of *Matthew*. For if they did, and be- "lieved the ſame, how durſt they undergo ſuch an Adventure? And then he ſubjoyned in behalf of all ſuch Places founded for Charity, "That if any Hoſpitals were abuſed, as he thought ſome were, it "were a more Chriſtian Suit to ſeek Reformation than Deſtruction. Theſe matters he referred to his Lordſhip's good Conſideration, and ſo commended him to the Grace of God. Writ from *Biſhopthorp* near *York* the 3d of *February*. By theſe frequent Hints and ſeaſonable Admonitions, he was an Inſtrument and Spur to the L. Treaſurer to do a great deal of good. And laſtly, the Archbiſhop reported well of the preſent Governour of this Houſe; that it had been, and ſtill was by him very well ordered both for Corporal and Spiritual Nutriment of the poor Members thereof.

ANNO 1574.

His dealing with ſome Innovators.

Though there were not ſo many Puritans in theſe *Northern* Quarters, as in the *South* (the Eccleſiaſtical Commiſſioners being chiefly employed in taking Cognizance of Papiſts) yet ſome there were. Whereof one was named *Lowth*, of *Carlile* ſide: Who for many diſorders was had up before the Commiſſioners. This Man wrote Letters full of Slander; terming the Archbiſhops doings, and the other Commiſſioners to be like the *Spaniſh* Inquiſition. And though he had fifteen or ſixteen Years exerciſed the Function, yet he proved to be ordered neither Prieſt nor Miniſter. He made Suit to the Queen for a Par-

Lowth.

ANNO 1574.

don, or to the Archbiſhop of *Canterbury*, which was intolerable, as our Archbiſhop ſaid; and writing to his Brother of *Canterbury*, he prayed him to ſtay any ſuch Pardon, if he could.

His Advice about anſwering a Latin Book of Diſcipline.

The People which diſapproved the preſent Government of the Church, and ſet up for another Model, had now printed a Book of their *Diſcipline* in Latin. Of this Book the Archbiſhop of *Canterbury* ſeems to have given, our Archbiſhop notice, and adviſed with him about an anſwer. To whom he ſignified, that *Elmer*, Archdeacon of *Lincoln*, were a fit Man to give an anſwer to that Book: But he thought that neither he, nor the Dean of *S. Pauls*, would take the Pains. Of the Latter, he ſaid, he was ſure, he would not. He added, that ſome thought Mr. *Still* [afterwards Maſter of *Trinity* College in *Cambridge*, and a Biſhop) were a fit Man to do it, ſince he wiſhed it done; and that the Dean of *Pauls* and Mr. *Watts* Archdeacon ſhould have the View of it, before it were publiſhed. This was his Advice to the Archbiſhop of *Canterbury*. But the ſaid Archbiſhop ſoon got the thing done, and had it by him, though he would not ſo ſoon publiſh it, before it was well conſidered by ſome Perſons of Judgment.

Reports of various Sects diſturb him.

There came now into the *North* great talk of new Sects and Hereſies ſprung up in and about *London*, of *Judaiſm*, *Arianiſm*, and the like; perhaps aggravated by Papiſts in theſe *Northern* Parts: Whoſe Practice it was to object againſt the Reformation, the Springing up of ſo much Error and Hereſie, ſince the Church of *England* had forſaken their *Roman* Catholick Communion. Theſe Rumours gave the Archbiſhop ſome Diſturbance; and that he might know the Truth and Certainty hereof, the better to underſtand the preſent State of that Church, in the Reformation whereof he bore ſo conſiderable a Part, and whoſe Welfare he ſo earneſtly deſired; thought it convenient to make it one of the matters of a Letter to the Archbiſhop of *Canterbury*. Whoſe anſwer to it we ſhall hear by and by.

He bethinks himſelf how to entertain the Queen.

The Queen was likely this next Summer to make a Progreſs into the *North*; and then would ſee *York*; as She had ſome Years before into *Kent*, and came at laſt to *Canterbury*. Where She was moſt nobly treated by *Parker* the Archbiſhop. *Grindal* therefore began to conſider how to receive Her Majeſty, and to entertain Her according to Her Dignity; and ſo as to obtain Her Gracious Acceptance. The Archbiſhop of *Canterbury* had done it before very Honourably and Expenſively. Wherefore our Archbiſhop wrote to him, *March* the 4th. to communicate to him what the Method of his Reception of Her was. For that the L. Treaſurer had ſignified to him the Queen's Progreſs into thoſe Parts the Summer enſuing. He ſaid that it would be a great Comfort to them all, to ſee Her Majeſty among them, and to him eſpecially. Only he was ſorry, that his Ability was ſo ſmall as it was: But he would ſtrain himſelf to his utmoſt: Truſting that his Good will ſhould be accepted, where Ability failed. He was, as he added, to pay in *Michaelmas* Term next for the laſt Payment of his firſt Fruits no leſs than 380 *l.* Which how well it would ſtand with a Progreſs, his Grace could conſider, eſpecially in one that had not *Communibus Annis* above 1300 *l.* yearly Value. Laſtly, he

he prayed the Archbiſhop to ſend him ſome Notes of Inſtruction, both of Charges for one or two days Diet, and alſo for other Circumſtances: Eſpecially at what Place Her Highneſs was to be met by him; at the Entry of his Dioceſs, or otherwiſe. *ANNO* 1574.

The Archbiſhop of *Canterbury*, *March* the 17th, gave him to underſtand, that the Information of the Queen's coming was likely to be true: But that as for his own Doings, that ſhould not need to be an Example to him; being yet, as he ſaid, in his Fruits, and having no more yearly Revenue growing unto him. But he thought verily his Good-will would be taken, as her Highneſs did very lovingly accept his Service, when ſhe came to *Canterbury*. Then he proceeded to relate, how he received her: That he met her, as ſhe was coming to *Dover*, upon *Folkſton Down*; which he did with all his Men, and left her at *Dover*. At *Canterbury* he received her, together with the Biſhops of *Lincoln*, *Rocheſter*, and his Suffragan of *Dover*, at the Weſt Door of the Cathedral Church: Where, after the Grammarian had made his Oration to her on Horſeback, ſhe alighted; and the Archbiſhop and the reſt with him kneeled down and ſaid the Pſalm *Deus miſereatur* in Engliſh, with certain other Collects briefly; and that in their Chimers and Rochets. Then the Archbiſhop related all the other Ceremonies, *viz.* of Conducting her under a Canopy into the Choir unto a Traverſe, where ſhe ſat while the Even-Song was ſaid: And how they afterwards waited upon her to St. *Auguſtin's*, where ſhe lodged; the noble Supper he gave her Courtiers and Attendants the ſame Night, and the Dinner he gave her Majeſty the next Day, when ſhe went to the great Church to hear a Sermon; and his moſt magnificent Feaſting her the Day after in his great Hall, together with her Privy Council, the *French* Ambaſſadors, Ladies, Gentlemen, and the Mayor of the Town and his Brethren.

The Archbiſhop of *Canterbury* writes to him.

Relates how he received the Queen at *Canterbury*.

Next, as to the Reports of ſtrange Sects and Hereſies ſprung up in *London*, which our Archbiſhop had enquired after; the Archbiſhop of *Canterbury* diſcovered that to be occaſioned from *Corranus*, a *Spaniſh* Divine and Reader in the Temple; who ſpake not wiſely, he ſaid, of *Predeſtination*, and ſuſpiciouſly of *Arianiſm*. But that this was all he knew, that gave occaſion of thoſe Reports that came thither to *York*, except the *Preciſians* in *London*.

Shews him the ground of the Report of ſtrange Hereſies ſprung up.

On the 26th of *February*, about five at Night, happened an Earthquake in *Yorkſhire*, *Nottinghamſhire*, and ſome other Northern Counties. It did no great harm, but the Concuſſion much terrified the People, fearing that ſome Publick Calamity might follow. This our Archbiſhop ſpake of, and remembred there was ſuch an Earthquake in *Croyden* in Archbiſhop *Cranmer*'s time; not long after which, as he ſuppoſed, King *Edward* died. This he eſteemed of ſuch moment, that he wrote to the Archbiſhop of *Canterbury* about it, and wiſht the certain time of that Earthquake might be learned, as though he were jealous it might import the Death of the Queen. To which the other Archbiſhop made only this pious Reply, that as to that Prognoſtick, *It is the Lord, let him do what is good in his Eyes.*

An Earthquake in the *North*.

William

ANNO 1575.

A Keeper of the Spiritualties of *Hexham.* Viſits his Church.

William Duxfield Rector of the Church of *Bothal* in the County of *Northumberland*, was appointed by the Archbiſhop, *March* the 10th, Keeper of the Spiritualties and Juriſdiction of *Hexham.*

In the beginning of the Year 1575, *viz. April* 26. the Archbiſhop viſited the Dean and Chapter of his Cathedral Church of *York*, *Matthew Hutton*, D. D. being then Dean, *John Gibſon* Præcentor, *Will. Palmer*, M. A. Chancellor, *William Chaderton*, S. T. P. Archdeacon of *York*, *John May*, S. T. P. Archdeacon of *Eaſtriding*, *John Lowthe*, A. B. Archdeacon of *Nottingham*, *Ralph Coulton*, S. T. B. Archdeacon of *Cleveland*, *Edmund Bunney*, S. T. B. Subdean, *Anthony Ford* Succentor.

Confirms a Biſhop of *Norwich.*

And the See of *Canterbury* now vacant, *Edmund Freke* Biſhop of *Rocheſter*, Elect of *Norwich*, by the Death of *Parkhurſt* the laſt Biſhop there, was Confirmed by our Archbiſhop at *Biſhopthorp*, *Nov.* 14.

The Archbiſhop mentions to the Treaſurer a piece of Service of the L. Preſident.

The Lord Preſident of the *North* in *October* 1575, having occaſion to travel up to Court, the Archbiſhop thought fit to ſalute the L. Treaſurer in a Letter on this Occaſion; ſtill taking all Opportunities to recommend the ſaid L. Preſident's Government there; telling the Treaſurer, that he thought his Lordſhip found true by Experience that which he writ to him at the Preſident's firſt Entrance into his Office; which was thus much in effect, That this Office had made manifeſt to many thoſe excellent Virtues and good Gifts, which afore were in a manner hid in him. And then mentioned a late eminent Service toward *Scotland*, which in his Opinion had made a good Proof thereof. Wherein, altho' the higheſt Commendation was to be aſcribed to her Majeſty, as the Fountain; yet his Lordſhip, he ſaid, as a good Inſtrument, was not to be defrauded of his Praiſe. And that as far as he could learn, all good Men in thoſe Parts did much rejoyce in ſo happy an End of ſo unfortunate an Accident. That if any miſliked, they were of the worſt ſort of Men; who in all Common-wealths, he ſaid, were *Cupidi rerum novarum.* But this, as he added, was more than needed to his Lordſhip, to whom the Preſident's good Service, and godly Wiſdom was very well known. And yet he thought it not amiſs, that his Lordſhip ſhould partly underſtand what he [the Archbiſhop] and others of thoſe Parts unfeignedly thought of his Lordſhip's good Government among them; fearing nothing but that he ſurcharged himſelf in ſerving her Majeſty in ſo honourable and chargeablewiſe, as he did: And it proved too true in the End.

Broyles with the *Scots* upon the Borders, made up.

This *Scotch* Matter before ſpoken of, was, That in the *Middle March* towards *Scotland* a ſudden bickering happened about *July*, between the Borderers; Sir *John Forſter* Warden of the *Middle March* meeting with *Carmichel* Warden of *Liddiſdale* in *Scotland*, both were attended with a Rabble of Thieves and Malefactors, belonging to the Borders; who took ſome occaſion to quarrel, bearing a deadly Feud one to another: Where the *Engliſh* firſt beat back the *Scots*, and took *Carmichel* Priſoner. Afterwards a freſh Company of *Scots* coming on, the *Engliſh* were put to flight, and Sir *George Heron*, Knight, Warden of *Tindal*, and others were ſlain; *Forſter* himſelf the Governour, and the Earl of *Bedford*'s eldeſt Son, and other Gentlemen taken

taken Priſoners and carried into *Scotland*. *Murrey* the Regent was hereupon ſo threatned by the Queen, that he came unarmed to the very Borders of both Kingdoms; and there met the Earl of *Huntingdon*, the foreſaid L. Preſident of the *North*, and the *Engliſh* Commiſſioner: And by his prudent Managery this ſcurvy Accident was wiſely made up, and the Regent brought to promiſe to repair the Honour of the *Engliſh* Nation by the beſt Offices he could: And ſent *Carmichel* into *England*: Who was kept a while at *York* a Priſoner, and after ſent home with Honour and certain Preſents: And thus Amity was renewed between the Queen and the Regent by the Earl's good and dextrous Management of this Affair. *ANNO* 1575.

Camd. *Elizabeth* p. 212.

The Lord Treaſurer retained one Mr. *Ramiſden* for his Chaplain: Who having the Parſonage of *Spofford* in the Archbiſhop's Dioceſs, when he came down to his Living, brought ſome Letters from the ſaid Treaſurer to the Archbiſhop. And upon his Return carried Letters from the Archbiſhop back to the L. Treaſurer. The ſaid Lord, as he was deſirous that his honeſt Dependents ſhould be raiſed, the ſame mind he bore towards this his Chaplain. And the Archbiſhop, glad to ſhew his Reſpects to the Treaſurer did in a Letter declare his good Opinion and Liking of *Ramiſden*; and that for the ſerving of the Church in ſome larger Sphere, he intended to help him to an Archdeaconry; which *Chaderton*, Head of a College in *Cambridge* was diſpoſed to reliquiſh to his Grace's Diſpoſition, ſeeing he might not be tolerated to abide from thence any longer. The L. Treaſurer ſhewed how well he took this Intention of the Archbiſhop's, to do this kindneſs to his Servant: But was no ways importunate, but leaves the Archbiſhop well to adviſe of the great Charge of an Archdeacon, and whether *Ramiſden* was well qualified for the Office. For thus he wrote to the Archbiſhop in this Affair.

The Archbiſhop prefers *Ramiſden*, the L. Treaſurer's Chaplain.

" If your Grace ſhall diſpoſe this Archdeaconry upon Mr. *Ramiſ-*
" *den* for my ſake, I have Cauſe to thank your Grace. But yet ex-
" cept he ſeem meet for ſuch an Office both in Learning and Diſ-
" cretion, I would not wiſh him Occupy ſuch a Charge. As if he
" were not able for it, my Name and Credit would ſuffer. And there-
" fore he ſignified, that he left it wholly to the Archbiſhop, not be-
" ing able of himſelf to diſcern what is requiſite in a Man to Occupy
" ſuch an Office, as had large Juriſdiction, and was called *Oculus Epi-*
" *ſcopi*. He added, That though he liked not the unruly Reprehenders
" of the Clergy at this time, yet he feared the Abuſe of Eccleſiaſtical
" Juriſdiction, both by Biſhops and Archdeacons, gave too great an
" Occaſion to thoſe Stoical and irregular Rovers, to multiply their In-
" vectives againſt the State of our Clergy. And therefore he wiſht
" there were more Caution and Circumſpection in all theſe Canonical
" Juriſdictions and Conſiſtories; that the Exerciſes thereof might be
" directed at Edification, and not to make a Gain of that which was
" meant to puniſh or prohibit Sin. And laſtly, that he might percaſe
" ſhortly at his coming up treat more of this matter.

How the Treaſurer accepted the Kindneſs.

ANNO 1575.

CHAP. V.

Nominated for the See of Canterbury. *The L. Preſident's Character of him upon his Remove. His Succeſſor. His Election and Confirmation. A Convocation. Articles then framed. Reſtores a ſilenced Preacher; But impoſed upon. Interceds for S.* John's *College.* Bucer's Scripta Anglicana *dedicated unto him. His wonderful Eſcape of Death by an Arrow.*

THE Archbiſhoprick of *Canterbury* lay now void ſince the Deceaſe of the moſt pious and Reverend *Matthew Parker*, who died in *Auguſt* laſt. The Queen, after three Months Deliberation who was fitteſt to ſucceed in that Metropolitical Station, pitched upon *Grindal*, recommended to Her by the L. Treaſurer, his Friend. Who therefore gave him the firſt Notice of it in a Letter dated *Nov.* 25. in theſe Words: " I do let your Grace underſtand, that I do think " aſſuredly Her Majeſty will have your Grace to come to this Pro- " vince of *Canterbury*, to take care thereof; and that, now at this " Parliament. Wherefore I mean to give order to the Officers of " the Temporalties to take care of the preſerving thereof. And " where the Officers would be felling of Woods, they ſhall not. But ſpeaking with one *Marſh* late Receiver, he told him that the laſt Archbiſhop was wont at *Chriſtmas* to fell Wood for his *Fuel* and *Coal*. And ſo were it neceſſary to be done for his Grace, if he ſhould have that Place. The Treaſurer therefore, out of his Friendſhip to our Archbiſhop, and Care of his Affairs, deſired him by his Letters, or otherwiſe, to appoint him ſome-body near at hand to attend on him for this and ſuch like Cauſes. So as when Her Majeſty ſhould certainly reſolve, as he meant to procure Her to do within three or four days, he [the L. Treaſurer] might direct order for his Grace's Benefit.

Concluded upon for *Canterbury*.

This Honour was not of our Archbiſhop's own Ambitious Seeking: Nay, he had many inward Motions to decline it. He was poſſeſt with an humble Spirit, and low Conceit of his own Abilities for ſo high a Function in the Church; but was ſwayed by the Vocation thereto, and the Fears of giving Offence. But I choſe to give the Reader his own Words in his Anſwer to the Treaſurer: Which was not writ till after fifteen days Conſideration.

This Honour the Archbiſhop ſought not.

His Letter to the Treaſurer.

" I underſtand by your Lordſhip's Letter of the 25th. of *Novemb.* " laſt; which I received the 26th. thereof, what your Lordſhip " thinketh of Her Majeſties Inclination for my Remove. If Her Maje- " ſty ſhould ſo reſolve (although I have had heretofore many Conflicts " with my ſelf about that Matter) yet have I in the end determi- " ned to yield unto the ordinary Vocation; leaſt in reſiſting of " the ſame, I might with *Jonas* offend God, occaſion a Tempeſt, " *&c.* Beſeeching God to aſſiſt me with his Grace, if that weighty " Charge be laid upon me: To the ſuſtaining whereof I find great " Inſuf-

" Inſufficiency in my ſelf. And I moſt heartily thank your good *ANNO* " Lordſhip, that it pleaſeth you to have ſuch a Care over me, and to 1575. " take ſuch Pains in giving Direction for the externe Commodities " pertaining to that Place. I have appointed one *William Marſhal* " my Servant to attend upon your Lordſhip from time to time, and " to follow your Lordſhip's Direction in all things, as the Caſe ſhall " require, *&c.*

Your Lordſhip's in Chriſt,

Edm. Ebor.

From *Biſhopthorp Decimo* Decemb. 1575.

A Memorial of his Advancements.

And now our Divine is arrived to the Top of his Promotion in three Removes; that is, from a private Man to the higheſt Advancement in the Church, and in the State too. As a ſtanding Memorial whereof both to himſelf and others after him, he cauſed to be Painted upon Glaſs, four Coats of Arms; and to be ſet up at *Bekesbourn* near *Canterbury*, where formerly was a Palace of the Archbiſhops of that Dioceſs. The firſt was the Coat of *Grindal* by it ſelf. The Second, ſignificative of his firſt Advance, was the Coat of the See of *London*, impaled with *Grindal*. The third the See of *York* impaled with *Grindal*. And the fourth that of *Canterbury* impaled alſo with *Grindal*. And though that Palace hath been now long demoliſhed, yet theſe four Panes of Glaſs are yet preſerved in a Gentleman's Houſe in that Pariſh, as ſome Remembrance ſtill of this good Man.

But well had it been for our moſt Reverend Father had he continued at *York*, and never removed a Step higher to *Canterbury*; ſince he lived here ſo quietly, had ſuch a ſhare in his Sovereigns Favour, and governed ſo well in thoſe *Northern* Parts: But ſoon after his Tranſlation, he met with much Sorrow, and fell under the Queen's Frowns, as by the Sequel of his Story will appear.

The L. Preſidents Character of the Archbiſhop upon his Remove.

The Earl of *Huntingdon*, L. Preſident of the *North* was now doubly concerned; both at the Removal of ſo good a Man from that See; and for another able Perſon to ſucceed there. For thus did he expreſs his Mind upon this Occaſion to the Treaſurer: " I hear that my " L. Archbiſhop is in Election for *Canterbury*; of whom I muſt ſay " without Offence to others, that I know none worthy to be pre- " ferred before him to that place for many Reſpects, and yet while " I ſerve here, I am as loath he ſhould be changed. But that Place " requireth ſuch a ſufficient Man. And therefore I ſhall be glad if " Her Majeſty appoint him to the Place. But I beſeech your Lord- " ſhip of your help, that ſuch one may ſucceed him as will be com- " fortable to the Godly, and a Terrour to the Adverſary. Thus " much I am bold ſhortly to touch unto your Lordſhip, leaving the " reſt to your better Conſideration. For I will not preſume to name " any: But next to a ſound Judgment, and Zeal to Religion (which " are two moſt neceſſary Points to be in a Biſhop) he that ſhall be " in this Place, had need to be a Man which otherwiſe ſhould be " both Wiſe and Stout. And ſuch indeed was his Succeſſour. Tho' an unhappy matter fell out at the very firſt between them, that hindred, I think, ſo good an underſtanding as had been between the former

ANNO 1575. former Archbiſhop and him: Which was, that the L. Preſident in this Juncture had made an Intereſt above to obtain the Grant of the Archbiſhop's Houſe at *Biſhopthorp*; which this Succeſſor would not be brought to yield unto. And therein gave one Inſtance of his Stoutneſs. But to name him;

His Succeſſor's Conteſt about Dilapidations.

Dr. *Edwin Sandys* Biſhop of *London*, *March* 8. ſucceeded *Grindal* in the Archbiſhoprick of *York*, another worthy Man, and once an Exile, as was *Grindal*, and both ſprung from the Town of St. *Bees* in *Cumberland*. But the Caſe of Dilapidations made theſe two old Friends, Countrymen and Fellow-ſufferers, ſomewhat angry one with another. But *Sandys*, deſirous of Quiet and Peace, according as the Servant of God ought to be by the Apoſtle's Rule, prayed the Lord *Burghley* to take the Reference of the Caſe upon himſelf. He had, as he ſaid, ever deſerved well of his Predeceſſor; but that he had uſed him hardly many ways, eſpecially in Matter of Dilapidation. Which Matter he had ſet over wholly to his Lordſhip's Determination. He knew, he ſaid, his Lordſhip favoured the Archbiſhop, and that he had been and was his beſt Friend and Preferrer: Yet he was ſo perſwaded of his Lordſhip's wonted good-will towards him [the preſent Archbiſhop of *York*] and of his unſpotted and known Indifferency in all Matters, that he would moſt willingly put the whole Determination of that Matter into his Lordſhip's Hands; yea, if it ſtood upon his Life. Finally, his Hope was he would take the Matter into his Hands to end it. And as *Sandys* thus referred himſelf to this Juſt and Noble Peer, ſo I make no queſtion but *Grindal* did alſo: And he made a ſeaſonable Pacification between both, after a Year or two conteſting between themſelves. But return we to our Archbiſhop.

His Election. Regiſtr. Decan. & Capit. Eccleſ. Cathedr. *Cant.*

About two Afternoon, *Jan.* 3. Mr. *Marſh* exhibited to the Dean her Majeſty's Letters of *Conge d'Eſlire*, together with Letters Miſſive under her Signet, commending the moſt Reverend Father in God, *Edmund* Archbiſhop of *York*, to be elected Archbiſhop of *Canterbury*. Which were read with all Duty and Reverence. Whereupon they proceeded touching the ſame Election, as followeth: "Mr. *Robert* "*Whythers* ſhall have Commiſſion under our Common Seal to cite the "Dean and all the Canons and Prebendaries to appear at the Chap- "ter-Houſe on *Tueſday*, *Jan.* 10. betwixt 9 and 10 Forenoon, then "and there to proceed to the ſaid Election. On which Day, at two a Clock afternoon, the ſaid Archbiſhop was Elected, and Certificates thereof under their Common Seal were ſent to the Queen's Majeſty, and to the ſaid Lord Archbiſhop Elect. Alſo a Proxy was made to Mr. Dean, Dr. *Yale*, Dr. *Newenſon*, Mr. *Simpſon*, Mr. *Bungay*, and Mr. *Incent*, to exhibit the ſaid Certificates of Election to the ſaid Archbiſhop, *&c.* And in *April* following the ſaid Dean and Chapter ſhewed their Reſpect to their new Archbiſhop by making this Order; It is agreed, that the L. Archbiſhop ſhall againſt the next *Eaſter* be preſented by the Treaſurer of the Church, with twenty Fat Weathers, in token of the Chapter's good Will at his now Entrance into the Archiepiſcopal See of *Canterbury*.

Our

Our Archbiſhop was Confirmed, *Febr.* 15. following, by virtue of the Queen's Letters Patents Commiſſional to *Sandys* Biſhop of *London*, *Horn* Biſhop of *Wincheſter*, *Cox* Biſhop of *Ely*, *Davies* Biſhop of St. *David's*, *Geſt* Biſhop of *Sarum*, *John Incent* being principal Regiſter to the Archbiſhop. *John* Biſhop of *Hereford* was alſo in the Queen's ſaid Letters Commiſſional. But he ſeems to have been abſent at the Confirmation of the Election, by reaſon of his Age. *ANNO* 1575. Confirmation. *Grind.* Regiſt.

The Oath of Allegiance was taken, not by the Archbiſhop in Perſon, but, according to the common Practice in ſuch Caſes, by *Thomas Watts* his Proctor, in theſe words; "I *Thomas Watts* Procurator for "the moſt Reverend Father in God, *EDMUND* Archbiſhop of "the Church and See of *Canterbury*, in the Name of the ſaid moſt Re- "verend Father in God, do utterly Teſtifie and Declare in my Con- "ſcience, that the Queen's Highneſs is the only Supreme Governor "of this Realm, and of all other her Highneſſes Dominions; and ſo on according to the uſual Term of the Oath. The Archbiſhop's Proctor.

The next Day following, *viz.* *Febr.* 16. in a certain upper Chamber of the Dean of St. *Paul's* Houſe, *London*, in the preſence of *Robert Whitehorn* Publick Notary, the Archbiſhop being then preſent, cauſed to be obliterated and broken a certain Silver Seal, which he uſed when he was Archbiſhop of *York*, having Engraven on it the Effigies of St. *Peter*, and the Arms of the Metropolitical Church of *York*, and the Arms of the ſaid moſt Reverend Father, with this Inſcription, *Sigillum Dni* Edmundi Grindalli *Archiep. Ebor. Anno* 1573. *Edwin* Biſhop of *London*, *Thomas Godwin*, S. Th. P. and Dean of *Canterbury*, *Tho. Yale*, L L. D. *John Walton*, Gentleman, and many others preſent. This Particular was thought good to be put into the Archbiſhop's Regiſter. Breaks his Seal for the See of *York*.

Which *Thomas Yale* was a Learned Civilian, and Vicar General to the Archbiſhop, and Principal Official. His Vicar General.

On the 19th Day of *February* was a Publick Entertainment made by the Archbiſhop at *Lambeth*. Where, it being a Parliament time, no doubt great Numbers of the Nobility and Gentry dined with him. Among the reſt of the Gueſts was the Lord *Gilbert*, the Earl of *Shrewſbury*'s eldeſt Son; to whom the Archbiſhop then related his Father's Honourable Reception of him at *Rufford* in his coming up from *York*. Which the ſaid Lord mentioned in a Letter the next Day wrote to the ſaid Earl; and added, That he thought his Lordſhip would have a very good Friend of him. A Treat at *Lambeth*. *Epiſt. Comit. Salop. in Offic. Armor.*

The firſt Year of this Archbiſhop was held a Convocation of the Province of *Canterbury*. The Convocation had been prorogued from Time to Time and Place to Place, from the Year 1571, unto this preſent Year; when it reaſſembled, and had a Seſſion *Friday*, *Febr.* 10. *Edwin* Biſhop of *London* being Preſident, by virtue of Letters dated *Febr.* 8. to him, from the Dean and Chapter of *Canterbury*, Keeper of the Spiritualties, (the See being vacant) Commiſſionating him to act in the Synod, and to continue and prorogue it from Time to Time. In the ſame Seſſion, the ſaid Preſident accordingly with the conſent of his Fellow-Biſhops, prorogued the Convocation to the A Convocation under this Archbiſhop.

ANNO 1575. 17th of the ſaid Month. In which *Interim* our Archbiſhop of *York* was tranſlated to *Canterbury*; and ſo the Biſhop of *London*'s Preſidentſhip ended.

Comes to the Chapter-Houſe.

The ſaid 17th Day, being the Second Seſſion, our new Archbiſhop of *Canterbury* came to the *Chapter-Houſe* of St. *Paul*'s; and there produced the Queen's Writ, dated *Febr.* 16. for continuing of the Convocation. Which being read, he cauſed the Prolocutor, and ſome other of the Lower Houſe to come before him; and willed and commanded, that they ſhould conſider among themſelves, if any things were needful to be reformed, which concerned Chriſt's Religion and the State of the Church. And whatſoever they ſhould thereupon deviſe, to reduce it into Writing, and to exhibit it in the next Seſſion. And then he willed and commanded them likewiſe to bethink themſelves of a Subſidy for the Queen, to be granted by the Clergy; and the Manner and Form of granting the ſame. Theſe Matters propoſed by the moſt Reverend were accordingly conſidered, and had their Effect.

A Subſidy granted.

For at the Third Seſſion, *Febr.* 24. the Biſhops being in *Henry* the Seventh's Chapel, the Book or Grant of the Subſidy was read before them: And the Clergy of the Lower Houſe having been called to hear, going for a little ſpace to their own Houſe, returned it back with their Conſent to the ſame.

Matters to be treated of, propounded by the Archbiſhop.

And as to the other Matter offered by the Archbiſhop relating to Religion and the Church, it came into Conſideration *Friday*, *March* the 2d, when the Biſhops met at the Chapter-Houſe of St. *Paul*, and calling up the Prolocutor and Five others of the Lower-Houſe, the Biſhop of *London* declared to them, That he and his Brethren had certain *Ardua Negotia*, *i. e.* Weighty Buſineſſes with them to be handled, concerning the State of the Church of Chriſt. Upon which, by reaſon of the Abſence of the moſt Reverend and others of the Fathers, they could not conveniently treat at that time, and therefore required them to be preſent at the next Seſſion.

Articles of Religion read and conſented to.

The Convocation, having been divers times adjourned, at laſt, on *Saturday*, *March* the 17th, met at *Henry* the Seventh's Chapel: Where the Moſt Reverend being preſent, commanded and cauſed to be read certain Articles conceived in Writing: Which after they had been read over, the Archbiſhop and his Brethren the Biſhops gave their Aſſent and Conſent to, and Subſcribed their Names with their own Hands.

In theſe Articles Reſolutions were taken for the Condition of Miniſters, and the providing for Order in the Church. And after good Deliberation, at length they were framed, and agreed unto by the whole Synod: And bore this Title, *Articles whereupon it was agreed by the moſt Reverend Father in God the Archbiſhop of* Canterbury, *and other the Biſhops, and the whole Clergy of the Province of* Canterbury, *in the Convocation or Synod holden at* Weſtminſter *by Prorogation in the Year of our Lord God*, &c. 1575. *Touching the Admiſſion of apt and fit Perſons to the Miniſtry, and the eſtabliſhing of good Order in the Church.* They were publiſhed and printed by the Queen's Majeſty's Authority. Beſides which printed Copy,

I have

I have ſeen two Manuſcripts alſo of theſe Articles: One in the Paper-Office; Where they are fourteen in Number: And there is a Writing added, importing, that they were ſubſcribed by the Archbiſhop and Biſhops, or the Proctors of the Biſhops abſent, according to due Order of Law. The other MS. Copy of them was in the Poſſeſſion of *William Petyt* Eſq;, late Keeper of the *Tower* Records. Here the Articles are fifteen in Number. This is alſo an Authentick Paper, pertaining once to *Whitgift*, then Prolocutor, a Writing of his own Hand being on the back-ſide of the ſaid Paper, *viz. Articles in Convocation* 1575. From which Copy they are exactly tranſcribed in the *Appendix*. There is alſo a third Copy of them, which I have ſeen among the *Synodal Collections* of the Reverend Dr. *Atterbury* Dean of *Carliſle*; conſiſting alſo of 15 *Articles*. Theſe were tranſcribed out of the *Journal* of that Convocation by Dr. *Heylin*. But there was a Note in the Margin, hinting the Reaſon the fifteenth Article was not printed: *Viz. Eò quod domina noſtra Regina, (ut dicitur) non aſſenſit eidem:* i. e. Becauſe the Queen, as was ſaid, gave not Her Aſſent to it.

ANNO 1575.

N. IV.

The import of them.

They imported, "That thoſe that were to be made Miniſters muſt "bring Teſtimonials, and give Account of their Faith in Latin, and "ſubſcribe the Articles of Religion made in the Synod, *Anno* 1562. "Deacons to be twenty three Years of Age, and Prieſts twenty four. "That Biſhops celebrate not Orders but on *Sundays* or *Holidays*. That "they give Orders to none, but of their own Dioceſs, unleſs dimitted under the Hands and Seals of the Biſhops in whoſe Dioceſſes they "were. That unlearned Miniſters formerly Ordained be not admitted "to any Cure. Diligent Inquiſition to be made for ſuch as forged "Letters of Orders. That Biſhops certifie one another of Counterfeit Miniſters. None to be admitted to Orders, unleſs he ſhew to "the Biſhop a true Preſentation of himſelf to a Benefice. The Qualification of ſuch as were to be admitted to any Dignity or Benefice. All Licences for Preaching, bearing Date before the 8th. of "*Febr.* 1575. to be void. But ſuch as were thought meet for that "Office to be admitted again without Difficulty or Charge. Biſhops "to take Care for able Preachers. None to be admitted a Preacher, "unleſs he be at leaſt a Deacon firſt. That the Catechiſm allowed "be diligently taught, and the Homilies duely read, where there be "no Sermons. Every Perſon, Vicar and Curate being no Maſter of "Art, nor Preacher, to have the *N. Teſtament* both in Latin and *Engliſh*, or *Welſh*. And to confer daily one Chapter of the ſame. And "Archdeacons, Commiſſaries and Officials, to appoint them ſome "certain Task of the *N. Teſtament* to be conn'd without Book; or "to be otherwiſe travailed in, as ſhould be by them thought convenient. And to exact a Rehearſal of the ſame, and how they have "profited in the Study thereof. No Commutation of Penance, unleſs "upon great and urgent Cauſes. Private Baptiſm to be only adminiſtred by Lawful Miniſters in caſe of Neceſſity, and by none other. "That Archdeacons and others having ordinary Juriſdiction, do call "before them ſuch as be detected of any Eccleſiaſtical Crime; and "convince and puniſh them. That Biſhops take Order that it be

"Publiſh-

ANNO 1575.

" Publiſhed, that Marriage be Solemnized at all times of the Year; " ſo that the Banes be firſt lawfully Publiſhed, and none Impedi- " ment objected. But this laſt, and that other about Private Baptiſm, are omitted in the Printed Articles.

Synod prorogued.

This buſineſs done, the Convocation was prorogued by the Queen's Command to the 6th. of *November* next. And from time to time, and from year to year by ſeveral Writs of Prorogations, no Synod ſat till *Jan.* 17. *Anno* 1580.

The Archbiſhop's Mandate for the Articles.

But our Archbiſhop took care ſoon after to notifie and to enjoyn the diligent Obſervation of the foreſaid Articles upon all the Clergy of his Province: Iſſuing out this Mandate in *April* 1576, *viz.*

MANDATUM ARCHIEPICOPI CANTUAR.
ad Publicandum Articulos in Convocatione ſtabilitos.

Edmundus *divina Providentia* Cantuarien. *Archiepiſcopus*, &c. *Venerabili Confratri ſuo* Edwino *eadem Providentia* London. *Epiſcopo, Salutem, & fraternam in Domino Charitatem. Cum in ſacra Synodo Provinciali*, &c. Importing, " That whereas in the laſt Synod, a- " mong other things, with their mutual and unanimous Conſent, " they had ordered and eſtabliſhed certain Articles, tending to the " ſetting forth the Glory of God, the Increaſe of Divine Worſhip, " the Profit of the Church of *England*, the Honeſty and Decency " of the Clerical Order, and the Tuition and Defence of the Queen " and Her Kingdoms, intitled *Articles, whereupon it was agreed*, &c. " he committed them to his Brotherhood to be publiſhed throughout " the whole Province of *Canterbury*; that none might be ignorant " of them, and annexing the true Copies of them to theſe Preſents: " Firmly commanding and enjoyning him, under his Seal, and with " his Letters to ſend true Copies of the ſaid Articles to all and ſin- " gular his Reverend Brethren the Biſhops Suffragans of his Pro- " vince, and to the Keepers of the Spiritualties, where the Sees " were vacant. And they to publiſh and denounce the ſaid Articles " in each of their Cities and Dioceſes, and cauſe them to be obſer- " ved by all that were concerned, and duely to be executed. The " ſame command he gave to him, the Biſhop of *London*; to ſee " the Articles performed and obſerved in his Dioceſe. This Mandate bore date the 20th. of *April* 1576.

The like Mandate went out to *Tho. Lawſe* Commiſſary General of *Canterbury*, to publiſh the ſaid Articles in the City and Dioceſs of *Canterbury*.

Alex. Nevyl dedicates certain Writings to the Archbiſhop.

It may not perhaps be worth mentioning the Deference that was now in *December* this Year 1575, paid our Archbiſhop by a grave and learned Man, *viz. Alexander Nevyl*; but that he was one that had the Favour and Eſteem of the Archbiſhop his immediate Predeceſſor, and was among the Number of the Learned Men he entertained in his Family. Him he employed in writing a Commentary of the late Rebellion in his own Country of *Norfolk*, and likewiſe ſomewhat of the Antiquities of *Norwich* the chief City of the ſaid County. Both theſe Tracts the Author having now finiſhed in terſe Latin, the one inti-

intituled *De Furoribus Norfolcienſium, Ketto Duce*; the other *Norvicus*; he dedicated to Archbiſhop *Grindal*. Where in the Epiſtle Dedicatory, he gave him this Character, *Iſque vir ſis, qui in omni vita cum Prudentia perinſigni incredibilem quoque Comitatem conjunxeris:* i. e. That he was the Man that through all his Life to a ſingular Prudence had joyned as extraordinary an Affability. And a little after, he ſpeaks of his *dulciſſimis ſuaviſſimiſque Moribus:* i. e. moſt Sweet and Courteous Manners. *ANNO* 1575.

We ſhall now proceed to the View of the Acts of this new Archbiſhop of *Canterbury*, and to recover as much as we can of the Knowledge of them at this diſtance of time and Scarcity of Materials for ſuch an undertaking.

The Cauſe of a Preacher in the Dioceſs of *Chicheſter*, referred to him by the Council.

One of the firſt things our Archbiſhop did judicially was the reſtoring of one *David Thickpeny*, the Curate of *Brighthelmſton* in *Suſſex* in the Dioceſs of *Chicheſter*. His Biſhop had inhibited him to perform that Office there, for certain Cauſes, chiefly in compliance with the Eccleſiaſtical Orders, and giving juſt grounds of Suſpicion, that he was of the Family of Love. *Thickpeny* appealed to the Lords of the Council againſt his Dioceſan. The Council referred his Caſe to the Archbiſhop, to be by him examined, and finally determined. The Cauſe came before the Archbiſhop at *Lambeth:* Where the Biſhop of *Chicheſter* being preſent affirmed, that he had indeed inhibited him for juſt and lawful Cauſes, as he believed; and eſpecially, for that *Thickpeny*, upon probable Arguments, was and is ſuſpected for a Favourer of the Novel Doctrine of the *Hereticks*, called *the Family of Love*. The ſaid Clerk on the other hand declared before the Archbiſhop, that he was none of that Sect, and that he abhorred them, and that he was ready to purge himſelf of any ſuch Accuſation, and laſtly, ſubmitting himſelf to the Order and Reformation of the Archbiſhop. Who hearing what the Biſhop of *Chicheſter* could object againſt him, judged it nothing in effect, but only his Suſpicion of this Mans being of that Family; and ſhewing no ſufficient Ground of his ſaid Suſpicion: And the accuſed Man on the contrary, openly proteſted againſt it, and offered his Oath. He alſo conſidered, that this Man was well learned, and had a very good Teſtimony of his Pariſhioners. Theſe things inclined him to move his Dioceſan to reſtore him to his ſerving again of the Cure, by his own Authority: Which he refuſed to do. Whereupon the Archbiſhop, weighing the ſufficiency of the Man, and finding that the Biſhop, rather upon private Affection than any juſt Ground (as he aſſerted) had diſplaced him, and oftentimes admoniſhing this Clerk, that he ſhould uſe all dutiful Submiſſion to his Ordinary, made this final order, *March* 25. "That within "twenty days following, the ſaid *Thickpeny* ſhould ſubmiſſively "purge himſelf of the Suſpicion of his foreſaid Error after this "manner:

Family of Love.

"That the ſaid *Thickpeny* under his Hand-writing ſhall deliver "unto the ſaid Reverend Father in God, the Biſhop of *Chicheſter*, or "to his Chancellor, if he cannot conveniently come to the Biſhop's "Preſence, his ſaid Purgation in Form following:

ANNO 1576.

The Form of his Submiſſion enjoyned.

" Whereas your Lordſhip hath conceived an Evil Opinion of me, as " one favouring the late lewd Errors of the *Family of Love*, I do pro- " teſt before God and your Lordſhip, that I do from the bottom of " my heart deteſt and abhor the ſaid Sect, and all their Errors; and " ſhall ſo do by the Grace of God during my whole Life. And I do " here promiſe in the Faith of a Chriſtian, that from henceforth I " ſhall detect and declare to your Lordſhip with as convenient Speed " as I may, all ſuch as I ſhall certainly know to be of that fond Fa- " mily and Hereſie; and all ſuch their Books as ſhall come to my " Hands touching the ſame Doctrine. And that I ſhall with all mine " Endeavour ſet forth God's true Religion and Doctrine by publick " Authority eſtabliſhed within his Realm of *England*, and Domini- " ons of the ſame, agreeable to the Articles entitled, *Articles where- " upon it was agreed by the Archbiſhops and Biſhops of both Provinces, " and the whole Clergy, in the Convocation holden at* London, *in the " Year of our Lord God* 1562, *according to the Computation of the " Church of* England, *for the avoiding of the Diverſities of Opinions, " and for the eſtabliſhing of Conſent touching true Religion. Put forth " by the Queen's Authority.*

And moreover the ſaid moſt Reverend Father injoyned the ſaid *Thickpeny*, that two ſeveral *Sundays* before he be admitted to ſerve the Cure at *Brighthelmſton*, he publickly Preach; and in each Sermon openly and plainly declare his mind againſt the foreſaid Errors, and confute them. All and ſingular which things being after the manner aforeſaid faithfully performed by the ſaid *David Thickpeny*, the ſaid moſt Reverend Father yielded and granted to him to ſerve the Cure of Souls in the ſame Church.

The Archbiſhop impoſed upon.

But the ſincere Archbiſhop was too eaſily impoſed upon by the Proteſtation of this deceitful Man, to revoke ſo ſoon an Order of his Fellow Biſhop againſt one of his own Dioceſs, who was thereby better acquainted with him and his doings, than the Archbiſhop could be by Teſtimonials, or his own Aſſeveration. For behold! the Sequel. The ſaid Miniſter ſoon came down to *Brighthelmſton*; and on *Sunday* Morning *Apr.* 1. came into the Pariſh Church, and interrupting the Miniſter that was then ſaying Divine Service, uttered theſe Speeches, " Brethren, beloved, I am here to ſignifie unto you, that by virtue " of a Decree taken by my Lord of *Canterbury* his Grace, I am reſto- " red to this my former Cure and Place; and have brought down where- " withall to countervail, and as it were counterpeize all mine Adver- " ſaries. God be glorified therefore. And becauſe here are ſome " which underſtand that well enough, I will publiſh it only in the " Latin Tongue. Then taking a Sheet of Paper written on two or three Sides, he read only five or ſix Lines, ſome on one ſide of the Paper, and ſome on the other, pretermitting the moſt Part. And at the time of *Evening Prayer*, he took the Book of *Common Prayer*, and went into the *Pulpit*, and there in the *Pulpit* began the *Evening Prayer*, until he came to the *Pſalms*. And then made a Sermon: Which finiſhed he came down out of the *Pulpit*, and baptized a Child, and ſo omitted the reſt of the *Evening Prayer*, not wearing the Surplice. Neither kept he the Order of the Book of *Common Prayer*.

For

For *Apr.* 8. that is, but the *Sunday* Sevennight after he firſt came down, baptizing a Child, he omitted divers things belonging thereto: Nor had he worn the Surplice at any time after his coming from *London*. On the ſaid day he brought to the Biſhop a Letter, certifying that he favoured not thoſe that profeſſed the Houſe of the *Family of Love*. Then the Biſhop required him with convenient Speed to ſend him a Copy of ſuch Authority as he had to ſerve longer at *Brighthelmſton*, and to Preach. But two or three Weeks paſſed, and he did it not, and ſtill preached, and inveighed againſt ſuch as had troubled him, ſaying he would not name them, or deſcribe them, as he had done heretofore, but they knew well enough whom he meant, and ſo forth; plainly noting the Biſhop, as divers were ready to teſtifie. *ANNO* 1576.

This Account of *Thickpeny's* Behaviour the Biſhop of *Chicheſter* ſent up to the Archbiſhop. Whereupon the Archbiſhop cited him up again, to anſwer to thoſe Objections and Complaints of his ill Behaviour.

His concern for St. *John's* College.

Our Archbiſhop's Care for the good Eſtate of Learning and Religion prompted him with a Concern for S. *John's* College in *Cambridge*; (as it had once before) a College that had been famous in K. *Edward's* time and before, for divers Perſons of excellent Learning, and true Religion, reſiding there, among whom were *Cheke*, *Aſcham*, the *Levers*, the *Pilkingtons*, and *Cecyl*, now L. Treaſurer. This College at this time, and a good while before, was vexed with Factions, and much Unquietneſs. And a great inconvenience the ſaid College laboured under, (whence in a great Meaſure their Confuſions aroſe) was that there was no Original Authentick Book of Statutes in the Treaſury, as by Statute there ought to have been, and was in all other Colleges duly obſerved. And the Copies of the Statutes that went then abroad in that Houſe, were raſed, blotted, interlined, and corrupted with Marginal Additions. So as indeed no Man could certainly affirm what was Statute, and what not. Some of the Univerſities of the beſt Credit and Diſcretion acquainted the Archbiſhop with theſe things; and withal that they thought the readieſt way of Reformation would be, if a Viſitation by a Commiſſion from the Queen might be procured, and the Statutes of the College reduced to ſome Certainty, and in ſome things to be altered by the Report of the Viſitors, underſtanding the State of the Houſe. To ſet on Foot, therefore ſo good a Deſign, the Archbiſhop forthwith in a Letter dated *Apr.* 23. from *Lambeth*, moved the L. Treaſurer in the behalf of this College, which he called *his old Nurſe*, and, *That Famous College*; that he would do a very good Work at his convenient Leiſure to procure ſuch a Viſitation from the Queen, together with ſuch good Inſtructions as he ſhould think requiſite in ſuch a Caſe: Referring the Matter to his Lordſhip's good Conſideration, and recommending the Names of ſome who in his Opinion were fit to be Viſitors, wherein he might alter and add, as he thought good. Theſe were the Lord Treaſurer, the Biſhop of *Ely*, Dr. *Whitgift*, Dr. *Watts*, Dr. *Hawford*, Dr. *Ithel*, Dr. *Byng* and Mr. *Goad*, Heads of Houſes. Accordingly in the latter end of the Year a Commiſſion was ſent down to the College, and the Matters rectified, and ſome of the College puniſhed.

This

ANNO 1576.

The Caſe of the College.

This Commiſſion for the College had been requeſted the Year before of the Treaſurer. For I find Dr. *Thomas Ithel*, Maſter of *Jeſus* College, and Chancellor to *Cox* Biſhop of *Ely*, wrote a Letter to the ſaid L. Treaſurer, by that Biſhop's Order, to deſire a Commiſſion for the Reformation of the Statutes of that Houſe. The Biſhop their Viſitor had perceived how Contentions grew, and were nouriſhed here, and in a Viſitation he had made contrived means for the putting an end thereunto: But his Power was not ſtrong enough without ſome greater Influence from above: He therefore employed Dr. *Ithel*, who knew well how the Matters of the College ſtood, to acquaint the ſaid Lord with a full and particular Account, how things were found. As, that there was in the Houſe great bandying againſt Government; that they profeſſed openly to maintain a popular State in the College: And for that purpoſe the Seniors held together, without whom the Maſter could do nothing. That when diſorder was to be puniſhed, they would hardly, and ſometime not at all, be brought to conſent to the inflicting of any Puniſhment, but would maintain their old Liberty, as they termed it. For theſe Cauſes the Biſhop of *Ely* deſired a Commiſſion, to reform the Statutes of the Houſe in ſome Points: And that the Commiſſioners might have Authority to hear and determine all Controverſies during the time of the Imperfection of the Statutes that then they had. That he [the Lord Treaſurer] himſelf would be a Commiſſioner, being the High Chancellor of the Univerſity. And he, and ſuch of the Commiſſioners that he ſhould chuſe for that purpoſe, ſhould have Authority with his Conſent, (and not otherwiſe) to remove any Officer or Fellow from their Office or Fellowſhip, if occaſion ſhould be found: And without Election of the Maſter and Fellows to place ſuch Perſons in their Rooms as might be to his Honour, and thoſe that met. That ſuch a Commiſſion was not without Example. The Biſhop's Opinion was, (as *Ithel* ſignified to the L. Treaſurer) that there might be good Hope of Reformation, and better Government in the College this way, and hardly otherwiſe. Becauſe the Officers and Fellows at this time, if the Power lay in them, would chooſe only ſuch as would be moſt agreeable to maintain Liberty. I have added this Relation of the preſent State of the College, to ſhew how neceſſary this Suit of the Archbiſhop to the Lord *Burghley* was.

Bucer's Engliſh Works dedicated to the Archbiſhop.

Buceri Scripta Anglicana came forth this Year in *Folio*, comprizing all *Bucer's* Diſſertations, Readings and Diſputations while he was in *England*, together with other matters relating to that learned *German* Confeſſor, and ſometime K. *Edward's* publick Reader of Divinity in the Univerſity of *Cambridge*. They were ſet forth by *Conradus Hubertus* a learned Man of *Strasburgh*; and by him Dedicated to our Archbiſhop in an Epiſtle dated *Febr.* 22. 1577. *anno ineunte*. Chuſing him for Patron to the Book, both becauſe he had been one of *Bucer's* chief Friends and Acquaintance at *Cambridge*, and alſo had procured moſt of the Pieces then publiſhed; according as he had promiſed *Hubertus* before, when he was at *Strasburgh*, that he would get him the Remainders of *Bucer's* Works. And he was as good as his Word.

For

For ſoon after his Return into *England*, he ſent over to the ſaid learned Man an Account of *Bucer's* Life, Death, Burial, Exhumation or digging up again, and Reburial; together with other Volumes wrote by *Bucer's* own Hands, and his Diſputations with *Young*. *ANNO* 1576.

Some of theſe Pieces ſent over by Biſhop *Grindal*, *Hubert* cauſed ſoon after, *viz. Anno* 1561. to be printed at *Argentine* by *John Oporinus in Octavo*. Namely,

A Catalogue of Pieces concerning *Bucer*, ſent over by Biſhop *Grindal*, and printed.

De Obitu Doctiſſimi & Sanctiſſimi Theologi Doctoris, Martini Buceri, Johan. Checi *ad D.* Petrum Martyrem Vermilium. Epiſt. I.

De eadem prolixius, Nicolai Carri Novocaſtrenſis, ad Johann. Checum. Epiſt. II.

Oratio funebris Gualteri Haddoni *LL. Doctoris, Academiæ* Cantabrigienſis *Oratoris*.

Concio D. Matthæi Parkeri *S. Theologiæ Profeſſoris, ibidem in Funere* Buceri *habita, atque ex Anglico in Latinum Verſa.*

Judicium Clariſſ. & Doctiſſ. cujuſdam Theologi, de D. Martino Bucero.

Johannis Checi *ad D.* Gualterum Haddonum *LL. Doctorem.* Epiſt. III.

D. Petri Martyris Vermilii *etiam de Obitu D.* Mart. Buceri *ad* Conradum Hubertum. Epiſt. IV.

Epigrammata varia cum Græcè *tum* Latinè *conſcripta, in Mortem D.* Martini Buceri. With divers other Pieces relating to *Paulus Fagius*; and the digging both him and *Bucer* out of their Graves, and burning their dead Bodies in the days of Queen *Mary*, together with the honourable Reſtitution of them under Q. *Elizabeth.* The Copies of all theſe ſeem to have been gathered up and conveyed over to *Hubertus* by our Archbiſhop, as likewiſe of the reſt which made the *Scripta Anglicana.* Which therefore in his Epiſtle Dedicatory he made a publick Acknowledgment of. *Pars aliqua laudis tuæ Bonitati, Antiſtes, debetur, qui me* Anglicanis *Scriptis adjuveris.*

Grindal's danger by an Arrow.

In the ſaid Epiſtle he takes occaſion to mention that remarkable Accident that befel him being a Boy; when once walking abroad, an Arrow from above fell upon him, and ſtruck ſo directly upon his Breſt, that had not there been a Book, which by chance he had put there, and broke the Force of the Arrow, it had certainly deprived him of that Life, which (ſaid *Hubert*) afterwards bore ſuch good Fruits in the Church of Chriſt. And he was of Opinion, that that Arrow pointed out the Storm, which upon the Death of K. *Edward*, brought ſuch bitter Calamities and Mourning upon the Realm of *England*, and likewiſe thoſe great things the Lord *Jeſus* did by him in the Churches of *England* after his Return home from his Exile, and the Honours that happened afterwards to him, namely, his Advancements firſt to be Biſhop of *London*, next to be Archbiſhop of *York*, and now of *Canterbury*.

The conjectural Interpretation thereof.

ANNO 1576.

CHAP. VI.

Looks after his Courts. Court of Faculties. *His Regulation of Diſpenſations. The Advices of his learned Lawyers for reformation of Abuſes*; viz. Jones, Harvey, Aubrey, Yale. *Two of his Officers contend for Precedency. A new Eccleſiaſtical Commiſſion.*

Looks to his Courts.

BUT now to look upon the Archbiſhop in matters that nearer concerned his Function. Firſt of all he looks to his Courts; to remedy, as much as poſſible, Abuſes and Diſorders there, where Men would eſpecially look for Juſtice and Equity, and Diſpatch.

The Court of Faculties.

The Court of *Faculties* had been often complained of, and the former diligent Archbiſhop *Parker* had laboured a Reformation therein. As for the Diſpenſations that iſſued out of that Court, the preſent Archbiſhop ſet them in two Ranks, Firſt, ſuch as in his Judgment were utterly to be aboliſhed. And *Secondly*, ſuch as he was willing to leave to the Conſideration of the Lords of the Council, whether to aboliſh or retain them. Concerning both which, in the Month of *April*, he wrote a very diſcreet Paper, (and that as appears by Order from above) to be preſented to the Lords of the Council which was as follows.

I. *Diſpenſations left to the Conſideration of the Lords of the Council.*

1. A *Commendam.* It is to be conſidered, whether this kind of Diſpenſation may have continuance, being uſed in this Caſe only, where certain of the ſmalleſt Biſhopricks want ſufficiency for Maintenance of the Biſhops. And therefore have need of ſome Supply.

2. A *Plurality.* It is alſo to be conſidered, whether this Diſpenſation may have Continuance. So as only learned Men, being Bachelours of Divinity, or Preachers lawfully allowed, may enjoy the ſame; the diſtance between the Benefices not exceeding twenty Miles. With a *Proviſo* alſo, that the Party diſpenſed withal preach at the Benefice, whereupon he commonly dwelleth not, thirteen Sermons every Year, according to the Queen's Injunctions; and alſo keep Hoſpitality there eight Weeks in every Year at the leaſt.

3. *Legitimation.* This kind of Diſpenſation, which is the enabling of Men baſe-born, to take Eccleſiaſtical Orders and Promotions, ſeemeth not convenient to be uſed, but where there is good Proof of great Towardneſs in Learning, and of godly Diſpoſition in the Party ſo Diſpenſed withal. For that Baſtards ſeldom prove profitable Members of God's Church. Which is likewiſe to be conſidered of in the ſaid Caſe.

4. *Non-*

4. *Non-Reſidence.* To be conſidered, whether this Diſpenſation may be granted for ſome ſhort time only, for Recovery of Health, or ſuch like urgent Cauſe, and not during Life, or for any long time; as it hath been heretofore uſed. *ANNO* 1576.

5. *Licence to eat Fleſh.* Whether this Diſpenſation be to be continued for ſome Perſons.

6. *Creation of Notaries.* Whether this Faculty be to be retained ſtill in Actuaries and Scribes.

7. *De non promovendo.* Whether in caſe of the Prince's Service this Diſpenſation may be granted to a Doctor of the Civil Law, to enjoy ſome kind of Eccleſiaſtical Promotion, notwithſtanding he be not within Orders.

II. *Diſpenſations to be utterly aboliſhed.*

1. Trialities, and Faculties for more Benefices, or for ſo many as the Parties could get.

2. Diſpenſation for Children and young Men under Age, to take Eccleſiaſtical Promotions.

3. Diſpenſations, called by the Name of *Perinde valere*, making Grants good which by Law were void, and a Right grown to ſome other Perſon.

4. Diſpenſations to take all Orders of the Miniſtry at one time.

5. Diſpenſations to take Orders out of their own Dioceſs at any other Biſhop's Hands.

6. Licences to Marry without Banes asking, and out of the Pariſh Church of any of the Parties.

The Biſhop's Judgment concerning *Faculties* approved by the Council.

Theſe Propoſitions of the Archbiſhop concerning his *Faculties*, were allowed and approved of by the Queen's Council, according to his Judgment about them; as I find in an Authentick Writing ſigned by the Hands of divers Lords and others of the Privy Council, under theſe two Titles aforeſaid:

I. Diſpenſations to be utterly aboliſhed, as not agreeable to Chriſtian Religion in the Opinion of the Lords of the Council. And then follows the Mention of Trialities, and the other Diſpenſations aboveſaid, diſallowed by the Archbiſhop.

II. Diſpenſations left to the Conſideration of the Lords of the Council and by them allowed, as they be here qualified. And then follows the Mention of *Commendams*, and the reſt ſet down in the Archbiſhop's Paper, and in the Archbiſhop's very Words. Signed by theſe Names, *N. Bacon*, *Will. Burghley*, *E. Lincoln*, *Tho. Suſſex*, *Arundel*, *F. Bedford*, *Fr. Knollys*, *Jam. Croft*, *Walter Mildmay*. Dated 20 June 1576.

Now for the better underſtanding of the State of this Faculty-Office, and the various Diſpenſations granted out of it, and the reſpective Fees, a Table thereof was drawn out, for the Inſpection and Conſideration of the Privy Council. Which I have exemplified in the *Appendix*. *N. V.*

And

ANNO 1576.

Studies the Regulation of of his other Courts.

And as theſe were his Cares for the Reformation of his Court of *Faculties*, ſo he was bent much, now upon his firſt Acceſs to this See, upon the regulating of the reſt of his Courts, *viz.* the *Arches*, the *Audience* and *Prerogative*. In order to this by his Letters he required ſeveral of the moſt learned Civilians and Judges of thoſe Courts, as *Jones*, *Aubrey*, *Harvey*, *Yale*, &c. to deliberate well with themſelves, and then to ſhew him their Opinions in Writing of the preſent Abuſes, and their Judgments for the rectifying and redreſſing thereof. And for the clearer and fuller underſtanding of theſe things, I ſhall not think much of the Pains to ſet down here ſome of their Letters to our Archbiſhop.

Dr. *Jones*'s Opinion thereupon. MSS. *G. Petyt* Armig.

And firſt, Dr. *Henry Jones* on the 25 *April* delivered his ſenſe of theſe Matters in theſe Words: "After my Duty moſt humbly pre- " miſed unto your Grace. For as much as it pleaſeth the ſame, in- " tending to reform Abuſes, and to eſtabliſh good Order for the due " Miniſtration of Juſtice, and taking away of Delays, in proceeding in " Cauſes in the Courts of the *Arches*, *Audience* and *Prerogative*; and " therefore to require me to declare what Diſorders I do know in the " ſaid Courts, and which way in mine Opinion the ſame may be beſt " reformed, touching the Advocates, Proctors and Regiſters there- " of: It may pleaſe your Grace to underſtand, that divers Archbi- " ſhops, your Grace's Predeceſſors, have in times paſt, minding the " like Reformation, made very good Statutes for the Court of the

The *Arches*.

" *Arches*, as well touching the upright and due Miniſtration of Ju- " ſtice with all convenient Expedition, as the Duties of the Advo- " cates, Proctors and Regiſters, in avoiding of all Delays in Suits, " and of evil Name and Fame in their own Lives, with a ſharp Pu- " niſhment for the Tranſgreſſors thereof. And every Perſon at his " Admiſſion taketh an Oath to obſerve the ſame, ſo far as they be " not contrary to the Laws of the Realm. Yet all the Judges of the " ſaid Court for my time have neglected to ſee the ſaid Statutes duly " kept and put in Execution, as they were bound, and ſhould have " done. The which thing I take only to be the very Cauſe of all e- " vil Diſorders and Abuſes in the ſaid Court. And if your Grace " did hear the ſaid Statutes read for the Court, and all Perſons that " belong to the ſame, I truſt they ſhould ſatisfie your Grace in all " Reſpects. So that nothing were better in mine Opinion to reform " the whole Court, and the Abuſes therein, than to cauſe the Judge " of the ſaid Court to ſee carefully the ſaid Statutes put in Exe- " cution, and kept by every one of the Court according to his " Duty.

The *Audience*.

" And as concerning your Grace's Court of the *Audience*, there be " ſome good Statutes made for the ſame, touching good Order and " Expedition to be had in matters: The which be not well kept; " neither any Perſon of that Court ſtriveth to keep them. It " were to be wiſhed, that your Grace ſhould ſupply them by the Sta- " tutes of the *Arches*, and cauſe all Perſons that will exerciſe in the " ſame Court to be ſworn likewiſe for the keeping of them. Then " the Judge may better cauſe every Man to do his Duty, and pro- " ceed in Matters without frivolous Delays.

" And

ANNO 1576.

The *Prerogative*.

" And for the *Prerogative Court*, I know of no Statutes that have " been made by any Archbiſhops for good Order in the ſame, either " touching the Judge, Advocates, Proctors, Regiſter, or Expedition in " Cauſes without all Delays: notwithſtanding it hath as great need of " Statutes and good Orders, as any of the other Courts, and rather " more. For commonly in the other Courts the Matters be not of " ſuch weight, as they be in the *Prerogative Court*. And altho' the " Nature of Matters of that Court doth vary ſomewhat from the Pro- " ceedings of the other Courts; yet a great Number of the Statutes " of the *Arches* may well ſerve for good Order, and cutting off all De- " lays in Suits in the ſame Court. And your Grace may add other " Statutes to them as occaſion ſhall ſerve. And in mine Opinion it " were well to provide, that when a Caution is entred to ſtay the Pro- " bation of a Will, or the granting out of Letters of Adminiſtration, " till he be privy that entred it, being in that City, it were well to ſtay " ſo ſmall a Time, as to hear what the Party can alledge. *Item*, Not " to grant out the Second Letters of Adminiſtration before the Firſt be " called in, or declared to be void. *Item*, That Letters of Admini- " ſtration be not granted out in haſt to any Perſon that comes in Poſt- " ways for them, but rather ſtaied for a few Days. *Item*, Always " ſufficient Bonds to be taken, when Letters of Adminiſtration be " granted out to a Perſon, and eſpecially during the Minority of Chil- " dren. *Item*, That the Proctor that will have a Teſtament proved, " wherein divers Executors be named, be ſure of their Conſent in " whoſe Name he deſireth the Probation.

" And thus much I thought of preſently to certifie your Grace, " whom God have always in his bleſſed Tuition. From the *Doctors-* " *Commons*, the 25th of *April*.

To your Grace at Commandment
moſt humbly, Henry Jones.

Upon the backſide of this Letter is writ by Archbiſhop *Grindal's* own Hand, *Dr.* Jones *of the Arches*.

The next Civilian was Dr. *Harvey*, who on the 28th of *April*, ſent into the Archbiſhop his *Remembrances* touching Reformation of certain Diſorders in his Courts of the *Arches*, *Audience* and *Prerogative*.

Dr. *Harvey's* Opinion.

" *Firſt*, That the Statutes of the *Arches* be not truly obſerved; " whereupon earneſt Order is to be taken with the Dean of the " Arches, and the Judge of the Audience for the obſervance thereof.

" *Secondly*, *Item*. That the ſaid Statutes be chiefly broken, in that " ſome of the Proctors proſecute Controverſies in the Arches without " the Aſſiſtance and Advice of any Advocate, wherein they be great- " ly noted to advance their own Gain, and hinder others, contrary " to the Eſtimation of the ſaid Courts, and the very good meaning of " a Statute of the ſaid Court of Arches in that Caſe provided.

" *Thirdly*, *Item*, For the ſure Obſervation of the ſaid Statute, or- " der may be given, that none of the Judges of the ſaid three Courts " ſhould Seal any Citation, or admit in Court any Libel or Allegation

ANNO 1576.

" in Writing, without the Subſcription of an Advocate. Nor that " any Proctor ſhould attempt the Defence of any Defendent without " the Advice of an Advocate. For this is the true meaning of the " ſaid Statute.

" *Fourthly*, *Item*, It is greatly to be wiſhed, that Order may be ta- " ken for the Advocates, to have the Writing of ſome ſpecial Things " exhibited to the Courts; whereby the Advocate might have for the " better Relief to ſet one *Clark* on work. For altho' by the Learning " and Labour of the Advocates divers Writings be penned and cor- " rected; yet the Gain of the fair writing thereof remaineth altoge- " ther in the Proctors. And if this thing were earneſtly provided for, " then the good Eſtate and Eſtimation of all the Courts would be " greatly amended in divers reſpects. But if the Order be not taken " ſubſtantially touching this Point, the Matter may grow worſe " than it is.

" *Fifthly*, *Item*, That Order may be given that nothing may be ex- " hibited in Writing in any of the ſaid Courts, but in the Latin " Tongue; and that without Abbreviatures, or cutting off Syllables, " which the Law Civil reproveth. For it is a Cloak of Ignorance, " and hindereth the Proctors and their Clerks from ſufficient Know- " ledge in the Latin Tongue.

" *Sixthly*, *Item*, That the ſame Statute and Order ſhould be pre- " ſcribed to the Court of *Audience* and *Prerogative*.

" *Seventhly*, *Item*, It were to be wiſhed, that the Writing of Pub- " lick Acts and Examination of Witneſſes ſhould not be committed " but to ſuch as were of an approved Honeſty, and of convenient " grave Years. And herein a good Enquiry is to be made, that ma- " ny intolerable Faults be not committed.

" *Eighthly*, *Item*, That is worthy of a good Conſideration to know " what the Regiſter of the *Audience* payeth yearly for the Exerciſe of " that Room. For it is a Provocation to commit many Evils, beſides " a ſlanderous Example, that the Regiſter of that Court ſhould be ſub- " ject to a Yearly Penſion.

" *Ninthly*, *Item*, If a Reformation be thought neceſſary to be eſta- " bliſhed for the ſaid three Courts touching the former Articles, then " it may be thought expedient alſo, for avoiding Inconveniences of the " Alteration and Inequality, that the like Reformation and Orders be " procured to be exerciſed within the Courts of the Biſhop of *London*, " Dean and Chapter of S. *Paul*'s, and the Archdeacons which exerciſe " Juriſdiction within *London*, as the State of every Court requireth.

" *Tenthly*, *Item*, For the due Conſideration of the Abuſes and Re- " dreſſes, it were expedient, that ſome Perſons of Integrity and Skill " were appointed to enquire of theſe and others too long to be re- " hearſed. They to determine or ſignifie of the Order and Manner " of the Redreſs.

In the ſame MS. Volume whence I extracted this, is a Diſcourſe alſo *De Decano Arcuum, & Vicario Generali:* Which by Archbiſhop *Grindal*'s own Hand upon the Paper, appears to have been alſo of Dr. *Harvey*'s writing, for the Archbiſhop's uſe.

Dr. *Au-*

ANNO 1576.

Dr. *Aubrey* alſo wrote very largely to the Archbiſhop, *Apr. ult.* concerning the ſame Subject: Which beginneth thus, "My Duty humbly "remembred unto your good Grace. For the ſatisfying of your Gra- "ces Commandment by your Letters of the 7th of this Preſent, in my "Opinion there are, by ſundry your Predeceſſors, very many good "Ordinances already made, for the good Order of your Court of the "*Arches:* which by your Grace, and as your Leiſure may ſerve, and "by others of your Appointment, may be conſidered. And ſuch as "by the Alteration of the Time, and of the general State of the Realm "are not meet for the preſent time, or are grown to Diſuſe; as all "thoſe of Appeals, *Tuitories*, and ſuch other, may be cut off, and the "reſt may remain in force by your Grace's Authority, with ſuch now "as your Grace ſhall think needful, or convenient to be added, *&c.* "And then he proceeds at large to Particulars.

Dr. Aubrey's Opinion.

Dr. *Yale* alſo, who was Judge of the Court of *Audience*, thus ſignified his Mind to the Archbiſhop, for the Reformation of that Court. "In your Grace's Court of *Audience*, as in all other your Courts, ſo "things be out of Order, that few Things be as they ſhould be [Mat- "ters] of Obedience confounded, Place and Callings little regarded; "thoſe Perſons moſt inſolent which ought to be moſt ſubmiſs; thoſe "moſt neglected which ought to be moſt reverent, Popularity of "late ſo prevailing, that Severity of good Government is condemned. "Good Orders and Statutes ſworn, rejected; Gainful Cuſtoms contra- "ry to Oaths, for Laws received; uſed Pains and Diligence is turned "to Looſeneſs, more griping of Gains than ever before. Handling of "Cauſes is made an Art of Gain; and prolonging of Suits a Point of "Cunning. Stiles and Cuſtoms formed for Commodity, obſerved as "Laws; Oaths and Perjuries by Cuſtom made Current; with many "mo lamentable Diſorders, too long particularly to be recited; which "all good Men do wiſh reformed, and now do hope the ſame.

The Opinion of Dr. *Yale*.

"For Redreſs whereof mine Opinion is, that neceſſary it is to give "out Statutes to rule all your Grace's Courts, with few Additions re- "ſpecting the ſeveral nature of Cauſes that be handled in your ſeve- "ral Courts: And that the ſame Statutes may be better obſerved than "they are, and to avoid ſuch horrible Perjuries as wilfully be com- "mitted in the voluntary neglecting of them, being ſworn publickly "unto by Judge, Advocate and Proctor; that greater Pains, and "more ſevere Puniſhments be impoſed upon all the Judges not urg- "ing due Obſervation thereof; and upon all other Tranſgreſſors. "For if any one of your Grace's Courts, careleſs of Duty, for Friend- "ſhip, Fame, Gain, or any other reſpect, by winking, do leave your "Practitioners to their own lawed practiſed Liberty, thidder will they "all run, and therein their old Cuſtoms will contain the good Orders "of the reſt. This effectually finiſhed, I truſt, would induce a general "Reformation, beneficial to the Subjects, godly and honourable to "your Grace. And this might take ſpeedy Execution, if it like your "Grace forthwith to make choice of two or three to collect of the "Statutes of the Arches ſo many as be good and godly, ſupplying "in few words Reformation in things neceſſary. And the ſame to "reduce unto one Book, to be committed unto your Graces liking;

"and

ANNO 1576. " and then conſidered, to be given as Laws to be obſerved in all " your Graces Courts.

Tho. Yale Auditor.

Yale and *Clerk* contend for precedency.

Upon occaſion of the Archbiſhop's Enquiries into his Courts, as hath been already ſhewn, ſome Controverſie happened between two of his Officers for Precedency, *viz.* his Vicar general, who was alſo his Chancellor, Dr. *Yale*, and his Official of the Arches Dr. *Bartholomew Clerk*; very learned and ingenious Men both. This begat two ſingular Diſcourſes in Writing; Which I have ſeen among the MSS. of Mr. *Petyt* of the Inner *Temple*. The firſt is a learned Argument of Dr. *Yale* under his own Hand intituled, " *To the reaſonleſs Challenge* " *of the Official of* Canterbury *Court of the Arches, claiming Superiori-* " *ty above the Vicar General, the Official Principal, and the Chancellor* " *of the Biſhop of* Canterbury. Where it ſhall appear both by Law " and Reaſon, and Cuſtom, that the ſaid Official is neither equal to " the Vicar General, nor Superior to the Official Principal, and " much inferior to the Chancellor. This provoked another Paper compoſed by the ſaid Dr. *Clerk*, very fairly and learnedly by him written, which he intitled, " *The reaſonable Anſwer of the Official of* " *the Arches, who never made challenge to Superiority:* But being chal- " lenged by him that pretendeth himſelf Vicar General, and nameth " himſelf *Official Principal*, and weeneth himſelf Chancellor of " *Canterbury*, is driven to defend the ancient Dignity of the Court " of *Arches*, and Official thereof; not with triple Titles and gay " Terms, but by Reaſon, Law and Statute. On the back of this Paper is written with Archbiſhop *Grindal's* own Hand, *Decan de Arcubus*, 23 *May* 1576. Whereby it appears this Controverſie came before him, and the Papers on both ſides writ for his Information.

An Eccleſiaſtical Commiſſion.

A new Commiſſion for Eccleſiaſtical Cauſes was now neceſſarily to be granted forth by the Queen for the Archbiſhop; who was next under the Queen the chief Inſpector and Corrector of Matters pertaining to Religion, for the Peace and good Order of the Church. The Queen therefore diſpatched this Commiſſion *Apr.* 23. 1576. To the Archbiſhop were joyned in the Commiſſion the Biſhops of *London*, *Winton*, *Ely*, *Wigorn*, S. *David's*, *Norwich*, *Chicheſter*, *Rocheſter*, and the Suffragan of *Dover*; together with Sir *Tho. Smith*, Sir *Francis Walſingham*, Secretaries of State, Sir *Roger Manwood* L. chief Baron, *Tho. Godwin* Dean of *Cant.* *Alexander Nowel* Dean of S. *Pauls*, *Gabriel Goodman* Dean of *Weſtminſter*, *John Whitgift*, Maſter of *Trinity* College *Cambridge*, *Tho. Sackford*, *Tho. Wylſon* LL. D. Maſter of S. *Katharines*, Sir *Gilbert Gerrard*, Maſter of the *Rolls*, Sir *Tho. Bromley*, Sir *Anth. Cooke*, Sir *Henry Nevyl*, *Tho. Watts*, *Davy Lewis*, *Tho. Yale*, *Bartho. Clerk*, *John Hammond*, Civilians, and many others. The cauſe of this Commiſſion is ſpecified to be divers Seditious and Slanderous Perſons, that daily invented and ſet forth falſe Rumours, Tales and Slanders againſt the Queen and Her good Laws and Eſtates, and publiſhed divers Seditious Books; meaning thereby to move and procure Strife, Seditions and Diſſenſions among the Queen's Loving and

and Obedient Subjects. The Commiſſioners were empowered to take Cognizance of theſe, and to inquire into, and determine all Enormities, Diſturbances, Misbehaviours, Offences, Aſſaults, Frayes, Quarrels, done in Churches or Church-yards, or againſt the Divine Service, or the Miniſters of the ſame. Alſo, to ſearch out, correct and puniſh ſuch as willfully abſented themſelves from the Church and Divine Service: And commanding, that the Penalties and Forfeitures by ſuch incurred be duly levied. Alſo, to Viſit, Reform and Redreſs in all Places, all Errors, Hereſies, Schiſmes, Abuſes, Spiritual and Eccleſiaſtical, and the like. Alſo, to frame, and advertiſe the Queen of ſuch good Orders and Statutes, as they ſhould judge meet and convenient for the Uſe of ſuch Cathedral and Collegiate Churches, *Grammar* Schools, and other Eccleſiaſtical Corporations as were founded either by K. *Henry* VIII. K. *Edward* VI. Queen *Mary*, or the late Cardinal *Pool*; the Statutes whereof were either none at all, or imperfect, being made at ſuch time as the Crown and Regiment of the Realm was Subject to the foreign uſurped Authority of the See of *Rome*. And in order thereunto, to cauſe the Statutes of thoſe Places, touching their Erections and Foundations, to be brought in and exhibited before them; that ſo the Queen might alter, make and eſtabliſh other Statutes, Rules and Ordinances, according to the Act of Parliament thereof made in the Firſt of Her Reign. Alſo, She deputed, and appointed, them, or any three of them, to take the Oaths for the Queens Superiority, Spiritual and Eccleſiaſtical, over all States and Subjects within Her Realm, given to Her by two Acts, of all Archbiſhops, Biſhops, and all other Miniſters Eccleſiaſtical, and other Perſons compellable by any of the ſaid Acts: And in caſe of Refuſal, to certifie the Queen under their Seals. This is but a ſhort and imperfect Abſtract of this Commiſſion, being too long to be here inſerted at length. But the Nature and Form of theſe Inſtruments being now ſomewhat more rare, having been ſo long diſuſed, I think it not amiſs to place it among the Papers in the *Appendix*. *ANNO* 1576.

N. VI. The Commiſſioners and Officers and Seſſion.

Out of the *Cotton* Volume whence I extracted it, I find this further Light into this Commiſſion, by what is writ down in two or three Pages after, if indeed it belong to the ſame Commiſſion. Theſe are ſaid to Conſtitute the Court. *Firſt*, The Commiſſioners, the Archbiſhop, the Biſhop of *London*, *Elmer*, and other Biſhops, and divers others, Doctors, Knights and *Eſquires*. Regiſter and Actuary, *Edward Barker*, and his Deputy, Mr. *Bedel*, a Cryer, the Biſhop of *London's* Gentleman Apparitor. The Court was kept the next day Forenoon and Afternoon, after the Delegates Court, in the Conſiſtory of S. *Paul's*. All theſe Offices were in the Queen's Gift, and at Her Diſpoſition. The Archbiſhop for his State ſat in Commiſſion at his Palace at *Lambeth* with other Commiſſioners Aſſociates every *Thurſday* in the Forenoon: And on other days in the Conſiſtory, as the Biſhop of *London* or other Commiſſioners did.

ANNO 1576.

CHAP. VII.

Redmayn, *the Archbiſhop's Chaplain, becomes Archdeacon of* Cant. *Conſecrates two Biſhops. The Queen's Letters for the Biſhop of* Man. *A Metropolitical Viſitation. Commiſſions for Viſiting. Injunctions and Articles. Puritans. His Courſe with them.*

The Archbiſhop's Chaplain made Archdeacon.

THE Biſhops of *Rocheſter* hitherto of the Queen's Reign had held the Archdeaconry of *Canterbury* in *Commendam*. Now *Freke*, the preſent Biſhop being to be removed to another See, the Archbiſhop laboured to break that Cuſtom, which he ſaw had great Inconvenience in it; and that the annexing of that Office to the See of *Rocheſter* had done very much harm in the Dioceſs of *Canterbury*. And having a learned and deſerving Man his Chaplain at this time, (*William Redmayn* by name) and who had proved himſelf a good Preacher by a Sermon before the Queen, the Archbiſhop had ſolicited Her once and again, (whilſt he was in Her Majeſty's Preſence,) that he might have the Archdeaconry: He obtained alſo Secretary *Walſingham* to do the like. And now in *April* he acquainted the L. Treaſurer what Steps he had made in this Buſineſs, adding that his good liking of this Suit known to Her Majeſty (mentioning to him alſo the *very good Sermon*, as he ſtiled it, he had lately made at Court) would much forward his Cauſe. Which no queſtion he did out of his real Reſpects to this Archbiſhop. And his Requeſt took Effect. Which *Redmayn* was of ſuch deſert, that he was afterwards advanced by the Queen to the Biſhoprick of *Norwich*.

Biſhops Conſecrated.

In the Month of *April* our Archbiſhop Conſecrated two Biſhops. The former was *John Piers* Dean of *Sarum*, lately elected to the See of *Rocheſter*; whoſe Election the Archbiſhop Confirmed, *April* the 4th. And the next day in his Chapel at *Lambeth* performed to him the Office of Conſecration, aſſiſted by *Edwin* Biſhop of *London*, and *Robert* Biſhop of *Wincheſter*. And *Apr.* 15. following, he Conſecrated *John Merric*, M. A. Biſhop of *Sodor* or *Man*, aſſiſted then alſo with the Biſhops of *London* and *Winton*. For though the Dioceſs of *Man* was in the Province of *York*, yet *York* being now vacant the Archbiſhop of *Canterbury* performed the Conſecration of the ſaid Biſhop, by ſpecial Letters from the Queen in that behalf.

The Queen's Letters for the Conſecration of the Biſhop of *Man*. *Grind.* Regiſt.

Which Letters, recognizing the Title of the Earls of *Derby* to Nominate Biſhops to this See, and the Form of the Queen's Acceptance, may perhaps be worth reciting in this *Place*. *Cum perdilectus & perquam fidelis Conſanguineus noſter* HENRICUS *Comes* Derby, *ex Indultis & Largitionibus Progenitorum noſtrorum, Regum & Principum hujus Regni noſtri* Angliæ *Progenitoribus ſuis Comitibus* Derb. *ab antiquo fact. & elargit. eidem Comiti, Hæredibus & Succeſſoribus ſuis rite & legitimè confirmatis, & longo uſu ſtabilitis, jus habeat Patronatus, Nominationis, Præſentationis, & Diſpoſitionis Epiſcopatus in Inſula de* MAN Eboracen. *Provinciæ, in qualibet ejus vacatione; ita quod dict. Epiſcopatu*

patu quacúnque ratione vacante benè liceat eidem Comiti, Hæredibus & Succeſſoribus ſuis quamcúnque Perſonam Dignitati hujuſmodi idoneam & habilem ad eundem Epiſcopatum nominare, &c. *ipſumque in Epiſcopatum hujuſmodi confirmare, munúſque Conſecrationis eidem conferre, inaugurationem quoque ſive Inſtallationem in realem & corporalem ejuſdem Epiſcopatus Poſſeſſionem cum ſuis Dignitatibus, Præeminentijs, Privilegijs, Juribus, & Immunitatibus quibuſcúnque petere & obtinere*, &c. Then the ſaid Letters proceeded to ſet forth, how the ſaid Earl of *Derby* had by his Letters to the Queen under his Seal preſented this *Merric* to the ſaid Biſhoprick; humbly praying, that She would graciouſly accept and admit the ſaid Preſentation. Therefore, (as the Inſtrument proceeds) *Sciatis*, &c. Know ye that we do accept the ſaid Preſentation, and yield our Aſſent and Favour. Then ſignifying Her Pleaſure, that he, the Archbiſhop ſhould Confirm and Conſecrate him Biſhop of *Man*. ANNO 1576.

This Year he entred upon his Metropolitical Viſitation. His Viſitation of his own Church at *Canterbury*, viſiting both the Cathedral Church and Members thereof, commenced *May* the 16th 1576. The Names of the preſent Dean and Prebendaries were as follow. Viſits Metropolitically.

Thomas Godwin DD. Dean.
Thomas Willoughby
William Darrel
Steven Nevinſon
Andrew Peerſon
Will. King
Paul French
Geo. Bullen
John Bungey
John Hill
Anthony Ruſh
Thomas Lawſe
John Winter.

After ſome entrance made, *Richard* Suffragan of *Dover*, and *Thomas Godwin* the Dean were Commiſſionated by the Archbiſhop to prorogue this Viſitation to *March* the 1ſt. And thence he ſent out another Inſtrument to prorogue it to the 10th of *June* next following. Then prorogued again from the 10th of *June* to the firſt of *March* following. The Reaſon of which Prorogations perhaps might be, the Cloud the Biſhop lay under from the Queen, of which we ſhall hear hereafter.

Commiſſions were alſo iſſued out from the Archbiſhop for the Viſiting of other Sees; which he committed partly to his own Officers, and partly to the Biſhops of the Sees themſelves, according as he approved of them. This Viſitation was adjourned from time to time for the greater Convenience: ſo as it was on foot for divers Years. Commiſſions for Viſitation.

Thus he iſſued his Commiſſion for the Viſitation of the Church, City and Dioceſe of S. *David*'s, to *Richard* Biſhop of S. *David*'s, and *Lewis Guin*, M. A. his Vicar General, *March* 28. 1576. *S. Davids.*

Another Commiſſion to viſit the Church of *Wells*, to *Gilbert* the Biſhop, and *Thomas Yale*, L L. D. dated *Auguſt* 17. 1576. *Wells.*

Another Commiſſion, to viſit the Church, City and Deanry of *Briſtol*, to *Tho. White*, L L. D. Chancellor of *Edmund* Biſhop of *Sarum*, and to *Toby Matthew*, D. D. Archdeacon of *Bath*, *June* 14. 1576. *Briſtol.*

ANNO 1576. To whom by another Commiſſion was added *Felix Lewis*, LL. D.

1576.

Chicheſter. Another Commiſſion went forth to viſit the Church of *Chicheſter*. For tho' I do not find the Commiſſion entred in the Regiſter; yet there is an Inhibition to *Richard* the Biſhop of the ſaid Dioceſs to forbear to Viſit. Dated *Apr.* 9. 1576. And another Inhibition to the Dean and Chapter, and another to the Archdeacon.

Bangor. Another Commiſſion to viſit the Dioceſe of *Bangor*, to *Nicolas* Biſhop of *Bangor*, and *Tho. Yale*, L L. D. dated *May* 2. 1576.

Gloceſter. Another for the City and Dioceſe of *Gloceſter*. to *Laurence Humphrey*, and *Herbert Weſtphaling*, S. T. P P. *Rob. Lougher*, L L. D. and *Arthur Sawle*, M. A. Dated *July* 14. 1576. But *Weſtphaling* and *Lougher* only Viſited, and gave Injunctions in Latin, to the Dean and Chapter of *Gloceſter*, *Dec.* 1. 1576. The Sum whereof conſiſting in eight Articles were to this Tenor;

Injunctions for *Gloceſter.*

"That thoſe that were as yet called *The Statutes of the Church*, "ſhould be ſtill ſo reckoned, eſteemed and obſerved by the Dean, "Prebendaries, *&c.* That every firſt Lord's Day of the Month, there "ſhould be a Communion Celebrated in the ſaid Church of *Gloceſter*: "And that all the Prebendaries and leſſer Canons and other Miniſters "come oftner to it: Whereby they might celebrate the Memory of our "Lord's Death, and give a Teſtimony of their Brotherly Charity and "Mutual Love, and might ſhine forth to others in their good Examples. "That every time the Communion is celebrated there be a Sermon, "or ſome Exhortation by the Dean or ſome Prebendary. That there "be a general Chapter, at leaſt in every Year, at the Feaſt of S. *An-*"*drew*, the Day before the Annunciation of the Bleſſed Virgin, and "the Day before *John Baptiſt*; to deliberate concerning Affairs, for "the Profit and Honour of the Church. That in all thoſe general "Chapters, the Dean, or Vice-Dean in his Abſence, the other Pre-"bendaries aſſiſting, call before them all the Petty Canons, and pre-"ſcribe and enjoyn them ſome Portions of the Holy Scripture to be "read, learned, or according to their Power to be explained by them, "againſt the next general Chapter. That the Dean, Prebendaries "and Petty Canons (unleſs Sickneſs hinder) uſe thoſe Hoods, that "Habit, and thoſe Caps which it becomes Eccleſiaſtical Perſons to uſe, "and not oppoſe the Queen's Majeſty's Injunctions, or Ordinations, "or Articles, made by certain of the Queen's Commiſſioners, *viz. Mat-*"*thew* Archbiſhop of *Canterbury*, *Edmund* Biſhop of *London*, *Richard* "Biſhop of *Ely*, *Edmund* Biſhop of *Rocheſter*, *Robert* Biſhop of *Win-*"*ton*, *Nicolas* Biſhop of *Lincoln*, *Jan.* 25. in the Seventh Year of "the Queen. That no Grant of any Feode, Fee or Farm be hence-"forth made to any by Dean and Chapter, under the Seal of the "Church, either for the Term of Life, or for Term of Years, be-"fore all thoſe Grants of Fees, which have been already made be "vacant, under pain of Deprivation. And becauſe the Nave of the "Church and the Churchyard in many Places wanted Reparation, that "they ſhould lay out every Year twenty Mark out of the Goods of "the Church, till all were fully Repaired. Theſe Articles the Arch-biſhop did allow, ſubſcribing his Hand thereunto.

Yet

Yet another Commiſſion went forth this Year, dated *Septemb.* 1. to Viſit the Church, City, and Dioceſe of *Hereford*, to *John Bullingham*, S. T. P. *John Langford*, and ——*Lloyd*, LL. D. D. —*Thornton*, B. D. and *Robert Philles*, Clerk. *ANNO* 1576. *Hereford.*

The Church as well as Dioceſe of *Bangor* was alſo Viſited this Year: and theſe Injunctions were then given to the Dean and Chapter of the Cathedral Church, and others of the Clergy of that Dioceſe, by the moſt Reverend Father in Chriſt, *Edmund* Archbiſhop of *Canterbury*, Primate of all *England* and Metropolitan in his Metropolitical Viſitation of the ſaid Dioceſe of *Bangor*, as it is expreſt in the Regiſter. Which were as follow. *Bangor.*

Injunctions for the Dioceſe.

"*Imprimis*, That the Dean and Prebendaries of the ſaid Cathe- "dral Church, and every of them, which are bound by the Queen's "Majeſty's Viſitors Injunctions, to Preach in the ſaid Cathedral "Church, do and execute the ſaid Sermons in their proper Perſons, "every of the Times to them eſpecially appointed; except for rea- "ſonable Cauſes they obtain of the Biſhop of the ſaid See, to perform "ſuch Sermons, and every of them, by ſome other Learned Men; "upon the pain of 20*ſh.* to be levied of the Fruits of their Living, "to the Uſe of the Cathedral Church, ſo often as herein any of them "ſhall offend.

2. "*Item*, That the ſaid Dean and Prebendaries ſhall make the ſaid "Quarterly Sermons, and every of them, upon the Days limited in "a certain Table hereunto annexed, upon the foreſaid Pain. And "that the ſaid Table ſhall be ſet up in a Frame within the Choir of "the ſaid Cathedral Church, that the Days of ſuch Sermons may be "publickly known.

3. *Item*, "That every other Prebendary having any Church or "Churches to his or their Prebends annexed, ſhall make in their pro- "per Perſons one Sermon in the ſaid Cathedral Church yearly upon "a Sermon-day alſo to be limited by the Biſhop there; except upon "reaſonable Cauſes, to be allowed by the ſaid Biſhop, he or they be "permitted to do the ſame by ſome other Learned Man; upon the "Pain aforementioned.

4. "*Item*, That the ſaid Dean and Prebendaries diligently and "carefully look quarterly, that Schoolmaſters, Uſhers, and Scholars "of the Grammar-School there erected, obſerve and keep the Statutes "and Ordinances of the ſame School. And that once every Year a "full and perfect Account be made of all the Revenues belonging to "the ſaid School, before the Biſhop there, or his Subſtitute, the firſt "Week of *November* yearly, without any Fraud, Delay or Collu- "ſion.

5. "*Item*, That every Archdeacon of the ſaid Dioceſs within his "Juriſdiction do diligently exhort the Parſons, Vicars and Curates, "to apply the Study of Holy Scripture, to avoid Idleneſs, and un- "ſeemly Apparel. And the Defects and Diſorders in that behalf "from time to time, by himſelf or his Official, to detect and preſent "to the Biſhop.

6. "*Item*, That every Miniſter or Prieſt in the ſaid Dioceſs, not "Licenced to Preach, having any Benefice with Cure, execute in his

ANNO 1576. "own Perſon, once at the leaſt every half Year, in every his Bene-
"fice with Cure, the whole Service of the Church: And alſo then
"and there miniſter the Holy Communion, upon Pain to forfeit of
"the Fruits of every ſuch Benefice 5*l.* for every ſuch Default, to be
"employed by the Biſhop to the Poor of the ſame Pariſh.

A TABLE *of the Times appointed for the Ordinary Sermons, which the Dean and certain Prebendaries of the Church of* Bangor *are yearly bound to make in the ſame.*

The Dean, Dr. *Rowl. Thomas*	must Preach the first *Sundays* of	—*Chriſtmaſs Day, Eaſter Day.*
The Archdeacon of *Bangor*, Dr. *Edm. Mewrick*		*January, April, July, October.*
The Archdeacon of *Angleſey*		*February, May, Auguſt, Novemb.*
The Prebendary of *Llanvain* *Richard Owin*		*March, June, September, Decemb.*

"In Witneſs and Teſtimony of all which Premiſes, We, *Edmund*
"Archbiſhop of *Canterbury* aboveſaid, to theſe Preſents have put our
"Seal, Yeoven in our Mannor of *Lambeth* the 25th of *Febr.* in the
"Year of our Lord 1576, and in the Second Year of our Tranſla-
"tion.

Landaff. The laſt Commiſſion, iſſued out this Year from the Archbiſhop, was for Viſiting the Church of *Landaff:* which bore date, *March* 12. The Commiſſioner was *William* the Biſhop of the ſaid See.

Aſaph, Exeter, Bath & Wells. Commiſſions were alſo iſſued out this Year for S. *Aſaph*, *Exeter*, and *Bath* and *Wells*.

The Viſitation of the next Year (for I will here ſet them down together) were theſe that follow.

Winton. A Commiſſion was granted to *Robert* Biſhop of *Wincheſter*, dated *May* 2. 1577. to Viſit the ſaid Church.

Oxon. Another dated *May* 25. 1577. for Viſiting of the Church, City and Dioceſs of *Oxon*; and *Herbert Weſtphaling*, S.T.P. and *John Kennel*, LL.D. appointed thereto.

But theſe Viſitations proceeded not further, as yet, by reaſon of the Troubles the Archbiſhop about this time fell into, until the Year 1580, when we ſhall hear more.

Articles for this Viſitation. For all this Metropolitical Viſitation the Archbiſhop prepared general Articles to be inquired of, in all and ſingular Cathedrals and Collegiate Churches within the Province of *Canterbury*. The firſt was concerning the Miniſtration of Juſtice indifferently and incorruptly, in the Biſhops and their Officers; and concerning their due Puniſhment of Vice and Publick Crimes without corrupt Commutations. Concerning good Government, and aiming at God's Glory, and Godly Quietneſs of the Church in Biſhops, Deans and Chapters. Account to be made concerning Grants, Patents and Advowſons, Sales and Offices, confirmed by the Chapters. Concerning the Reſidence of Deans and

and Archdeacons, andother Dignitaries of the Churches. Concerning the Celebration of Divine Service and Sacraments according to the Queen's Injunctions. Concerning Grammar Schools, and the pious bringing up of the Youth. Concerning due Obedience of Officers and Miniſters of the Cathedral Churches. Concerning Simony, Swearing, Adultery and Uncleanneſs in Officers and Miniſters, or other Crimes. Concerning Reparations, *&c.* Theſe Articles ſhall be found at full Length in the *Appendix*, as ſome remaining Teſtimonials of our Archbiſhop's Pains and Diligence in his Government. *ANNO* 1576. *N.* VII.

Theſe Viſitations of the Churches and Dioceſes of his Province brought in conſiderable Benefit for Procurations. Which were to be returned in, from the Viſiters in Commiſſion to the Archbiſhop. And ſometimes the Archbiſhop did require a Bond of thoſe he deputed his Commiſſioners for the due Payment. Such a Bond did *William* Biſhop of S. *Aſaph* give of 100 *l.* Penalty. The Condition of which was, "That whereas the moſt Reverend Father in God by "his Letters of Commiſſion, had granted full Power to the ſaid Re- "verend Father *William* Biſhop of S. *Aſaph*, to Viſit for him, and "in his Name, the ſaid Dioceſs, and to receive, perceive and take "to the Uſe of the moſt Reverend Father in God, all manner of "Procurations due to be paid unto the ſaid moſt Reverend, in Re- "ſpect of his ſaid Metropolitical Viſitation; which ſaid Procurati- "ons ſo due do amount to the Summ of 55---14---5. If the ſaid "*William* do well and truly pay, or cauſe to be paid, *&c.* Procurations. *Grind.* Reg.

Hitherto concerning the Archbiſhop's Viſitation of his Province *Jure Metropolitico.* Now proceed we to ſome other particular Matters. Many now were very zealous for the new way of Diſcipline in the Church, conformable to that practiſed at *Geneva* by *Elders*. Which was quite different from the ancient and preſent Government by *Biſhops* and their Officers. The ſame laboured to bring in a new Form of publick Prayer in the room of the *Engliſh* Liturgy. Theſe Perſons who were for theſe Innovations, had their ſeparate, Religious Meetings, and more privately had exerciſed their Diſcipline hitherto. But now they brake out in *Northamptonſhire* and *Warwickſhire* to act theſe Matters more openly to the making of great Hubbubs and Diſturbances, by their Endeavour of ſetting it up in the Pariſh Churches. In the beginning of *June*, the News of this came to the Court; and the Queen was highly offended at it. No leſs than three Letters were ſent from Court to our Archbiſhop concerning theſe Matters. The 7th of *June* the Earl of *Leiceſter* ſignified to him the ſaid Diſorders. Soon after that, Mr. Secretary *Walſingham* informed him of the ſame, and that by the Queen's ſpecial Commandment. Preſently after the L. Treaſurer alſo gave him notice thereof, and withal the Names of two of the chief Sturrers of theſe Matters, *viz. Paget* and *Oxenbridge.* What the Archbiſhop hereupon did, was, that upon the firſt Letters he received hereof, he wrote both to the Biſhop of *Peterburgh* and of *Coventry* and *Litchfield*, (in whoſe Dioceſes thoſe Counties were) to ſee theſe things reformed; or to require aſſiſtance from above, if need were either from himſelf, or the Eccleſiaſtical Commiſſion. And within a few days he wrote again to the Biſhop of *Peterburgh*, to enquire

The Puritans ſet up their Diſcipline.

Letters from the Court to the Archbiſhop hereupon.

ANNO 1576. quire diligently of the doings of *Paget* and *Oxenbridge*, and to cauſe them to be ſent up with Expedition. But fearing the ſaid Parties were ſupported by ſome Men of Countenance in thoſe Countries, being of the Laity, therefore he ſignified to the L. Treaſurer, that the Lords of the Council themſelves had need in his Opinion to take ſome Pains with ſuch; that the better ſucceſs might follow: And what his thoughts further were of theſe Matters, he would ſuddenly come to Court, and diſcover to the L. Treaſurer.

CHAP. VIII.

Zanchy's *Letter to the Archbiſhop, Congratulatory.* Johannes Sturmius. *The Archbiſhop's Mediation for him. Inhibitions iſſued from his Courts. New Trouble about his Court of Faculties.* Exerciſes *or* Propheſyings. *Regulates them.* Dr. Julio; *the Archbiſhop's judgment in his Cauſe. His excellent Letter to the Queen concerning the* Exerciſes. *Whether* Leiceſter *were offended with the Archbiſhop for* Julio's *Buſineſs. The Archbiſhop under the Queen's Diſpleaſure. Embring days and Lent. The Obſervation of them commanded.* Colliton Haven. *Biſhops made.*

Zanchy Congratulates the Archbiſhop.

IT was about this time, in the Month of *July*, that *Hierom Zanchy*, the learned *Italian*, now Profeſſor at *Heidelberg*, and formerly acquainted with our Archbiſhop in the days of his Exile at *Strasburg*, ſent a Congratulatory Epiſtle to him, occaſioned by his Advancement to the See of *Canterbury*: Which their Common Friend Mr. *Knolles* had givenhim lately to underſtand. "And for his ſingular Piety, Hu-
"manity and Vertue, and out of that Reſpect which he ever bore to-
"wards him, he could not, he ſaid, but congratulate to him that new
"and moſt honourable Preferment he was arrived to, than which the
"whole Realm could not afford a greater. And he heartily wiſht
"him joy of his Honour. Becauſe thoſe Divine Bleſſings he
"eſteemed as Teſtimonies of his conſtant Piety towards God, and of
"the unchangeable Kindneſs of God toward him. Nor did he leſs
"congratulate the whole Kingdom, which had gotten from the Hand
"of God ſuch a Primate, by whoſe Care and Vigilancy it might be
"more and more furthered in true Religion and Godlineſs. He doubt-
"ed not but that Acceſſion of the higheſt Dignity, next after the Queen,
"would be a perpetual Incitement to him; whereby he might be ſtir-
"red up to do his Duty more diligently than ever. He beſeeched God
"to encreaſe his Gifts upon him, and to grant him firm and laſting
"Health

" Health for his ſound Government of the Church. The Reader may, if he pleaſes, read the Epiſtle of this Learned Man to the Archbiſhop, in the *Appendix*. ANNO 1576.

N. VII. His Friendſhip to *Sturmius.*

And here to this foreign Acquaintance of the Archbiſhops, while he was at *Strasburg*, let me mention another of the ſame Rank, namely *Johannes Sturmius*, a Man excellent Learning and ſincere Religion, and the chief Governour of that Univerſity, while *Grindal* was a Sojourner there; and now alſo the Queen's Agent in thoſe Parts. This *Sturmius* out of zeal for Religion, and compaſſion to the State of the Profeſſors of it in *France* about the Year 1562. had not only lent conſiderable Summs of Money himſelf of his own, but took up more at Intereſt of the Merchants of that Place, for the Supply of the Prince of *Conde*, and *Coligny* the Admiral of *France*. At what time alſo the Queen Her ſelf lent them Men and Money. *Sturmius* was now preſt with this Debt. The good Archbiſhop could not but remember his old friend, and pity his Misfortune, brought upon him by that Means. And Sir *Amias Pawlet* being now in *September* going in Ambaſſage toward *France* (whereby an Occaſion might be offered of helping this Gentleman) he took this opportunity to intercede with the L. Treaſurer; ſhewing him, " How he [the Archbiſhop] " was moved as well with the old years, as alſo with the Singularity " and Excellency of the Man, earneſtly to deſire his Lordſhip to re- " commend his Caſe unto Sir *Amias*. That whereas ſome Order had " been propoſed by the preſent Prince of *Conde* for the Satisfaction " of the ſaid Mr. *Sturmius*, by aſſiſting him in obtaining a certain " Quantity of *Salt* in *Languedoc*, or *Provencé*, in lieu of the ſaid " Money, by Sir *Amias*'s good means unto the Duke of *Alencon* and " the ſaid Prince, that purpoſe might take Effect, or ſome other Or- " der be deviſed for his Relief. So as thereby he might take ſome " Comfort and Pleaſure of his Life, now in his old Years; and with " more Quietneſs finiſh many good Works, which he [the Archbi- " ſhop] knew had been purpoſed and begun by him. And that the ſaid L. Treaſurer might know perfectly the State of his Caſe, he withall ſent him certain Notes taken out of his own Letters to the Archbiſhop, containing not only the Summs of Money which he took up and lent, but divers other Circumſtances: Which when his Lordſhip ſhould read he hoped would the more move him to favour his Cauſe. Such an earneſt Mediator was our Archbiſhop in the behalf of his old Friend, valuable for his Learning and Piety, and to be pitied for the Miſery into which only Compaſſion and Zeal for true Religion had plunged him.

An Abuſe of his Courts by Inhibitions.

The Archbiſhop's Courts were ſpoken of before. For the amending and reforming of which, he made it one of his firſt Cares. Now in *November* he had occaſion given him to look into a particular Abuſe of them; which the reſt of the Biſhops, and other Ordinaries of his Province, had much complained of. Which was that of *Inhibitions*, taking Cognizance of Cauſes that lay before their Courts, and bringing them into his own. Which was ordinarily done to the Vexation of many, and the ſtopping the Execution of Juſtice. For Church-Wardens were troubled for preſenting, and Offenders eſca-

ANNO 1576.

ped by Commutations. This the Archbiſhop liked not, and perceived it to be an Abuſe done by his Officers; and therefore diſpatched this Mandate to the Officers of his Courts.

Writes to his Courts thereupon. *Regiſt. Grind.*

" *Salutem in Chriſto.* I perceive by the Complaints of my Brethren, " the Biſhops, and other Inferior Ordinaries, that the ready unadviſed *Inhibitions* from my Courts do not only hinder the Correction of Sin, but very ſlanderouſly diſcredit the Courts, injuriouſly moleſt, and much diſcourage the Judges, the Church-wardens and others, by Order and Oath detecting Faults. I require you therefore that in Matters of Correction, you temper your *Inhibitions*, neither ſuffering Judges by lewd Bodies to be abuſed, nor ſworn Men for their Preſenting to be troubled: But rather aſſiſt them in all Juſtice, and by all means further the juſt Correction of the Evil, no wiſe diſcharging Offenders by Nullities of Proceſs, where Faults puniſhable do appear, but miniſter due Puniſhment without any Commutation.

" I will you further, that you ſend out no double Quarrels for Admiſſion to any Benefice that is not void, both *de jure* and *de facto*: Willing you to give publick notice at your next Court for the Premiſes. That the ſame may be by all Men the better obſerved. From *Lambeth*, the 7th of *Novemb.* 1576.

Edm. Cantuar.

The Archbp. accounts for his *Faculties* to the Council. *Cott. Librar. Cleopatra*, F. 2.

I will ſubjoyn here (tho' I will not undertake for the Year wherein it happened) a new Trouble the Archbiſhop had about his Court of *Faculties*, the Queen and Council having taken notice of ſome Abuſes in it, and requiring him, as it ſeems, to give ſome Account of Matters tranſacted in it. In the Anſwer the Archbiſhop ſent, he ſhewed himſelf very indifferent for it, and if the Queen and Council ſo pleaſed, they might diſſolve it for him. But he vindicated himſelf in the Faculties that had paſt thence by his Allowance. And he cauſed a Scheme to be drawn out that gave a particular Account of it in Latin.

Firſt, Mention was there made of the Names of his two chief Officers of that Court, his Commiſſary Dr. *Drury*, and his Regiſter, Mr. *Lark*. Next, the Fees thereof; whereof half to the Queen, and the other half divided between the L. Chancellor and his Regiſter, and the Archbiſhop and his Commiſſary and Regiſter. Then followed, what things he obſerved, and had made his Rules to govern him, when he granted his Diſpenſations, *viz.*

I. For *Pluralities*, that they were given to Perſons only qualified by the Statute, with the Limitation of the diſtance but 30 Miles one Benefice from another.

II. As to his Diſpenſations for a *Minor*, they were not given to any at leaſt under 16 Years of Age, and who reſided Student in the Univerſity.

III. For the Diſpenſations for *Non-reſidence*, they were not given to any, but at the Entreaty and Approbation of their Ordinary Biſhops, and by their private Letters; and upon theſe Conditions, that the Ordinary aſſigned Salaries to the Curates, that ſerved thoſe Churches,

Churches, Conſideration being had of the Quality and Quantity of the Cure of that Church. ANNO 1576.

IV. As for Diſpenſations for eating Fleſh, they were rarely granted, and this upon the Phyſicians Teſtimonial. And for the moſt part, the Archbiſhop remitted part of his Fees. And in all theſe Diſpenſations he refuſed more than he admitted.

V. As for Licences for Solemnization of Matrimony without Banns asking, they were granted to thoſe only who with Sureties gave Bonds in 100 *l.* that there was no Impediment, nor any Precontract on either ſide, nor any Suit depending of or concerning this Contract.

VI. For Letters *Dimiſſory*, they were ſeldom granted, and to none but with theſe Conditions, That the Perſon were fit for his Age, Manners, Birth, Knowledge, and moderately learned in the Latin Tongue, and skilled in Sacred Scriptures, nor brought up in any Servile Trades: Which was laid to the Conſcience of him who was to ordain him, in the ſaid Letters.

And moreover, in Concluſion, the Archbiſhop added theſe words, ſhewing how little he inſiſted upon the Benefits of this Court, *Et non ille contradicet, ſi tota hæc Curia intercideret, ſi ita viſum fuerit Dominæ Reginæ, & ſuis Conſiliariis; & ſi poſſint ita placari, qui cum hac Curia offenduntur*; i. e. And that he would not ſay nay, if this whole Court ceaſed, if it ſo pleaſed the Queen and her Council, and if they who were offended with this Court, might ſo be pacified.

The Queen's Offence with him about *Prophecies.*

I ſhall now proceed to relate a Matter well-meant by the Archbiſhop, and therefore wherein he took much Pains; but it proved the cauſe of much Trouble, Sorrow and Affliction to him, as long as he was Archbiſhop, laying him under the Queen's laſting Diſpleaſure. The Matter was this: He well perceived the Ignorance of the Clergy, and the great need there was of more frequent Preaching for the Inſtruction of the People in the Grounds and Truth of Religion. In order to which he encouraged a Practice that was taken up in divers Places of the Nation, and particularly in *Northamtonſhire*, and allowed by many Biſhops in their Dioceſes. The Manner whereof was, that the Miniſters of ſuch a Diviſion, at a ſet time, met together in ſome Church belonging to a Market or other large Town; and there each in their Order explained, according to their Ability, ſome particular Portion of Scripture allotted them before. And after all of them had done, a Moderator, who was one of the Graveſt and beſt learned among them, made his Obſervations upon what the reſt had ſaid, and determined the true Senſe of the Place. And all was to be diſpatched within ſuch a Space of Time. And theſe were commonly called *Exerciſes* or *Propheſyings*. At theſe Aſſemblies there were great Confluxes of People, to hear and learn. And by this means the Miniſters and Curates were forced to read Authors, and conſult Expoſitors and Commentators, and to follow their Studies, that they might ſpeak to purpoſe, when they were to appear in publick. And hereby they conſiderably profited themſelves in the knowledge of the Scripture. But the Inconvenience was, that at theſe Meetings happened

ANNO 1576.

pened at length Confuſions and Diſturbances: Some affecting to ſhew their Parts, and to confute others that ſpake not ſo appoſitely perhaps as themſelves. They alſo ſometimes would broach Heterodox Opinions. And ſome that had been ſilenced from their Preaching for their Incompliance with the eſtabliſhed Worſhip, would intrude themſelves here, and vent themſelves againſt the Liturgy and Hierarchy; ſome would ſpeak againſt States or particular Perſons. The People alſo fell to arguing and diſputing much upon Religion: Sometimes a Layman would take upon him to ſpeak; ſo that the Exerciſes degenerated into Factions, Diviſions and Cenſurings. Hence they began to be by ſome cried out againſt, and diſliked.

Preſcribes Rules for the Prophecies. *Cott. Librar.*

The Archbiſhop hereupon laboured to redreſs theſe Miſchiefs and Irregularities, by ſetting down Rules and Orders for the more uſeful Management of theſe Exerciſes; which bore this Title (as I find by the Paper in one of the *Cotton* MSS.)

Orders for Reformation of Abuſes about the Learned Exerciſes, *and Conferences among the Miniſters of the Church.*

1. "*Imprimis*, The ſaid *Exerciſes* are to be uſed only in ſuch Churches, and at ſuch Times, as the Biſhop of the Dioceſe ſhall under his Hand and Seal appoint.

2. "*Item*, That in all ſuch Aſſemblies for the ſaid Conferences or "Exerciſes, either the Archdeacon, if he be a Divine, or elſe ſome "one other grave learned Graduate, at the leaſt, to be appointed "and allowed by the Biſhop as before, be preſent and moderate the "ſaid Exerciſes.

3. "*Item*, That a Catalogue of Names be made and allowed of "thoſe that are judged meet to be Speakers in Courſe in the ſaid Ex-"erciſes; which are known to be able to ſpeak aptly, and to the "Profit and Edifying of the Hearers: And ſuch Parts of the Scripture "entreated of, as the Biſhop ſhall appoint.

4. "*Item*, That the reſt of the Miniſters, not able to ſpeak pub-"lickly with Commendation, be aſſigned by the Moderators ſome "Tasks, for the Encreaſe of their Learning, to be compriſed in "Writing, or otherwiſe, concerning the Expoſition of ſome Part "of Scripture. And thoſe Tasks to be read privately before the Mi-"niſters only, and not before the Laity.

5. "*Item*, *Ante omnia*, that no Lay Perſon be ſuffered to ſpeak "publickly in thoſe Aſſemblies.

6. "*Item*, That no Man ſpeaking in the ſaid Exerciſes ſhall be "ſuffered to glance openly, or covertly, againſt any State, or any "Perſon publick or private. If he do, the Moderators ſhall imme-"diately interrupt him, and put him to ſilence; and Notice to be made "of the Cauſe of Interruption to the Biſhop; and the Party inter-"rupted not to be again admitted without the Biſhop's Approbation, "and the knowledge of his Offence.

7. "*Item*, That no Man be ſuffered in the ſaid Exerciſes to make "any Invections againſt the Laws, Rites, Policies and Diſcipline of "the Church of *England* eſtabliſhed by Publick Authority. If any

"Attempt

" attempt the contrary, he is immediately to be commanded to Si- *ANNO*
" lence. And the Moderator or Moderators, are therein to ſatisfy 1576.
" the Auditory. And the Speaker ſhall not be admitted to ſpeak
" any more till he, after publick Satisfaction made, ſhall obtain a new
" Admiſſion and Approbation of the Biſhop.

8. " *Item*, For as much as divers Miniſters, deprived from their
" Livings, and inhibited to Preach, for not obeying the Publick Or-
" ders and Diſcipline of the Church of *England*, have intruded
" themſelves in ſundry places to be Speakers in the ſaid Exerciſes:
" and being excluded from Pulpits, have in the ſaid Exerciſes uſually
" made their Invections againſt the Orders, Rites and Diſcipline of
" the Church, which hath been the Cauſe to move divers to a Miſlike
" of the ſaid Exerciſes, (being of themſelves, if they be well uſed,
" very profitable for many reſpects) every Biſhop is to take ſtrict Or-
" der in his Dioceſe, that hereafter none be ſuffered to be Speakers in
" the ſaid Exerciſes, which remain deprived, or inhibited for the
" Cauſes aforeſaid; except they ſhall have before conformed them-
" ſelves to Order: Neither any other which ſhall not both by Sub-
" ſcription and daily Practice, conform himſelf to Publick Orders and
" Diſcipline of this Church by Law eſtabliſhed.

EDM. CANTUAR.

The Queen likes not of them.

All this Pains did the Archbiſhop take to rectifie and take away the Abuſes of theſe Religious Exerciſes, rather than wholly to aboliſh them. However the Queen liked not of them, nor would have them continued; as ſeeing probably how very apt they were to be abuſed. Nor did ſhe like, that the Laity ſhould neglect their Secular Affairs by repairing to theſe Meetings: Which ſhe thought alſo might fill their Heads with Notions, and ſo occaſion Diſſenſions and unquiet Diſputes, and it may be Seditions in the State. And the Archbiſhop being at Court, ſhe particularly declared her ſelf offended at the Numbers of Preachers, as well as at the Exerciſes; and warned him to redreſs both. Urging, that it was good for the Church to have few Preachers, and that three or four might ſuffice for a County; and that the Reading of the Homilies to the People was enough. In ſhort, ſhe required him to do theſe two things, *viz.* To abridge the Number of Preachers, and to put down the Religious Exerciſes. The Speeches ſhe uſed to him were ſomewhat ſharp; and ſhe was very reſolute to have no more Exerciſes of this ſort, and cared not for any great Encreaſe of Preachers; but that the Licences for Preaching ſhould be more ſparingly granted out; and ſhe expected the Archbiſhop ſhould give eſpecial Orders for both.

Her Orders to the Archbp. hereupon.

The Archbiſhop writes to the Queen about them.

This did not a little afflict the Grave Man. He thought the Queen made ſome Infringement upon his Office, to whom the higheſt Truſt in the Church of *England*, next to her ſelf, was committed: and therefore, that ſhe was ſomewhat too peremptory to require this to be done without adviſing at all with him in a matter ſo directly reſpecting Religion and the Souls of her Subjects: Nor could he in Conſcience comply with her Commands. Therefore when he came

ANNO 1576. home he reſolved to write at large his mind to Her. And he had to back him two great Men at the Court, the L. Treaſurer, and the Earl of *Leiceſter*. The latter whereof was not perhaps ſo much to be depended upon, but he delivered his Letter to the Queen, dated *Decemb.* 20. For which the Archbiſhop thanked him. Therein he ſignified, "How "exceedingly diſmayed and diſcomforted he was by Her late Speeches "to him. Not ſo much, becauſe they ſounded hardly againſt his own "Perſon, who was, he ſaid, but a particular Man, and not much to "be accounted of; but moſt of all becauſe they tended to the publick "harm of God's Church, whereof She ought by Her Office to be "the Nurſe, and alſo to the heavy burdening of Her own Conſci-"ence before God, if what She demanded ſhould be put in ſtrict Ex-"ecution. Therefore, becauſe it was not Her Pleaſure then, as he "wrote to Her, to hear him at any length concerning the ſaid "two matters then propounded, he thought it his Duty by writing "to declare ſome part of his mind unto Her; and beſeeched Her "with Patience to read over what he had writ with his own rude "hand; adding the Words of S. *Ambroſe*, *Scribo manu mea quod ſola "legas*: i. e. That he writ it with his own Hand, that She alone "might read it.

He expoſtulates with Her; About *Preachers*.

Then he proceeded in his Argument: And firſt he expoſtulates with Her about keeping in the Church but a few Preachers: Shewing Her, "That in any one thing, nothing was more plain in the "Scriptures, than that the Goſpel of Chriſt ſhould be plentifully "preached, and that Plenty of Labourers ſhould be ſent into the "Lord's Harveſt. That publick and continual Preaching of God's "Word was the ordinary Means and Inſtrument for the Reconcilia-"tion of Men unto God. That by preaching, due Obedience unto "Chriſtian Princes and Magiſtrates was planted in the Hearts of "Subjects. For Obedience, he ſaid, proceeded of Conſcience; and "Conſcience was grounded upon the Word of God. And the Word "of God wrought its Effect by Preaching. That if Her Majeſty "came to the City of *London* never ſo oft, what Gratulation, what "Joy, what Concourſe of People was there to be ſeen? Yea, what "Acclamations and Prayers to God for Her long Life. Whence "comes this, ſaid he, *Madam*, but of the continual Preaching of "God's Word in that City, whereby that People have been plenti-"fully inſtructed in their Duty towards God and You? On the con-"trary, what bred the Rebellions in the *North*? Was it not Papi-"ſtry, and Ignorance of God's Word, through want of often "Preaching? That whereas it was thought, that the Reading of "the godly Homilies might ſuffice; he acknowledged the Reading "of the Homilies had its Commodity; but that it was nothing com-"parable to the Office of Preaching. That the Preacher could ap-"ply his Speech, according to the Diverſity of times, Places and "Hearers; which could not be done in Homilies. That Exhorta-"tions, Reprehenſions, and Perſwaſions were uttered with more Af-"fection, to the moving of the Hearers, in Sermons than in Homi-"lies. Beſides, the Homilies were deviſed in K. *Edward's* time only "to ſupply Neceſſity, for want of Preachers, and were by his Sta-

"tute,

ANNO 1576.

" tute, not to be preferred, but to give Place to Sermons, whenſo-
" ever they might be had. And finally, that they never were thought
" in themſelves alone to contain ſufficient Inſtruction for the Church
" of *England*.

And about the *Exerciſes*.

For the Second Point, concerning learned Exerciſes and Conferences among the Miniſters, he told Her Majeſty by his Pen, " That he
" had conferred with divers of his Brethren, the Biſhops, by
" Letters, who thought the ſame as he did, that it was a thing
" profitable to the Church: And therefore expedient to be continu-
" ed. And he hoped Her Majeſty would alſo think the ſame, when She
" ſhould be informed of the Manner and Order thereof; and what
" Authority it had of the Scripture, and what Commodity it brought
" with it: And what Incommodities would follow, if it ſhould be
" clean taken away. Then he proceeded to give Her an Account of
" the Exerciſes: And how that many Biſhops, as of *London*, *Win-*
" *ton*, *Bath* and *Wells*, *Litchfield*, *Gloceſter*, *Lincoln*, *Chicheſter*, *Exon*,
" S. *Davids*, had ſignified by Letters to him, of the Profit and Bene-
" fit, that had accrued by theſe Exerciſes. As, that the Miniſters of
" the Church became more Skilful and ready in the Scripture. That
" it withdrew them from Idleneſs: And that ſome ſuſpected in Do-
" ctrine were brought to open Confeſſion of the Truth. Ignorant
" Miniſters driven to Study, if not for Conſcience, yet for ſhame.
" The Opinion of the Laymen of the Ignorance of the Clergy, re-
" moved. That nothing by Experience beat down Popery like it. That
" where afore there were not three able Preachers, now were thirty,
" meet to Preach at *Paul's* Croſs; and Forty or Fifty beſides, able
" to inſtruct their own Cures. That only Men backward in Religi-
" on and Contemners of Learning ſet themſelves againſt it. That the
" Diſſolution of it would breed Triumph to the Adverſary. Abuſes
" might be reformed, and that which was good might remain. As for
" that Inconvenience that was urged by ſome, that one and the ſame
" Place of Scripture had divers ſenſes put upon it according to the va-
" rious underſtandings of theſe Exerciſes; this appeared worſe than
" it was indeed, ſo that all ſenſes were agreeable to the Analogy of
" Faith. For the ancient Fathers and Doctors of the Church did the
" ſame, and commonly expounded one Text of Scripture diverſely:
" Yet all to the good of the Church. In fine, that he was forced with-
" all Humility to profeſs, that he could not with a ſafe Conſcience,
" and without the Offence of the Majeſty of God, give his Aſſent to
" the ſuppreſſing of the ſaid Exerciſes, much leſs could he ſend out
" any Injunctions for the utter and univerſal Subverſion of the ſame.
" That if it were Her Majeſty's Pleaſure for this, or any other Cauſe,
" to remove him out of that Place, he would with all Humility yield
" thereunto, and render again that which he had received of Her.
" That he conſidered with himſelf, that it was a horrible thing to fall
" into the Hands of the Living God; and prayed Her to bear with
" him, though he choſe rather to offend Her Majeſty, than to offend
" the Heavenly. But let the Reader take the whole of this excellent
and memorable Letter, as he ſhall find it ſet down in the *Appendix*, *N.* ~~VIII.~~ IX.
from an Authentick Copy ſent by the Archbiſhop himſelf to the L.
Treaſurer, endorſed by that Noblemans own Hand. For

ANNO 1576.

For though *Fuller* hath printed it already, yet it is very faulty, falſe and imperfect. He miſtook alſo in aſſigning the time when it was writ; which he is confident was in the Year 1580. when as it appears to have been writ four Years before, *viz.* in *December* 1576. For that is the date it bears in the Copy aforeſaid. And here we may correct him in one Error more; which is, that about the time of the writing of that Letter he ſaith, *Leiceſter* took occaſion to quarrel with the Archbiſhop, and would have gotten *Lambeth* Houſe from him; and that that was indeed the Reaſon of the Queen's Diſpleaſure, that Noble Man having ſecretly imbittered Her againſt him. But by what is ſaid before, he and the Archbiſhop ſeemed now to be good Friends, ſince the Archbiſhop made him the Deliverer of his Letter to the Queen.

Church Hiſt. Book IX. p. 123.

Deſires to know the ſucceſs of his Letter.

No ſooner was his Letter to the Queen ſent, (though not yet delivered) but he was earneſt to know what Effect it had with Her. Therefore on the 16th of *December* he wrote to the L. Treaſurer, to underſtand, whether She had yet read it, or no; and how She liked or diſliked it. He confeſſed it was ſomewhat long; nor could it be otherwiſe, if any Proofs were uſed. He prayed his Lordſhip, that if he underſtood at any time any thing concerning the Premiſes, worthy the Advertiſement, to let him hear from him. The next day the L. Treaſurer aſſured him, that he would be careful of this Cauſe of the Church. The Earl of *Leiceſter* alſo wrote to him, ſeeming to object only againſt the Lay-peoples being preſent at theſe Meetings. But the Archbiſhop ſaid, he ſaw no Reaſon, why they ſhould be excluded, ſeeing S. *Paul* gave ſo great Commendation to that Practice, which was uſed in the Primitive Church, eſpecially for the Benefit that grew thereby to the Hearers. For the Earls Kindneſs to him in this Affair he wrote him a Letter of thanks. And having a mind to talk more largely with the Treaſurer about this buſineſs, (whom he thanked for his being ſo careful in this Cauſe of the Church) he prayed him to appoint a time, when he would come to take a Dinner with him, and let him know before hand of his coming; not meaning, as he added, that his Diet ſhould be more ſumptuous, but more wholeſome.

1 Cor. XIV.

Whether *Leiceſter* was the Archbiſhops Enemy upon the acount of Dr. *Julio.*

And here (ſince there was at leaſt ſuch an outward Shew of Kindneſs in that Earl mentioned before, towards the Archbiſhop) I muſt take notice of a Conjecture that went current in after times, of the Cauſe of this good Prelates falling ſo much into the Queen's Diſpleaſure: Namely, that She was provoked againſt him by that Earl, who had taken offence at the Archbiſhop, for denying to give a favourable Sentence in behalf of one Dr. *Julio* the Earl's Phyſician who had Married one that was Wife to another Man. And ſo *Camden* delivers to Poſterity, "That he condemned the unlawful Marriage of *Ju-*
"*lio* with another Man's Wife, *Leiceſter* in vain oppoſing. Which that Hiſtorian ſeems too lightly to have taken up from the malicious Author of *Leiceſter's Common-wealth*, who ſaith, "That this
"Archbiſhop's Overthrow was principally wrought by this Ty-
"rant [he means *Leiceſter*] for contrarying his Will in ſo baſe a
"Command.

Hiſt. of Q. *Elizab.* p. 287. Edit. 1675.

Leic. Common-wealth.

This

This *Julio* ſurnamed *Borgarucius* was an *Italian* Phyſician; and who pretended much to Religion: for the ſake of which he had left his Country, and ſettled himſelf in *England*. He became known here, among others, to Sir *William Cecyl* Secretary of State, and to the L. *Cobham*, who in the Year 1569, took care of certain Affairs of the ſaid *Julio*, being then occaſionally at *Graveſend*, where he was in danger of his Life from a certain *Spaniard*, together with two more, his Fellow Foreigners, named *Baptiſta* and *Peſcaro*; and this chiefly for their Religion, as this *Julio* wrote to *Cecyl* about this time; adding that this *Spaniard* was as illy affected to others, beſides them, who had any ways merited well of Religion, for the promoting the Word of God. He ſeems to have been a Man of good Learning, wrote a good hand, and a handſome Latin Style. For his Learning the great Earl of *Leiceſter* alſo gave him his Countenance, and made him his Phyſician: And for ſome other reaſon too, (if you dare give credit to the Author of *Leiceſter's Common-wealth*) namely, for his Skill in poiſoning; and that he could make a Man die in what manner and ſhew of Sickneſs you would, ſometimes by a *Flux*, ſometimes by a *Catarrhe*: For which Art the Earl was ſaid to make uſe of him in poiſoning of many. But whether this were true or no, I know not. But, to come nearer to our purpoſe, this is certain, this *Italian* had Married a Woman, who was Wife to another Man. For which he was brought to anſwer in the Civil Courts. The Maſter of the *Rolls* had taken notice of this unlawful Act of his; and was the chief Manager of this Cauſe againſt him, and had detained this Woman for five Months at his Houſe. Which makes me think ſhe might be of ſome Quality, and related to him. Of this, *Julio* complained in a Letter to the Secretary, that the Maſter of the *Rolls* had ſo long time diſturbed that mutual due Benevolence and that near Conjunction of Life that ought to be between Man and Wife, and endeavoured to break it off: A thing, as he ſaid, againſt the Word of God, the Law of Nations, publick Laws and good Manners. This Caſe depended ſome Years. At length in the Year 1573, there was a Commiſſion of Deligates, to judge of the Matter between *Julio* and his pretended Wife, who indeed was willing to be delivered of him. She was ſummoned in the Month of *October* to appear before the Biſhop of *London*, to tell the Cauſe of Her Deſertion of Her Husband, when the Maſter of the *Rolls* was to be preſent. *Julio* in the mean while (as though he thought his Cauſe juſt) gave the L. Treaſurer a Letter, beſeeching him to write to the ſaid Biſhop and the Commiſſioners, that he might not any more be diſturbed by that powerful and crafty Man, as he called the Maſter of the *Rolls*, and that he might be commanded, for the future not to retain his Wife from him, nor to keep Her in his Houſe nouriſhing Her up in his Popiſh Superſtitions. And he concludes his Requeſt to the ſaid Lord, as though himſelf and his Cauſe was good, to favour him herein *pro ea ſolita benignitate qua ſoles bonorum cauſas amplecti*: i. e. according to that accuſtomed kindneſs wherewith he was wont to eſpouſe the Cauſes of good Men.

ANNO 1576.

Some Account of this *Julio*.

His Skill in poiſoning.

ANNO 1576. This Cauſe it ſeems had found ſome favour on *Julio's* ſide ſome time before, Dr. *Valentine Dale* being Judge, over-awed perhaps by ſome great Man. But it was ſpun out for ſome Years, and depending till *Grindal* became Archbiſhop of *Canterbury:* And coming before him, notwithſtanding the Earls Solicitation, he was not to be ſwayed contrary to his Judgment and Conſcience, but gave it againſt *Julio.* And hence the Conjecture ſprung that the Earl was diſpleaſed with him, and owed him an ill turn. Which at length he did him with the Queen. But leaving this doubtful upon the reaſon aboveſaid, we now proceed in the difference between the Queen and the Archbiſhop.

The *Exerciſes* put down by the Queen's Command.

The Iſſue in ſhort was, that all the Archbiſhop could ſay or writ moved not the Queen from Her Reſolution, but She ſeemed much offended with him, and reſolved to have him Suſpended and Sequeſtered: And ſeeing he would not be inſtrumental in it, ſent Her own Commandment by Her Letters to the Reſt of the Biſhops, wholly to put down theſe Exerciſes, as we ſhall hear under the next Year.

Ember days and Lent enjoyned.

It was about this time, in the Month of *December*, that the Queen and Her Privy Council ſignified to the Archbiſhop Her Pleaſure for the punctual Obſervation of the Ember Days and Seaſon of *Lent.* At which times Abſtinence from Fleſh ſhould be ſtrictly obſerved by all, which he was commanded to ſignifie to the reſt of the Biſhops. The thing being ſo advantageous for the breeding of Seafaring Men, ſo neceſſary in theſe times of Danger: Which was the reaſon urged for the Obſervation of it; and not upon any Superſtitious Account, as ſome might imagine. And of this all Miniſters were commanded to inſtruct, and excite their People in their Sermons. The Councils Letter to the Archbiſhop ran in this Tenor:

The Councils Letter to the Archbiſhop to that Intent.

Grind. Regiſt.

" After our hearty Commendations to your good Lordſhip. The " Queen's Majeſty, of late entring into Conſideration, how that, not- " withſtanding ſundry good Statutes and Laws made heretofore by " common Conſent in Parliament to the contrary, the Obſervation of " the Embring and Fifty days is not ſo duly looked unto as it ought to " be, and as is requiſite in Policy for the Maintenance of *Mariners*, " *Fiſhermen*, and the Navy of the Realm; Hath thought convenient " for that Cauſe, Firſt in Her Highneſs's own Houſhold, to give ſtrait " charge unto the Officers, for the Obſervation of them. And it is " ordered, that they ſhall be more carefully lookt unto, and continu- " ed than heretofore they have been. The like we have ſignified, by " Her Majeſties ſpecial Appointment, to the Lord Mayor of the City " of *London*, and other Her Majeſties Officers and loving Subjects a- " broad: To the Intent that by an unfeigned Obſervation in all places " throughout the Realm, of the ſaid Law already provided and " meet to be put in Execution in this Reſpect, the State might take " ſuch Benefit thereby as was at the time of the making intended. " Which we can aſſure your Lordſhip is the only Cauſe, why at this " time, the Obſervation of them is ſo much urged. Howbeit for " that it may be, that this Her Majeſty's good Meaning may either " be miſconſtrued by ſome, and depraved by others, as though any

Super-

" Superſtition (wherewith Her Majeſty, God be thanked, is not to *ANNO*
" be touched or ſuſpected) were thereby intended; for the meeting 1576.
" with and anſwering ſuch Slanderous Conceits as may be ſpyed and
" miſtaken among Her Highneſs's Subjects, we have thought good to
" require your Lordſhip to give Order within your Province, that
" the Miniſters and Preachers, which are, or ſhall be admitted to
" that Function, be commanded, in their Sermons and Exhortations
" to the People, to inſtruct and teach them to be willing and obe-
" dient to conform themſelves and their *Families* to the Obſervation
" of the ſaid Laws, as in Duty they are bound: And further de-
" clare unto them, that the ſame is not required for any liking of
" Popiſh Ceremonies heretofore uſed, (which utterly are deteſted)
" but only to maintain the *Mariners* and *Navy* in this Land, by ſet-
" ting Men a Fiſhing. Which thing is ſo neceſſary for the Realm,
" eſpecially in theſe dangerous times, as no means are to be omit-
" ted, whereby it may be thought the ſame may be according to the
" Laws brought to paſs, and perfected accordingly.

" And for that the Exhortations and Doctrines of good and duti-
" ful Miniſters may do much good in this Matter, both to remove
" Scrupulouſneſs and Miſconceits of ſome few, and alſo to induce
" the greater and common Number, to obey and obſerve the ſaid
" Laws, we have thought good to ſignifie ſo much unto your Lord-
" ſhip; that by the good Aſſiſtance of you, and others under you,
" the Matter might be furthered, and take ſuch good Succeſs for the
" Benefit of this Realm, as we deſire. From *Hampton* Court the 13th
" of *Decemb.* 1576.

Your Lordſhips right aſſured loving Friends.
W. Burghley, A. Warwich,
R. Leiceſter, F. Knollys,
Jam. Croftes, Fra. Walſingham.

The Archbiſhop, in obedience to this ſeaſonable Command from above, ſent his Letter to the Biſhop of *London*, to communicate the Queen's and the Lord's Pleaſure, in theſe Words;

The Archbiſhop's Letter for Obſervation of the ſame. *Grind.* Reg.

" *Sal. in Chriſto*, I have received a Letter directed to me from the
" Lords of Her Majeſty's moſt Honourable Privy Council. The Te-
" nor whereof is as followeth. *Then the Council's Letter is repeated.*
" Theſe are therefore to require your Lordſhip not only to tranſmit
" a Copy as well of the Councils ſaid Letters inſerted herein, as is
" above ſpecified, as alſo of theſe my Letters to all our Brethren the
" Biſhops of this Province, as in ſuch Caſes heretofore hath been u-
" ſed and accuſtomed; Requiring them and every of them to accom-
" pliſh the Contents thereof accordingly, as to every of them apper-
" taineth: But alſo that your Lordſhip do likewiſe cauſe the ſame
" to be accompliſhed throughout your Dioceſs and Juriſdiction, ſo
" far forth as in you ſhall lie. Thus I end, commending your Lord-
" ſhip to the Grace of God. From *Lambeth*, 21 *Decemb.* 1576.

The

ANNO 1576.

Colliton Haven. Collections for the Repair thereof.

The Queen made uſe of our Archbiſhop alſo in one Particular more this Year. *Colliton* Haven at *Seton* in the County of *Devon* wanted Repair. The Queen had ſent her Letters to *Matthew* late Archbiſhop of *Canterbury* for that purpoſe; who gave a Mandate to the Biſhops and others within his Province to have Contribution made ſeverally within their Dioceſes. And the Summs of Money ſo raiſed were to be delivered to *Tho. Weſton* and *Will. Morris* Merchants of *London*, appointed by Her Majeſty's Letters Patents to be general Receivers. Theſe Receivers were charged to have received greater Summs than they gave in by their particular Accounts. To find out the truth whereof, and that ſuch Frauds of Charity might not go undiſcovered, the Lords ſent to this our Archbiſhop, to diſpatch his Letters to all the Biſhops, that forthwith they ſend Notes of all ſuch Summs of Money, as had been ſeverally collected, and delivered into the Hands of the ſaid *Weſton* and *Morris*. And this the Archbiſhop accordingly did.

Sands Confirmed Archbiſhop of *York*.

The new Biſhops Confirmed or Conſecrated this Year were two. On the 8th of *March* being *Friday*, *Edwin* Biſhop of *London* was Confirmed Archbiſhop of *York*, in *Lambeth* Chapel before the Archbiſhop of *Canterbury*, and the Biſhops of *Lincoln* and *Rocheſter*, by virtue of the Queens Letters Commiſſional, and Authority of Parliament.

Aylmer Conſecrated Biſhop of *London*.

The Election of *John Elmer*, or *Aylmer*, S. *Th. P.* to the See of *London* in the aboveſaid *Edwin*'s Room, was Confirmed *March* the 22d in *Bow*-Church, in the Preſence of *Thomas Yale* LL. D. the Archbiſhop of *Canterbury's* Vicar General: When one *Lane* was Proctor to the ſaid Elect, and took the Oath in his Name, according to Cuſtom. He was Conſecrated *March* the 24th in *Lambeth* Chapel by the Archbiſhop, aſſiſted by *Edwin* Archbiſhop of *York*, and *John* Biſhop of *Rocheſter*.

CHAP.

ANNO 1577.

CHAP. IX.

Whitgift *Conſecrated Biſhop of* Worceſter. *The Biſhops commanded to put down the* Exerciſes: *And unlawful Miniſters forbid. The Archbiſhop Confined and Sequeſtred. The Metropolitical Viſitation goes on. Popiſh Recuſants increaſe. Orders to the Archbiſhop for Inquiry after them: Whether ſtill to iſſue out of the Archbiſhop's Court. The L. Treaſurer's Advice to the Archbiſhop concerning his Submiſſion. His humble Addreſs to the Star-Chamber. The Judgment of the Learned concerning* Propheſies. *The Inconveniencies of the Archbiſhop's Sequeſtration. Remains Sequeſtred. Two Civilians appointed to officiate for him.*

THE Archbiſhop lay under a Cloud at Court; but choſe rather to endure it, than baſely to comply to the wronging of his Conſcience; which he pleaded in that matter of the *Exerciſes*. The Queen had ſome Work for him to do, and then She will expreſs Her Diſpleaſure in a more publick manner.

Whitgift made Biſhop of *Worceſter.*

The Biſhoprick of *Worceſter* being now void by the Death of *Nicolas Bullingham*, the late Paſtor of that See, the Queen was pleaſed to put in his Place Dr. *Whitgift*, Maſter of *Trinity* College in *Cambridge*, that great Light of the *Engliſh* Church, and that afterwards was preferred to the Archbiſhoprick; and now lately had ſignalized himſelf for an excellent Scholar and Divine, and a zealous Promoter of the Peace of the Church, by the full anſwer he gave to the *Admonition to the Parliament*, and his *Defence* of his Anſwer againſt *Cartwright*. The Confirmation of his Election was *Apr.* 16. 1577, in *Bow*-Church before Dr. *Yale*. And was Conſecrated on *Sunday Apr.* 21. following, by the Archbiſhop, aſſiſted by *John* Biſhop of *London*, *Robert* Biſhop of *Wincheſter*, and *Richard* Biſhop of *Chicheſter*; in preſence of *John Incent* Regiſter, *Bartholomew Clerk* LL. D. Dean of the *Arches*, *Will. Drury*, Maſter or Keeper of the *Prerogative* Court, *William Lewin*, Comiſſary of the Court of *Faculties*, *William Redmayn* Archdeacon of *Canterbury*, *George Row* and *Thomas Blage*, Domeſtick Chaplains to the ſaid moſt Reverend Father.

Biſhop *Bullingham's* Ring and Seals demanded.

And here may I be allowed to mention one Matter, though of no great Account, yet ſhewing a Privilege of the Archbiſhop's of *Canterbury* with relation to the Biſhops of his Province deceaſing: Which was, that upon the Death of every ſuch Biſhop, his beſt Ring, ſave one, and all his Seals, became due to the Archbiſhop. This was now claimed by *Grindal*; and his Vicar general accordingly ſent a Letter to the Widow of the late deceaſed Biſhop of *Wigorn*, to demand the Ring and Seals, as followeth.

ANNO 1577. *Grind.* Regiſt.

" After my hearty Commendations premiſed; Whereas as well by " ancient Cuſtom above the Memory of Man uſed and obſerved, as " alſo by ſingular *Prerogative* of the Church of *Canterbury*, the Arch- " biſhops of *Canterbury* for the time being have from time to time " had, and ſo ought to have, after the Death of every Biſhop of the " Province of *Canterbury*, the beſt Ring ſaving one, and all the Seals " of every Biſhop ſo dying; for as much as it hath pleaſed God to " call to his Mercy the Lord *Nicolas Bullingham* Biſhop of *Worceſter*, " your late Husband, theſe are to pray and require you that before " the Feaſt of the *Nativity* of S. *John Baptiſt* next enſuing, you deli- " liver, or cauſe to be delivered to Dr. *Wilſon* Dean of *Worceſter*, the " ſaid Ring and Seals of the ſaid Biſhop of *Worceſter*, to the uſe of " the now Archbiſhop of *Canterbury*, according to the Cuſtom and *Pre-* " *rogative* aforeſaid. Thus fare you well. From my Houſe at *Lon-* " *don*, the 27th of *Apr.* 1576, [miſwrit for 1577].

Your Friend,

Tho. Yale.

The Queen forbids all *Propheſyings* or *Exerciſes* and unlawful Miniſters.

Now did the Queen Her ſelf in the beginning of *May* ſend Her Letters to the Biſhops, to do that which the Archbiſhop could not be perſwaded to do, *viz.* To forbid all *Exerciſes* or *Propheſyings*: As alſo all Preachers and Teachers not lawfully called: Of which there was no ſmall Number. Who procured unlawful Aſſemblies, and read and miniſtred the Sacraments by new Rites and Forms; and called together People out of their own Pariſhes, and far diſtant. Where they held Diſputations, and broached new deviſed Opinions. Which in ſome Places they called *Propheſies*, and in others, *Exerci-ſes.* Whereby many People neglected their honeſt Labour and were brought to Idleneſs, and ſeduced, and divided into variety of Opini-ons; and hence encouraged to the Violation of the Laws, and breach of common Order; to the offence of ſuch as deſired to ſerve God, according to the Order eſtabliſhed in the Church. She commanded the Biſhops therefore to take Order throughout their Dioceſſes, that no other Rites and Ceremonies ſhould be uſed in the Church, but ſuch as were according to the Order Eſtabliſhed by Law; nor that a-ny be ſuffered to Read or Preach, or Exerciſe any Function in the Church, but ſuch as were lawfully approved and licenced. And where there were not any ſufficient for learning to Preach, there to limit the Curats to read the publick Homilies. And becauſe the ſaid Aſſemblies, called *Exerciſes*, were not appointed nor warranted by Her Majeſty, or Her Laws, She ſtraitly charged them to cauſe the ſame to ceaſe, and not to be uſed. And if any continued them, to commit ſuch to Priſon, as Maintainers of Diſorders. Charging them to be careful and vigilant in theſe things, leaſt She ſhould be for-ced to make ſome of them Examples themſelves. This remarkable Letter to the Biſhops may be read at length in the *Appendix*.

N. IX.

Sir *Rob. Cot-ton's* Thought of *Grindal's* Diſgrace.

Of this diſgrace put upon the Archbiſhop, and of the Injury Re-ligion ſeemed to ſuffer by it, Sir *Rob. Cotton*, a wiſe Man, had theſe Words. " In thoſe days there was an Emulation between the Clergy

" and

" and the Laity; and a Strife, whether of them ſhould ſhew themſelves " moſt affectionate to the Goſpel. Miniſters haunted the Houſes of the " worthieſt Men, where *Jeſuits* now build their Tabernacles; and " poor Country Churches were frequented with the beſt of the Shire. " The Word of God was precious: Prayer and Preaching went hand in " hand together; until Archbiſhop *Grindal*'s Diſgrace, and *Hatfield*'s " [*Hatton* perhaps] hard Conceipt of *Propheſying*, brought the flow- " ing of theſe good Graces to a ſtill Water.

ANNO 1577. Twenty four Argum. *&c.*

The Archbiſhop made a ſhift to rub out till *June*; when for the old Fault, and no Compliance (tho' the Queen and alſo ſeveral of the Lords in the Star-chamber had required him) the ſaid Lords confined him to his Houſe, and ſequeſtred him for ſix Months. This was an extraordinary thing, to tye the Hands of an Archbiſhop of *Canterbury*, who is the great Mover under the Prince in Eccleſiaſtical Matters, and the Government of the Church; the Archbiſhop being now alſo in the midſt of his Viſitation. But Dr. *Yale*, his Vicar General and Principal Official, and Judge alſo of his *Audience*, acted now for him. Howbeit in the Month of *November*, *Yale* fell dangerouſly ſick, and no hope of his Recovery: Which occaſioned the Archbiſhop to write to the Council, *That the Diſcontinuance of the Cauſes depending, incident to Dr.* Yale's *Office, which were many, would be injurious to the Queen's Subjects; therefore that he thought it neceſſary, that the Office ſhould be ſupplied by ſome other to be appointed by the Lords of the Council, during the time of his Sequeſtration.* The Anſwer the ſaid Lords gave him was, *That they thought it neceſſary, that his Lordſhip ſhould make choice of two Perſons, to take the Charge of the Office, with all other things incident to Dr.* Yale's *Office, and to execute the full, until further Order ſhould be taken in that Behalf by her Majeſty.* This was dated *Novemb.* 12. 1577. This lookt like a Favour of the Lords, ſhewing hereby their Reſpect to the Archbiſhop, however under this preſent Diſgrace. And he accordingly, as it ſeems, nominated Dr. *Drury* and Dr. *Huſe*.

The Archbp. Confined and Sequeſtred.

His *Vicar General* acts for him.

Cleopatra, F. 2. *Cott. Librar.*

And by the help of theſe, now in the Office of Vicar General and Principal Official, he proceeded and went on with the Viſitation of ſome part of his *Peculiars*. For ſoon after, theſe two Civilians deputed *John Mullins* Archdeacon of *London*, and Rector of *Bocking*, and *John Stil*, D.D. Rector of *Hadleigh*, to Viſit the Churches and Chapels, and People of the Deanry of *Bocking*; as appears by the Regiſter.

The Deanry of *Bocking* Viſited.

But it was not long that *Drury* and *Huſe* executed this Office; for I find not long after, it came into the Hands of Dr. *William Aubrey* and Dr. *William Clark*; and that, as it ſeems, by the Queen's Commandment, as we ſhall ſee by and by.

Aubrey and *Clark* execute the Office of *Vicar General.*

However the Archbiſhop lay under Sequeſtration, yet his Hands were not ſo wholly tied, but he was ſometimes employed, eſpecially in his own Dioceſe, as he was by virtue of a Meſſage to him, *Nov.* 18. from the Lords, to enquire after *Recuſants*, who began now to ſhew themſelves more formidable, by the great Encreaſe of them in the Nation: And as in other Dioceſs's, ſo eſpecially in that of *Oxford*: perhaps the more for want of a Biſhop there. Whereupon in obedience

Letters to the Archbiſhop, to enquire for *Recuſants.*

ANNO 1577.

dience to this Order, he wrote this Letter to the Dean and Chapter of that Church, or him that had the Care of the Spiritualties.

The Archbp's Letter to the Dean and Chapter of *Oxon* about *Recusants*. *Grind. Regist.*

" *Salutem in Christo.* I have received Letters from the Lords of " her Majesty's most Honourable Privy Council; the Tenor whereof " ensueth, After our right hearty Commendations unto your good " Lordship, *&c.* These are therefore to require you, taking unto " you such Assistance as you shall think convenient in that behalf, " to make diligent Inquisition, as well by the searching of the Re- " cords, as by the Publick Fame in the Country, and by all other con- " venient Ways and Means that you can, of the Names of all such " Persons within the Dioceſs of *Oxford*, as refuse to come unto Di- " vine Service, and also of the Value of their Lands and Goods, ac- " cording to the Effects of the said Letters. And that you will cer- " tifie me what you shall find in that behalf with all Expedition pos- " sible.

" I am informed, that the Dioceſe of *Oxford* is more repleniſhed " with such Recusants, for the Quantity thereof, than any other " Dioceſe of this Realm. Thus fare you heartily well. From my " House at *Lambeth* this 18th of *Novemb.* 1577.

The like Letters of the Tenor aboveſaid were written for the *Peculiar* in *Sussex*, and also for the Deanry of *Bocking*.

Recusants puniſhed by Pecuniary Mulcts.

The Popiſh Emiſſaries had, it seems, by this time, by their Diligence drawn over great Numbers from going to Church; and so had made a dangerous Schiſm among the Queen's Subjects. It was seriously debated hereupon concerning the best Course to stop this Evil: And it was thought the easiest Puniſhment, and withall the most likely way to reduce the Offenders, and such as wholly absented from the Church, to puniſh them in their Purses, by the forfeiture of Money for that Neglect. But then it was to be considered, whether it might legally be done. The Civilians gave their Judgments for it: But the Opinion of the Common Lawyers was to be also known. The Secretary therefore in the Queen's Name sent Letters to the Lord Keeper and the Lord Treasurer, that they should require the Opinion of the Judges: And for that purpose to call them, all that were in Town, together. Who accordingly sent to the Master of the Rolls, Sir *Gilbert Gerrard*, to summon them for that purpose. And he having understood their Opinion, wrote to the Secretary the Account thereof, *Dec.* 3. to this purport.

The Judges Opinion concerning that kind of Penalty.

" That he had caused all the Judges, and others of her Majesty's " Learned Council that were then in *London*, to assemble together, " and to consider what was to be done by Law against such as were " Recusants to come to the Church, and by Conference by them had, " together with Dr. *Lewis*, they thought, that by the Statute of *An-* " *no* 1° of the Queen, the Commiſſioners for Eccleſiastical Causes " had Authority to inflict any Puniſhment by Mulct, or otherwise, " which the Eccleſiastical Law doth allow of. Because all Eccleſia- " stical Juriſdiction and Authority is by the Statute annexed to the " Crown. And by the same Statute full Power is given to her Ma- " jesty to commit the same Authority to such Persons as should please " her Highness. And that such Commiſſioners should and might exe-

" cute

" cute the ſame according to the Tenor of the ſaid Commiſſion. ANNO
" And hereupon it was agreed, that Dr. *Lewis* ſhould, with the Ad- 1577.
" vice of ſome other Civilians, ſet down what might be done by
" the Eccleſiaſtical Law. And ſo the ſaid *Lewis*, with Dr. *Hammond*,
" ſet down certain Articles, what the Eccleſiaſtical Law was in thoſe
" Caſes. Which Articles were,

I. The Biſhop, and none other inferior Judge, may by the Eccleſiaſtical Law puniſh any Perſon Eccleſiaſtical or Lay, by a Pecuniary Pain, for any Eccleſiaſtical Crime or Offence: eſpecially, if he ſhall perceive the ſaid Pain to be more feared, than the Cenſure of the Church.

II. It is certain, that by the ſame Law the Ordinary may puniſh by Pecuniary Pain ſuch as abſtain from going to the Church to hear Divine Service, without reaſonable Cauſe of excuſe; eſpecially if it be of Contempt.

III. It is alſo noted by ſome of the Writers upon the Law, that a Biſhop may make a Statute or Ordinance, that an Excommunicate Perſon ſhall pay 10*l.* for every Month he hath contemptuouſly remained excommunicate.

" From whence they concluded, that by the ſame Articles it ſeem-
" ed, that the Eccleſiaſtical Law was plain, that a Pecuniary Pain
" might be put upon ſuch Recuſants. And that being ſo, he [the
" Maſter of the *Rolls*] ſaw no doubt, but that her Majeſty's Commiſ-
" ſioners might execute that Law by Authority of their Commiſſion.
" And that was alſo the Opinion of the Judges and others that had
" been in Conference together. And for the manner of levying ſuch
" Pecuniary Pains, if it were eſtreated into the Exchequer, the or-
" dinary Courſe there was well known, that ſuch things as were
" there eſtreated were to be levied of Lands and Goods, and alſo of
" the Body, if there were neither Lands nor Goods.

The Names of them that were at the aboveſaid Conference were, the Lord *Dyer*, Juſtice *Southcote*, Juſtice *Manwood*, Juſtice *Mounſon*, Dr. *Lewis*, Mr. *Attorney General*, Mr. *Solicitor General*. And this is ſome Hiſtorical Account of this Affair. The Queen ſaw it was high time to put a ſtop to Recuſancy; which ſhe thought beſt to do by Money-Penalties, if ſo be it might be done legally. Which when ſhe underſtood by her Lawyers it might, ſhe made uſe of the Archbiſhop to be informed of the Names of all ſuch Recuſants, their Lands and Goods.

Faculties in *Ireland* from the Archbp's Court, conſidered.

Now, while the Archbiſhop lay under Reſtraint and Sequeſtration, it was deliberated at Court about the *Faculties* for *Ireland*, (which hitherto were taken out of the Archbiſhop of *Canterbury*'s Court here) Whether it were more expedient, that theſe *Faculties* ſhould ſtill procede out of his Courts, or from Commiſſioners to be appointed in *Ireland*; eſpecially conſidering the Act made in the Beginning of the Queen, for empowering the Archbiſhop of *Canterbury* only, to grant *Faculties* in all the Queen's Dominions; which ſeemed to be againſt ſuch a Commiſſion, and for reſerving the *Faculties* ſtill to the Archbiſhop of *Canterbury*.

Hence ſome Learned Perſon wrote upon this Argument in Favour of the Court of the Archbiſhop here; ſhewing, how it was one *Gar-*

ANNO 1577. *vey*, and one Dr. *Ackworth* a Civilian, (the latter a Man of no good Fame, and put from his Places for the diſſolute Life he led) that for their own private Advantage firſt moved for a Commiſſion of this Nature; and that contrary to an Act of Parliament, made at ſuch time, as the Authority of the Biſhop of *Rome* was utterly aboliſhed within this Realm; when theſe *Faculties* were allotted to the Archbiſhops of *Canterbury* only. That for ſpecial Reaſons, that Parliament thought it not convenient theſe *Faculties* ſhould paſs from divers Mens Hands. That ſuch Perſons in *Ireland* as ſued for *Faculties* might obtain them upon the Commendation of their reſpective Ordinary by a common Meſſenger, without the Pains of Travailing themſelves into *England*. That if this Commiſſion ſhould be granted, foraſmuch as the greateſt Reaſon pretended was the Princes Commodity in paſſing great Numbers of *Faculties*, it is like many unworthy Perſons, as well as worthy, would be confuſedly admitted. Whereas this Inconvenience is prevented by the Ordinaries Commendation to the Archbiſhop of the Perſons to receive the *Faculties*. Theſe and divers others were the Conſiderations propounded in a MS. Paper in the *Cotton* Library. Which Paper ſhall be exemplified in the *Appendix*.

N. XI. The L. Treaſurer's Meſſage to the Archbiſhop concerning making his Submiſſion.

Six Months being now expired, and growing towards the latter end of *November*, the L. Treaſurer ſent a private and kind Meſſage to the Archbiſhop by *Goodman* Dean of *Weſtminſter*; containing ſome Account after what manner the Star-Chamber would procede in his Buſineſs; and withall his Lordſhip's Directions to him, how he ſhould demean himſelf in reſpect of the Offence he gave the Queen by the *Exerciſes*: All writ by his own Hand. Which was to this Tenor:

" It is meant, that Declaration ſhall be made of the Queen's Ma-
" jeſty's Doings in directing the *Exerciſes* to ceaſe, with the Cauſes
" thereof. And namely, upon ſundry Informations from the Biſhops
" and Judges of the Realm, of the Inconvenience of the Continu-
" ance. And ſo Her Actions ſhall be juſtified by the Council.

" *Secondly*, It ſhall be declared, how Her Majeſty did direct the
" Archbiſhop to notifie Her Order for the Ceſſation of the ſaid *Ex-*
" *erciſes* to all the Biſhops of the Realm; and how he refuſed ſo
" to do. Whereby he did ſhew himſelf diſobedient to Her Majeſty,
" and Her Supreme Authority Eccleſiaſtical. And for that purpoſe
" Her Majeſty could do no leſs than to reſtrain him, as She hath
" done. And that Her Majeſty findeth it expedient to have the
" World underſtand Her Actions in this Matter; and alſo to have the
" Archbiſhop's Miſdemeanours declared, and to call him to anſwer
" to the ſame. Therefore he is to anſwer hereunto in that open
" Place.

" And where he hath many times ſince by humble Writings ſub-
" mitted himſelf to Her Majeſty's Mercy, and hath ſhewed himſelf
" ſorrowful for the offending of Her Majeſty, deſiring Forgiveneſs
" thereof, and promiſing hereafter due Obedience in all his Mi-
" niſtry and Charge; Her Majeſty, notwithſtanding ſuch private
" Submiſſion, findeth it expedient to have his Submiſſion and Ac-

" know-

" knowledgment of his Fault made in Places publick. And there- *ANNO*
" fore he is there to make anſwer to theſe things. 1577.

" In theſe things percaſe ſome Enlargement ſhall be, both to ſet " forth Her Majeſty's Doings juſtifiably; and his Refuſal to obey re- " prehenſively. But in theſe two Parts will I think conſiſt the " whole.

" It is meet for the Archbiſhop to theſe things to anſwer, as may " content Her Majeſty, for ſo many needful Reſpects as is hard in " few Words to recite; as well for God's Cauſe and his Religion, " as for the Satisfaction of Her Majeſty, and pacifying Her Diſplea- " ſure.

" And therefore it were good for the Archbiſhop, by way of An- " ſwer to the Firſt, to allow of the Queen's Majeſty's proceeding, " grounded upon ſuch Cauſes, as to him it doth now appear did " move Her Majeſty thereto. And herein to uſe good Speeches of " Her Majeſty, as a Prince that in all Her publick Doings hath ſhew- " ed Her Wiſdom, in doing nothing without good Cauſe to move " Her thereto. And therefore they were to be greatly condemned " that would in any wiſe ſeek to find fault with Her Majeſty. And " in this Point the Archbiſhop ſhould do well to uſe the more large " Speech, as in good Reaſon he may do without Offence of his Con- " ſcience.

" To the Second, concerning his Offence to Her Majeſty, if He " forbear the particular Recital of his Fault with the Circumſtances, " he may, with the better Eſtimation and leſs Burthen to his Conſci- " ence, uſe a more general Speech to acknowledge his Fault, and to " cry Pardon. For which purpoſe his Grace may ſay, that he is very " ſorry that he hath in this ſort offended Her Majeſty, as he is charg- " ed. And that he requireth Her Majeſty to pardon him; and not " to interpret his doing to have been with any meaning to offend " Her Majeſty. But conſidering he now ſeeth upon what Conſidera- " tions Her Majeſty did procede, he is very ſorry, that he hath here- " in offended Her Majeſty. And to conclude with all humble Requeſt " of Pardon, and firm Promiſe of Obedience to Her Majeſty, as far " forth as in all Duty he is bound.

" If the Archbiſhop would conſider hereof, and ſet down in Writ- " ing his Anſwer or the Summ thereof, that it might be ſeen afore- " hand, it is thought that thereby ſome good might follow. And " herein he is to be admoniſhed to frame himſelf as far forth as by " any good means he may, to ſeek to ſatisfie Her Majeſty.

This was the L. Treaſurer's Counſil; but the Archbiſhop thought not fit to comply ſo far as was adviſed: But ſtill eſteeming himſelf not to have done amiſs, he would not ask Pardon, which ſuppoſed a Fault. Nor did he appear in Perſon before the Lords in the Star-Chamber, but ſent an humble Writing to them the next day, *viz. Novemb.* the 30th brought by Sir *Walter Mildmay*; that they would intercede to the Queen for his Liberty and for taking off his Sequeſtation, which he had ſuffered patiently ſix Months: Yet firſt of all declaring the Innocency of his own doings; then his quiet and thankful bearing of the Puniſhment inflicted, and his great trouble of mind

ANNO 1577. mind at the Queen's Diſpleaſure with him: All in very ſubmiſſive Terms. But no further he would go, as may appear by the Submiſſion it ſelf, which ran in theſe Words:

To the Right Honourable the Lords of Her Majeſty's Privy Council in the Star-Chamber.

The Archbiſhop's Addreſs to the *Star-Chamber*. *Cott. Librar. Cleop.* F. 2.

" Right Honourable and my ſingular good Lords: I cannot deny, " but that I have been commanded both by the Queen's Majeſty Her " ſelf, and alſo by divers of your Honourable Lordſhips in Her " Name, to ſuppreſs all thoſe *Exerciſes* within my Province, that " are commonly called *Propheſies*. But I do proteſt before God, the " Judge of all Hearts, that I did not of any Stubbornneſs, or Will- " fulneſs, refuſe to accompliſh the ſame, but only upon Conſcience. " For that I found ſuch kind of *Exerciſe* ſet down in the Holy Scrip- " tures, and the uſe of the ſame to have continued in the Chriſtian " Church. And was perſwaded, that (the Abuſes being reform- " ed, which I always offered my ſelf ready to labour in) the ſaid " *Exerciſes* might yet ſerve to the great Profit of the Church; and " feared that the utter ſuppreſſing of them would breed Offence. " And therefore was a moſt humble Suiter unto Her Majeſty, that I " might not be made the chief Inſtrument in ſuppreſſing the ſame: " Yet not prejudicing or condemning any, that in reſpect of Policy, " or otherwiſe, ſhould be of contrary Judgment, or being of Autho- " rity ſhould ſuppreſs them. For I know right well, that there be " ſome things of that Nature, wherein divers Men may be of divers " Opinions, and abound in their own ſenſe (being not repugnant " to the Analogy of Faith) without any Prejudice of their Salvati- " on, or any Prejudice of either to other. Notwithſtanding how- " ſoever others, being otherwiſe perſwaded, might ſafely do it, yet " I thought it not ſafe for me (being ſo perſwaded in mind) to be " the doer of that whereof mine own Heart and Conſcience would " condemn me.

" And whereas I have ſuſtained the Reſtraint of my Liberty, and " Sequeſtration of my Juriſdiction now by the Space of ſix Months, " I am ſo far from repining thereat, or thinking my ſelf injurious- " ly or hardly dealt withall therein at Her Majeſty's Hands, that I " do thankfully embrace, and frankly withall Humility acknow- " ledge Her Princely, gracious and rare Clemency towards me: Who " having Authority and Power to have uſed greater and ſharper Se- " verity againſt me, and for good Policy and Example thinking it ſo " expedient, hath notwithſtanding dealt ſo mercifully, mildly and " gently with me.

" But the greateſt Grief that ever I have had, or have, is the loſs of " Her Majeſty's Favour, and the ſuſtaining of the Diſpleaſure of ſo " gracious a Sovereign; by whom the Church and Realm of *England* " hath been ſo long and ſo happily governed. And by whom my ſelf, " privately and ſpecially above other Subjects, have received ſo many " and ſo great Benefits above all my deſerving. For the Recovery of " whoſe gracious Favour, I moſt humbly beſeech your Lordſhips to

" be

" be a Means to her Majeſty for me. The which obtained, I ſhall " eſteem far above all Worldly Benefits whatſoever. And I proteſt " here before God and your Honours, that not only my dutiful and " humble Obedience to her Majeſty ſhall be ſuch as ſhe ſhall have " no Cauſe to repent of her gracious Goodneſs and Clemency ſhewn " unto me; but alſo that by moſt fervent, hearty and daily Prayer, " as I have done hitherto, ſo I will continue, according to my boun- " den Duty, to make moſt earneſt Suit unto Almighty God for the long " Preſervation of her Majeſty's moſt happy Reign, to the unſpeakable " Benefit of the Church and Realm of *England*.

Edm. Cantuar.

ANNO 1577.

What the Judgment of the Learned was of theſe *Propheſies*.

Now becauſe the Archbiſhop had ſaid in his Paper, that he found the Exerciſe ſet down in Scripture, meaning 1. *Cor.* XIV. it may be noted, that this was the Senſe and Interpretation ſome of the Learned in thoſe Times put upon that Place, and that hence an Obligation lay upon all the Churches of Chriſt to obſerve the Practice. For which I refer the Reader to a Paper in the *Appendix*, being a *Diatribe* upon 1. *Cor.* XIV. 29. *Prophetæ duo aut tres loquantur*, &c.

N. XII.

Inconveniences of the Archbiſhop's Sequeſtration. MSS. *G. Petyt.* Armig.

To this I add the great Inconveniences that enſued this Sequeſtration of the Archbiſhop, as they were drawn up by ſome Learned *Civilian* at that time.

I. " *Imprimis*, All Inconveniences which do fall *in Eccleſiis vacan-* " *tibus* (in which Caſe the Law doth call them *Eccleſias viduatas*, " *& Paſtoris ſolatio deſtitutas; ac idcirco multis Diſpendiis ſubjectas*; " *i. e.* Widowed Churches, and left deſtitute of the Comfort of a " Paſtor, and on that account ſubject to many Harms) do all concur " in this Caſe.

II. " *Item*, The Proceſſes which were wont to go forth under the " Archbiſhop's Name and Title, whereby they had the greater Cre- " dit and Authority, they be now much abuſed, and therefore not " eſteemed. And in many Caſes the Validity thereof like to be " brought in queſtion, by reaſon they go forth in the Officers " Names.

III. " *Item*, Whereas the Convocating of the Clergy of the Pro- " vince of *Canterbury* had always by Writ, by him firſt received from " the Prince, been gathered together, Prorogued and Continued by " the Archbiſhop of *Canterbury*, as Head of that Province under the " Prince: if it be now otherwiſe done without him, it will be a new " Precedent of dangerous and doubtful Sequel.

IV. " *Item*, The Archbiſhop was wont to reſerve, to his own or- " dering, *Cuſtodiam Epiſcopatuum vacantium quoad Spiritualia*; i. e. " the Cuſtody of vacant Biſhopricks as to Spirituals, and Exami- " nation of Clerks preſented to Benefices: And alſo avocate to his " Knowledge and Hearing divers Cauſes of great Weight, and there- " by to end great Controverſie; which now he cannot do.

V. " *Item*, Whereas by Law the Archbiſhop is to Viſit his whole " Province, and to reform the Diſorders in the ſame, the Fourth " Part thereof is not yet Viſited: where, by Conjecture of the Places " already Viſited, there is like to be great need of Reformation in

ANNO 1577.

" divers great Matters. And in Places already Viſited, perfect Refor-
" mation could not be had by reaſon of this Sequeſtration.

VI. " *Item*, He can now give no Orders, nor grant any Licences to
" Preach, to ſuch as be worthy; nor yet can remove diſordered and
" unworthy Preachers, whereof there be too many.

VII. " *Item*, There be many things, which as well by the Statutes
" as Cuſtoms of the Realm, muſt neceſſarily be done by the Arch-
" biſhop himſelf in his Name, as in Conſecration, Confirmation and
" Tranſlation of Biſhops, Certifying of Perſons Excommunicate, and
" many ſuch other like.

VIII. " *Item*, The Archbiſhop, being Chief in the High Commiſſi-
" on, was wont to diſpatch the Matters of greateſt Weight belonging
" to the ſame. Whoſe Authority and Preſence gave the greater
" Credit to thoſe Doings, and Terror to the Malefactors.

IX. " *Item*, Where, as well the Biſhops and others of the Clergy,
" as alſo of the Laity, throughout the whole Province, were wont to
" reſort to the Archbiſhop, to conſult with him, and have his Di-
" rection in Matters of great Weight; whereby many Controverſies
" and Occaſions of Strife and Slander within their Dioceſes were cut
" off; although there do ariſe many like Occaſions daily, yet there
" lacketh the Authority of the ſame Archbiſhop for the appeaſing
" thereof.

X. " *Item*, This long Sequeſtration is Cauſe of great Encourage-
" ment to the Enemies of the Goſpel, and great Hindrance to the
" Proceeding of the ſame.

Remains Sequeſtred.

But notwithſtanding the before ſpecified Submiſſion of the Archbiſhop would not take effect, neither would the Declaration of theſe Inconveniences prevail. Nor was he reſtored to his Liberty, nor the Exerciſe of his Juriſdiction as yet. Nor do I find that he ever after much enjoyed the Queen's Favour: Inſomuch that he was deſirous to Reſign his Archbiſhoprick, perhaps upon the Grief of the ſmall Countenance he had from Her, as well as for the Affliction of loſing his Sight, as we ſhall ſee hereafter.

Talk of Depriving the Archbiſhop.

In *January* following it came to that paſs with the Archbiſhop, that there was much talk of Depriving him, ſince his Submiſſion and Recantation was not thought ſufficient, and conſidering the need there would be of an Archbiſhop to act and preſide in the Church. But this was very ill reſented by the true Proteſtants, and they were highly concerned at it; and urged, how much it would prove to the Joy of Papiſts, and their Encouragement. Sir *Francis Knowles*, Treaſurer of the Queen's Chamber, wrote to the ſame purpoſe to Secretary *Wylſon*; " If her Majeſty will be ſafe, ſhe muſt comfort the Hearts of
" thoſe that be her moſt faithful Subjects even for Conſcience ſake.
" But if the Archbiſhop of *Canterbury* ſhall be deprived, then up ſtarts
" the Pride and Practice of the Papiſts, and down declines the Com-
" fort and Strength of her Majeſty's Safety. And then King *Richard*
" the Second's Men will flock in Court apace, and will ſhew them-
" ſelves in their Colours. From the which Company the Lord bleſs
" her Majeſty. And the thinking thereof doth ſo abhor me, that I
" am more fit to die in a private Life, than to live a Courtier; unleſs
" a pre-

Sir *Francis Knowles*'s Thoughts hereof.

" a preventing Heart may enter into her Majeſty betimes. But the Archbiſhop's Crime was not thought ſo big as to merit a Deprivation; and the Diſguſt it might give being conſidered, the Thoughts of Depriving him was laid aſide; and it was determined to proceed more mildly; and that the Archbiſhop ſhould only ſtill continue under his Sequeſtration *ab Officio.* *ANNO* 1577.

His Buſineſs done by two *Civilians.*

But in this Extremity, his neceſſary Buſineſs was managed by Dr. *William Aubrey* and Dr. *William Clark*, who by the Queen's Order ſupplied the Place of Dr. *Yale*, late Vicar General, being it ſeems dead; and the two other Civilians of the Archbiſhop's Nomination laid aſide. Dr. *Bartholomew Clark* was now Dean of the *Arches*, to whom, *Jan.* 20. 1577. Dr. *Wylſon*, one of the Principal Secretaries, ſignified by his Letters the Eſtabliſhment of *William Aubrey* and *William Clark* to officiate for the Archbiſhop, this Letter being thus ſuperſcribed, *To the Right Worſhipful, my very loving Friend*, Mr. Bartholomew Clark, *Dr. of the Civil Law, and Dean of the Arches*; and ran in this Tenor, whence it may appear, they were the Queen's and Council's Appointment, not the Archbiſhop's.

The Secretary to Dr. *Bar. Clark* from the Privy Council. *Grind.* Regiſt.

" After my very hearty Commendations unto you, theſe are to ad-
" vertiſe you, that my Lords of the Council, having in Conſiderati-
" on for ſome to exerciſe the Juriſdiction of the Court of *Audience* and
" the Vicarſhip *in Spiritualibus*; and taking advice of Men Learned,
" as well in the Law of this Realm, as in the Civil Law, willed me
" to inform the Queen's Majeſty of their Proceedings, and to know
" her Highneſſes Pleaſure: Who being very careful, that the Offices
" might be exerciſed by ſuch as were very ſufficient in all reſpects,
" did of her ſelf name Mr. Dr. *William Aubrey* to be one, and referred
" to the Lords the Nomination of the other. Who Yeſterday liking
" very well of her Majeſty's Choice, did all agree with one Conſent,
" that Mr. Dr. *William Clark* ſhould be joyned with Mr. Dr. *Aubrey*;
" and they two to exerciſe theſe Offices *Communiter & Diviſim*, du-
" ring her Pleaſure. This their Commandment I was willed to ſig-
" nifie unto you, that you would give notice thereof to whom it ap-
" pertaineth, for the ſpeedy Order to be given to exerciſe the Juriſ-
" dictions. Thus fare you heartily well, from my Houſe at S. *Ka-*
" *tharines*, this 20th of *January*.

Your aſſured loving Friend,

Th. Wylſon.

The Archbp. commits the Office of *Vicar General* to them by Command from above.

The ſame Day Dr. *Bartholomew Clark* repaired to the Archbiſhop within his Mannor at *Lambeth*; and there he preſented the abovementioned Letter to the ſight of the ſaid Archbiſhop, and withall declaring to him, that it belonged to him in this Behalf ſo to do, the ſaid Moſt Reverend Father committed accordingly the Office and Authority to Dr. *Aubrey* and Dr. *William Clark*, to exerciſe as well the Office of Auditor of Cauſes, and the Buſineſs of the Court of Audience, as the Vicarſhip General in Spirituals, and Principal Official in as ample Manner and Form, as the late Venerable Man, Mr. *Thomas Yale*, LL.D. held and exerciſed it—— *ad Beneplacitum dictæ Illuſtriſſ. Dominæ noſtræ*

ANNO 1577. *ſtræ Reginæ.* Under this Inſtrument the Archbiſhop wrote, *Ita eſt, Edmundus Cantuarien.* To which alſo were the Hands of *William Lewin*, LL.D. *John Coldwel*, Dr. of Phyſick, and *Richard Frampton*, Gent. preſent and Witneſſes.

Dr. *Lewin* appointed to the *Arches*.

Theſe two Subſtitute Dr. *William Lewin* to exerciſe the Spiritual and Eccleſiaſtical Juriſdiction of the Deanry of the *Arches*, as he lately executed the foreſaid Office of Commiſſary in and through the Deanry of the *Arches*, by force of a Commiſſion from *Edmund* the Lord Archbiſhop. Dr. *Bartholomew Clark* it ſeems lay under ſome Suſpenſion.

Likewiſe all Licences to Preach, *&c.* Inſtitutions to Benefices, Commiſſions to Viſitations, *&c.* Signification of Perſons that ſtood Excommunicate, Inſtruments for Sequeſtration of Fruits, and the like, paſt from theſe two Civilians, yet ſtill with a Deference to the Archbiſhop, and Conſultation with him in what they did. But ſometimes upon Letters ſent to him from the Queen or the Lords of the Council, he did act in Perſon, and iſſue forth Orders in his own Name, as we may obſerve in the Sequel of this Hiſtory.

CHAP. X.

Prevents taking Timber out of his Woods. Commends a Contribution for Chard: *And for* Bath. *A Biſhop Conſecrated by him, who now Officiates for the Archbiſhop.* Stubbs's *Book. The Council's Letter to the Archbiſhop relating thereto. His Orders to the Preachers hereupon; And to ſome Preachers as would not adminſter the Sacraments. Difference between* Sandys, *now Archbiſhop of* York, *and* Grindal, *about* Batterſea.

ANNO 1578. WE muſt expect now, while the Archbiſhop's Hands were thus tied, but little Action from him: Yet what I find, I will relate.

His Care of his Woods.

In the midſt of his Troubles, he was not guilty of any thing that might beſpeak him negligent, or wanting to his Duty or Calling. This partly appeared in his Care for the good Eſtate of his See; which at this time there happened an Occaſion to manifeſt. As there were Wood-lands belonging to the Archbiſhoprick, ſo was the Archbiſhop vigilant for preſerving the Timber thereof, and neither ſold it for his own Gain, nor uſed any of it more than was neceſſary for the Reparation of Houſes and Farms. Now it fell out, that the Queen wanting Timber either for Shipping, or her other Works, ſome that had Authority to take Timber for her Proviſions, appointed to take preſently ſome Quantity out of his Woods, lying near

near the City of *Canterbury*. And this perhaps was the rather done, ſince he lay at preſent under ſuch a Cloud. But the Archbiſhop ſtill preſerved the ſame conſtant Temper, and Reſolution of diſcharging his Duty. And therefore hearing of this laboured to ſtop it what he could; and diſpatched a Letter haſtily to Court to his Friend, the L. Treaſurer *May* 24. 1578, acquainting him with this Affair, and letting him know firſt, that there was but ſmall ſtore of Timber in thoſe Woods; and withall that not only three of his own Manſion Houſes ſtanding at, or near unto *Canterbury*, and divers of his Farmers Houſes and Milns, were to be maintained therewith; but alſo that Timber was to be brought from thence to *Lambeth* by Water, for Maintenance of that Houſe. For that the Woods of the See in the Parts near to that Palace were ſo decayed, that there was not convenient Timber ſo much as to make Planchers for a Stable. He ſignified moreover to the Treaſurer that he was informed there were others in that Part of *Kent* had ſuch Store, that they could ſpare, and did ſell. And that for his own Part, as he had ever been careful to preſerve his Timber, ſo he did not intend, during his Incumbency, to make any Sale of it at all. And therefore in concluſion he deſired the ſaid Lord, either to give out his Order for the ſtaying of that which was appointed to be taken, or otherwiſe, that neither then nor at any other time after, during his Lordſhip's Pleaſure, none ſhould be taken in the ſame Woods. And I ſuppoſe thus ſeaſonably interpoſing, he had his Requeſt. *ANNO* 1578.

All the uſe I find the Court made of the Archbiſhop this Year was that the Queen granting by Letters Patents dated *Febr.* 26, 1578, Licence and Permiſſion to certain of the Inhabitants of the Town of *Chard* in the County of *Somerſet*, to ask the Charity as well of Spiritual Men as Temporal, in all Places of Her Highneſs's Realm of *England*, and Her other Dominions; towards the new building and ſetting up the Town of *Chard* (the chiefeſt and greateſt Part whereof was lately waſted by Fire) during the term of two Years; the Archbiſhop was employed to ſignifie the Queen's Pleaſure to the reſt of the Biſhops. Whereupon he iſſued out his Mandate to the Biſhop of *London* to commend this Work unto all the reſt of the Biſhops in the Province of *Canterbury*; and to will and require them to cauſe the Contents to be executed throughout every of their Dioceſes and Juriſdictions. Contribution for *Chard*.

ANNO 1579.

The next Year the Queen granting Letters Patents to the City of *Bath* for a Licence for Seven Years, to gather the Devotion of all Her Loving Subjects, towards the building of a Church and Hoſpital within the ſame City, there were ſent unto the Archbiſhop to be diſtributed certain Orders imprinted for the Collection. *Bath.*

The Archbiſhops Officers, who now acted all under him and for him, were Dr. *Aubrey* and Dr. *Clerk*; who exerciſed the Juriſdiction of the See of *Canterbury*; Dr. *Lawſe* Commiſſary of the Dioceſs of *Canterbury*; Dr. *Redmayn*, or *Redman* Archdeacon of *Canterbury*, and Mr. *Mullins* were the Commiſſaries for the Deanry of *Bocking*; Mr. *Richard Kitſon* for the Deanries of *Malling*, *Pagham* and *Terring* in *Suſſex*; Mr. *Joſeph Heins* for the Deanry of *Shoreham* and *Croyden*. The Archbiſhop's Officers.

ANNO 1579.

Some beginning of a Metropolitical Viſitation of the Dioceſs of *Norwich*, happened in the Month of *June* this Year. And an Inhibition was iſſued the ſame Month to the Biſhop thereof from *Aubrey* and *Clerk*. But it ſeemed not to go on, but to receive delays, till the Year 1582, when we ſhall hear of it again,

Norwich Dioceſs viſited.

Conſecrateth a Biſhop of *Exon.*

I find the Archbiſhop in this Year at *Croyden*; ſo that either his Confinement was taken off, or rather he had leave for the ſake of his Health to retire to his Houſe at *Croyden*. And here *John Wolton* S. Th. P. was by him Confirmed Biſhop of *Exon*, *Friday July* 24 and Conſecrated *Aug.* 2. in the Chapel there, *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſting. Thus we ſee how he exerciſed this part of his Archiepiſcopal Function even under his Sequeſtration by Commiſſion from the Queen.

Stubbs's Book.

In this Year happened at Matter that gave the Queen high Diſguſt. She was in Treaty with the Duke of *Anjou* about joyning Her ſelf in Marriage with him. This was a thing, which however deſirous the People were of ſeeing Her married in hopes of Iſſue, yet they could not endure to hear of: Partly out of an innate Hatred to the *French*, and partly out of a particular diſlike of this Perſon: Of whom many Reports went concerning his diſſolute Life and Manners. But of all others, the *Puritans* made the moſt Noiſe. And one of them named *Stubbs*, a Student in the Law, and a Man of Parts, but very Hot, wrote a moſt violent Book againſt the Match, intituled *The Gaping Gulph*. The Queen ſaw how diſhonourable theſe Clamours were to Her ſelf, and how offenſive they might prove to the *French*, with whom She ſaw it her Intereſt to keep all fair. Therefore She ſpeedily iſſued out a Proclamation for ſeizing the Book, the Author and Printer. And withall, the Lord's of the Council wrote a Letter dated in *October* to this Purpoſe to our Archbiſhop, with the Proclamation encloſed: Whereby may be underſtood the whole Matter. See it in the *Appendix*. Therein to take off any Surmiſes, (covertly hinted in the Book) as though the Queen meditated ſome Alteration in Religion, they ſhewed, "How fully the Queen was de-
"termined to maintain the Religion which She had at firſt eſtabli-
"ſhed in the Realm; and that, if need were, even with the Haz-
"zard of Her own Perſon. And this they endeavoured to ſtrengthen by divers Arguments, for the full Satisfaction and quieting of
"Her Subjects in that behalf. And that She had for that very Cauſe
"ſuſtained the Malice of divers powerful Princes Her Neighbours.
"That the Book having been diſperſed about in many Places, and perhaps in his Dioceſs, divers of Her Subjects, and eſpecially ſome of
"the Clergy, might be induced to think unjuſtly and undutifully of
"Her Majeſty. That it was therefore the Queen's Pleaſure that he,
"with as much ſpeed as he could conveniently, ſhould call together
"the noted Preachers, and other Eccleſiaſtical Perſons in his Dioceſs
"of good Calling, and to have the Proclamation read againſt the
"ſaid Libel. And then to ſignifie unto them the Queen's Reſolution
"to maintain the Religion without all Change. And that She intended not by any Treaty with the Duke of *Anjou* to be ever
"brought to make any Alteration. And that the ſaid Prince had

The Gaping Gulph.

N. XIII. The Councils Letter to the Archbiſhop, relating thereto.

ſhewed

" ſhewed himſelf lately a Friend to thoſe of the Religion, by the " hazzard of his own Eſtate and Life; and moreover deſerved to be " honoured for the Honour he did Her Majeſty, in coming to ſee " Her. That he, the ſaid Archbiſhop, ſhould likewiſe admoniſh theſe " Preachers, in their Sermons not to meddle with any ſuch Matter of " Eſtate, as in truth not appertaining to their Profeſſion: But to " contain themſelves within the Limits of their Calling. Which " was to preach the Goſpel of Chriſt in all Purity, without intang- " ling themſelves in ſecular Matters. And to teach the People to be " thankful to God for Liberty of Conſcience, Peace and Wealth, " which they had hitherto enjoyed. And not to go about by inter- " meddling in ſuch matters, to give occaſion of Diſquiet and Di- " ſtruſt to the Subjects of this Realm. By which their diſorderly " Dealing [for ſome ſuch it ſeems there were among the Prea- " chers] there could not but grow Prejudice to the Cauſe of Reli- " gion. *ANNO* 1579.

" And as for other of the Eccleſiaſtical Order, which could not be " preſent at this Exhortation, but lived more remote, the Archbi- " ſhop was required to ſend his Letter to them. But that, if any " People ſhould, notwithſtanding the Endeavours of the Preachers, " not reſt ſatisfied, but ſhould entertain undutiful and unneceſſary " Conceipts of Her Majeſty, then to charge the ſaid Preachers to give " him Notice thereof: And he by his Authority to call ſuch Perſons " before him; and by better Information, or otherwiſe, correct them " in their Error.

Upon this Command from Above, the Archbiſhop acted, and ſent his Letters of Orders to Dr. *Aubrey*. And *Aubrey* accordingly ſent his to Dr. *Lawſe* Commiſſary of the Dioceſs of *Canterbury*; to Dr. *Redman* Archdeacon there for the reſt of the Dioceſs; to Mr. *Mullins* and Dr. *Styl*, for the Deanry of *Bocking*; to Mr. *Kitſon* for the Deanry of South *Malling*, *Pagham* and *Terring*; and to Mr. *Herne* for the Deanry of *Shoreham* and *Croyden*. *Aubrey's* Letter to theſe ran in this Tenor: The Archbiſhop's Orders hereupon.

" After my hearty Commendations, having received Letters from " my Lord's Grace of *Canterbury*, the Copy whereof I have ſent un- " to you herein encloſed, together with a Copy of a Letter ſent to " his Grace from the Lords and others, her Majeſty's moſt honoura- " ble Privy Council, and alſo her Majeſty's Proclamation in Print; " I thought it my Duty, according to the Charge given unto me, to " pray and require you upon Receipt hereof, with all Expedition, to " procure within the exempt Pariſhes of that his Graces Dioceſs of " *Canterbury*, the Contents of the Lords Letters to his Grace, and " of his Graces Letters to me, to be effectually and carefully in all " Points accompliſhed: And to certifie his Grace of your Proceed- " ings therein, as Occaſion ſhall require, according to the Effect and " Meaning of the ſaid ſeveral Letters. So I bid you right heartily " Farewell. From *London* the 9th of *Octob.* 1579.

Your aſſured Loving Friend,

Will. Aubrey.

That

ANNO 1579.

The Clergy Summoned.

That that was done upon this at *London* was, that Dr. *Aubrey* *Octob.* 9. commanded all Rectors and Curats of the Deanry of the *Arches* to appear immediately before him in S. *Mary Bow* Church the next day, *viz.* the 10th of *Octob.* by the private Counsil of the Reverend the Archbishop. At the day and place there appeared *Edmund Sympson*, Rector of S. *Dunstans* East, *Will. Knight*, Rector of S. *Pancrase*, and Curate of *Bow* Church; *Josias Gilpin* Rector of S. *Vedast*; *John Boteman* Rector of S. *Michael* in *Riola* [the *Quern*] *John West*, Curate of S. *Michael* Crooked Lane; *Nicolas Kennam* Curate of S. *Mary* Aldermary; *Nicolas Brook* Rector of S. *Mary de Botehawe*; *Tho. Stallard* Rector of *All-Saints* Lumbardstreet; *Geoffrey Waters*, Curate of S. *Leonards* in East-cheap. Before these the said *Aubrey* commanded the said Letters of the Lords to be read; and then gave them charge singly, on the Queen's Part to observe and do with effect all the Matter mentioned therein.

The Council to the Archbishop concerning some Preachers, that refused to Celebrate the Communion.

Many Ministers now a days took Livings; and would only Preach to their Congregations, but refused to administer the Sacraments. Because, I suppose, they did not like some things in the Offices appointed by the Book of *Common Prayer*. But they provided others for that Part of the Ministerial Office: A thing which gave much Offence to the Queen. This occasioned the Lords of the Privy Council to write a Letter in *January* to our Archbishop, *viz.*

Grind. Regist.

" After our hearty Commendations: Whereas her Majesty is credibly informed, that divers and sundry Preachers in this Realm do only apply themselves to the Office of Preaching: And upon some light Conceipt, to the dishonour of God, the breach of her Majesty's Laws, the Offence of good Subjects, and the great Contempt of the Sacraments, which groweth thereby; do separate themselves from the executing of the one part of the Office of a Priest: Which is as well to Minister the said Sacraments, as to preach the Gospel; And that by this Occasion some are counted and termed *Reading* and *Ministring* Ministers; and some Preachers, and no Sacrament Ministers: Therefore we are in her Majesty's Name to require your Lordship to take a View of all such within your Dioceses, as do so disjoyn the one Part of the Function from the other; and do not at certain times in the Year, as well Minister the Holy Sacraments in their own Person in what Place soever they receive any Portion for Preaching: And your self by your Ecclesiastical Censures to compel them to execute both. And such as you shall find intractable, to send them up to us; and to certifie us immediately upon your said View, how many you find of those Recusants within your Dioceses. That we may thereupon satisfie her Majesty in that behalf. And so we commit your Grace to God. From *London* the 17th day of *January*.

Your very loving Friends,

Tho. Bromely Canc. W. Burghley, E. Lincoln, J. Sussex,
J. Hunsdon, Jam. Crofte, Chr. Hatton,
Fra. Walsingham, Tho. Wilson.

The

ANNO 1579.

The Archbiſhop next day, *viz.* Jan. 18. ſent this Letter to Dr. *Aubrey*, and Dr. *Clark*, to require both with all convenient Speed to take a view by Inquiſition, and all other good Means within his Dioceſs, of all ſuch Eccleſiaſtical Perſons, as were any ways culpable in any the Diſorders expreſt. And ſuch as were obſtinate and would not, upon their Admonition, conform themſelves, to certifie their Names unto him; to the Intent her Majeſty might be ſatisfied in that behalf accordingly.

The Archbiſhop commits the Buſineſs to *Aubrey* and *Clark*.

There happened ſome difference (which laſted till this time) between our Archbiſhop, and his Succeſſor in the See of *York*, about the Demeans of *Batterſea*: Which for ſome ſpecial Reaſon (which was ſhewn before under the Year 1571) was let to him for his Life by the Dean and Chapter of *York*. This Leaſe Archbiſhop *Sandys* would have Archbiſhop *Grindal* to have cancelled, ſince he was removed from *York*, but he thought good ſtill to retain it; that ſo the preſent Leſſees might receive no Prejudice for certain things which *Sandys* had called in Queſtion. And for the Reaſon and Vindication of theſe his doings, he made this *Declaration* of the State as well of the chief Manſion-Houſe and Demeans in *Batterſea*, containing about fourſcore Acres, that were reſerved (as they had been of long time appointed) for the occupying of the Archbiſhops of *York*: As alſo of the Farms and Cottages in *Batterſea*, *Wanſworth* and *Penge*: That had always been in the Occupation of the Farmers of them. And to ſhew that the late doings of the now Archbiſhop of *Canterbury* concering *Batterſea* were to be well thought of, as done chiefly for the Benefit of his Succeſſion. Which Declaration was this which follows:

Difference between *Grindal* and *Sandys* about *Batterſea*.

The Archbiſhop's Declaration concerning the State *Batterſea*.

" *Laurence Booth*, being Archbiſhop of *York* gave (in the latter " end of K. *Edward* the Fourth's time) all his Lands in *Batterſea*, " *Wanſworth* and *Penge* to the Dean and Chapter of *York*; upon Con- " dition that they ſhould have the ſame as they had *Biſhopthorp*. " To the which Chapter long before that time, one *Walter Gray*, " Archbiſhop of *York* had granted his Houſe and Lands at *Biſhopthorp* " near *York*, *Eâ Intentione, quod idem Capitulum concederet eadem Succeſſoribus præfati* Walteri *Archiepiſcopi, qui pro tempore fuerint.*

Biſhopthorp.

" After the Death of the ſaid Archbiſhop *Booth*, his Succeſſors " with Confirmation of the ſaid Dean and Chapter, made Grants " ſucceſſively for the Lives of the Patentees of the Cuſtody of their " Houſe at *Batterſey*, and divers Leaſes as well of the ſaid Demeans, " as of other their ſaid Lands, in like manner as they did of the reſt " of the Lands of their See. Divers of which Leaſes came to the " Hands of one *Thomas Kerrie*. Whoſe Leaſes Archbiſhop *Lee* did " renew in 31. *H.* 8. And then did let to him in one Leaſe, confirmed by the ſaid Dean and Chapter, not only the ſaid Demeans, " but alſo divers other of the ſaid Farms for fourſcore Years, with " a Covenant on the Leſſees part (as had been before uſed) that " when any Archbiſhop of *York*, or any of his Houſehold ſhould " be reſident at his ſaid Manſion-Houſe at *Batterſea*, then the Leſſee " upon a Months Warning ſhould give up the Occupying of the " ſaid Demeans to the ſaid Archbiſhop and his Succeſſors, ſo " long as they or any of their Houſehold ſhould remain there.

ANNO 1579. "And likewiſe the ſaid Archbiſhop *Lee*, and the Archbiſhops "*Holgate*, and *Heath*, did let out all the reſt of their Lands, as well "in *Batterſea* as *Biſhopthorp*, except ſuch Lands in *Biſhopthorp* as were "ever reſerved in the Archbiſhop's own Hands.

"The ſaid Leaſe made to *Kerrie* came after to one *Hill*, who find-"ing the weakneſs of the Covenant contained in that Leaſe, did "cauſe the ſaid Demeans to be kept in Tillage. So that neither the "Archbiſhop, *Holgate*, *Young* nor *Grindal*, had the ſame according "to the Meaning of the ſaid Leaſe. Whereupon there came much "trouble and ſuit in Law between the ſaid Archbiſhops and the ſaid "*Hill* their Farmer. Wherein Archbiſhop *Young* (that failed in his "Suit to evict the ſaid Leſſee) paid above 60 *l.* in Coſts and Da-"mages to the ſaid *Hill*. Who was hereby ſo puffed up that he uſed "Archbiſhop *Grindal* worſe than he had uſed any of his Predeceſ-"ſors; not only with arrogant Speeches, but alſo in keeping the "ſaid Demeans from him: And in ſueing his Workmen that cut "down ſome of his Wood upon the ſaid Demeans, for his Proviſion "at *Batterſea* in a Parliament time. For defence of which Suit ſuch "Evidence was ſought out, as ſeemed to contain ſufficient Matter for "the diſproof of the ſaid *Hill*'s Leaſe. Whereupon after the ſaid "Evidence had been conſidered by my L. Chancellor, that then was "her Majeſty's Sollicitor, Mr. *Ayloff*, now one of the Juſtices of the "*King's Bench*, Mr. *Ploidon*, and Mr. *Wilbram*, and no Doubt being "by them made, why the ſaid Lands ſhould not be reaſonably let in "Leaſe; there was by their Advice a Leaſe made by the ſaid Dean "and Chapter to the ſaid late Archbiſhop of *York* for his Life, ac-"cording to the Precedents of former Leaſes of *Biſhopthorp* and *Bat-"terſea*. And preſently after that, for the removing (if it could be) "of the ſaid *Hill*, that dealt with the ſaid Archbiſhops ſo unreaſon-"ably, contrary to the Meaning of his Leaſe, another Leaſe was "made (of that which the ſaid *Hill* had) to *Richard Ratcliff* and *Ri-"chard Frampton* [Servants to the Archbiſhop] for XXI Years, in "ſuch reaſonable manner as was thought to give juſt Cauſe to every "Succeſſor to like well hereof, being made much more beneficial for "the Succeſſion, than any Leaſe before made of the ſaid De-"means.

"And although the ſaid now Archbiſhop of *Canterbury*, whilſt he "was Archbiſhop of *York* did underſtand (after a Verdict was given "againſt the ſaid *Hill*) that divers other Leaſes at *Batterſea* and *Bi-"ſhopthorp* were much more clearly void in Law, yet did he ſuffer "no Leaſe there (but only the Leaſe of the ſaid *Hill*, who had "dealt ſo ill as aforeſaid) to be impugned. But contrary, when "he made new Leaſes there, of ſuch things whereof the old void "Leaſes were near expired, he bound the new Leſſees not to take any "things of the old Leſſees at leaſt during the Years of their ſaid old "Leaſes, which were ſo void in Law.

"Seeing then the now Archbiſhop of *Canterbury* had his Leaſe of "*Batterſea* long before he was like to be removed from *York*, (the "late Archbiſhop of *Canterbury* then Living) and although his "Leaſe were made to him for his Life according to the former Prece-

"dents;

" dents; yet he never took, nor went about to take any Benefit of his Leaſe, after his Remove from *York*; although he forbare the Cancelling thereof for a time, leaſt thereby Prejudice might come to ſome that had Leaſes there, of things uſually letten, that the now Archbiſhop of *York* called in Queſtion: And ſeeing the now Archbiſhop of *Canterbury*, after the taking of his ſaid Leaſe, and long before his Remove from *York*, did among other things demiſe the ſaid Demeans, not only in more beneficial manner divers ways than any former Leaſe thereof was made, but alſo with ſuch ſure Proviſion for his Succeſſors; *viz.* that the Leaſe is to become forfeit if all the ſaid fourſcore Acres of Demeans be not upon Warning left quietly to every Archbiſhop, when he ſhall be either at his Houſe at *Batterſea*, or within ſixty Miles thereof: I hope it may moſt reaſonably be thought, that the ſaid now Archbiſhop of *Canterbury* was not for the Premiſſes to be ill, but well thought of, in making ſo reaſonable and beneficial a Leaſe for the Succeſſion, to the Leſſees, which were to deal in a doubtful Title for the evicting of the old troubleſome Tenants Leaſe; the Suit whereof (howſoever the Title fell out) was like to be very chargeable, and ſo it hath proved. *ANNO* 1579.

This is ſo largely related to ſhew, how well he deſerved of his See, by preſerving the Rights and Revenues of it.

CHAP. XI.

The Archbiſhop calls his Dioces to Prayers and Humiliations, Occaſioned by an Earthquake. The Council orders the ſame Prayers throughout all the Dioceſes. He decides a difference in Merton *College*; *And in the Univerſity of* Cambridge, *between the Doctors and Heads. Sends Articles of Enquiry for* Backſliders. *Popiſh* Emiſſaries *multiply. Some Biſhops Conſecrated. Goes on with his Metropolitical* Viſitation. *A* Convocation. *What was done therein. They Petition the Queen for the Archbiſhop. He deviſes a Form of* Penance *to be uſed.*

THE beginning of this Year 1580, was thought fit (eſpecially a terrible Earthquake happening) to be ſet apart for Devotion and Prayer, Repentance and Alms. Therefore the Archbiſhop was minded, that all his Dioces ſhould be exhorted and ſtirred up to theſe Points of Devotion, reſorting publickly to the Church, and at Night each Family privately to pray together. And *Redman* his Archdeacon, and *Lawſe* his Commiſſary had this Letter and Charge in Order thereunto, for the Peculiars in *London*, from his Officer Dr. *Aubrey*. *ANNO* 1580.

Prayers and *Devotions* enjoyned by the Archbiſhop.

" After

ANNO 1580.

Grind. Regiſt.

" After my hearty Commendations premiſed, My Lord, his Gra-
" ces Pleaſure is, that with all convenient Speed you ſhall give Or-
" der to every Parſon, Vicar and Curate of the peculiar Juriſdicti-
" on of the Deanry of the *Arches* in *London:* That they exhort their
" Pariſhioners to reſort devoutly to their Churches upon *Wedneſdays*
" and *Fridays*; to hear ſome ſhort Exhortations to Repentance,
" either by Preaching or Homilies, with other Service of the Day.
" And that they do of their own Accord, without Conſtraint of Law,
" ſpare thoſe days one Meal, converting the ſame, or ſome part
" thereof, to the Relief of the Poor. Calling alſo their Houſholds
" together at Night, to make hearty Prayer to God, to ſhew Mercy
" to us who have deſerved his Anger. And that with the *Litany*
" they joyn ſuch *Pſalms* and Prayers as they ſhall chuſe, or deviſe,
" fit for that purpoſe. And thus I bid you heartily well to fare. *Lon-*
" *don*, Apr. 12. 1580. The like Order he gave forth for his whole
" Dioces.

A great *Earthquake.* Hiſt. of Q. *Elizabeth* Sub *Anno* 1580.

The Earthquake before mentioned was of that Violence, that it affected all with a great Conſternation. Nor do I think it amiſs to relate what *Camden* writ of it. " The ſixth day of *April* at
" ſix of the Clock in the *Evening*, the Air being clear and calm, *Eng-*
" *land* on this ſide *York*, and the *Netherlands* almoſt as high as *Co-*
" *len*, in a Moment as it were fell a trembling in ſuch a manner, that
" in ſome Places, Stones fell down from Buildings, the *Bells* in Stee-
" ples ſtruck againſt the Clappers, and the very Sea, which as then
" was very Calm, was vehemently toſt and moved to and fro. The
" *Night* following, the Ground in *Kent* trembled two or three
" times: And the like again on the firſt of *May* in the dead time of
" the *Night.*

This Earthquake, and the aboveſaid Injunction was taken Notice of by the Lord's of the Council *Apr.* 23. And whereas the Archbiſhop had upon this Account directed an Order for Prayers and humble Devotion, and compoſed a Prayer for *Families* throughout his Dioces, they authorized the ſame by their Allowance and Approbation; and moreover required him to enjoyn the Obſervation of it in all other Dioceſes, by this Letter of theirs directed to him:

The Council to the Archbiſhop for Prayers.

" After our very hearty Commendations to your Lordſhip. Conſi-
" dering the State of this time, wherein it hath pleaſed the moſt high-
" eſt for the Amendment of all ſorts of People, to viſit the moſt
" Parts of this Realm with the late terrible *Earthquake*, as an extra-
" ordinary Token of his Wrath againſt them, and fatherly Admo-
" nition to turn from their Offences, and contempt of his Holy
" Word, as alſo of his infinite Goodneſs and Mercy, to deal more
" favourable with us therein, than he hath dealt with other Nations
" in the like Caſe; In that we, (thanks be unto his Majeſty) have
" received no great hurt thereby, in compariſon of that they have
" had ſundry times heretofore by the like occaſion; Whereby not
" only their Houſes and Cities have been overthrown and de-
" ſtroyed, but alſo many Thouſands of People have pitifully pe-
" riſhed;

" And

ANNO 1580.

" And that underſtanding, that you have conſidered upon, and ap-
" pointed a good and convenient Order of Prayer, and other *Ex-*
" *erciſes* to be uſed in all the Pariſh Churches of your Dioceſs upon
" *Wedneſdays* and *Fridays* for the turning of God's Wrath from us,
" threatned by the ſaid *Earthquake*; with a godly Prayer for the like
" Reſpect, to be uſed of Houſeholders with their *Families*: We do
" not only commend and allow your good Zeal therein; but alſo
" think the ſame to be very meet to be generally uſed in all other
" Dioceſes of this Realm: Requiring you to give Order, that in eve-
" ry of the ſame, the ſaid wholeſome and godly Order of Prayer
" may, for the Reſpect aforeſaid, be Executed, followed and obeyed,
" during ſuch time as you think meet. And ſo we bid your Lord-
" ſhip moſt heartily well to fare. From the Court *Apr.* 23. 1580.

Your loving Friends,

T. Bromely Canc. W. Burghley, F. Knollys, R. Leiceſter,
J. Croftes, C. Hatton, T. Suſſex, F. Bedford, F. Walſing-
ham, T. Wylſon, W. Mildmay.

According to the Tenor whereof the Archbiſhop ſent out his Orders.

Decides a difference in *Merton* College.

In this Month of *April*, the Archbiſhop was concerned in deciding a Difference in *Merton* College *Oxon*, where he was Viſitor. It was between the Warden and Fellows on one Part, and *Will. Wilks*, a Fellow there, on the other; who had taken the Vicarage of S. *Peters* in *Oxford*. Where, by the Statutes of the Houſe, for the Value of it, he was adjudged by the Houſe to have loſt his Fellowſhip. He on the other Hand reckoning himſelf wronged, appealed to the Privy Council. They remitted him and his Cauſe to the Archbiſhop. Who, after due Conſideration of the Statute, decreed the Matter in Favour of *Wilks*. The decree began, *EDMUNDUS Dei Providentia* Cant. *Archiepiſcopus——Dilecto nobis in Chriſto Cuſtodi——Socijs & Scholaribus Collegii ſive Aulæ de* Merton, *&c.* Dated *Apr.* 22. 1580. The *Engliſh* Letter that accompanyed it, will explain to us the Contents thereof: Which was as followeth,

Grind. Regiſt.

Writes to them.

" Where I have [am] given to underſtand, that there is a Que-
" ſtion and Doubt made amongſt you, whether Mr. *Will. Wilks*,
" this Bearer, one of the Fellows of your College, ſhould by the Sta-
" tutes loſe his Place there, for that he hath accepted the Vicarage
" of S. *Peter*'s in the *Eaſt* within the City of *Oxford*; and being
" moved by Letters from certain of her Majeſty's Privy Council, and
" otherwiſe, to decide the Controverſie: I have thought good there-
" fore to certifie you, that I have conſidered of the Place of that
" Statute that giveth the occaſion of the doubt, and alſo of the Va-
" lue of that Vicarage, by ſuch means as for that time I could en-
" form my ſelf. And therefore I have under the Seal of my Office
" ſent unto you my Order, which I require you hereby quietly to
" obſerve and allow, untill you according to the true Tenor thereof

ANNO 1580.

"-ſhall prove ſome further Matter otherwiſe to move me. And ſo "-I commit you all to the Tuition and Government of the Almigh- "ty. Obſerve here the Archbiſhop acteth in his own Name. But to this Order they were diſobedient, as we ſhall hear hereafter.

Employed in a Controverſie happening in the Univerſity of *Cambridge*.

Soon after in the Month of *June*, his Experience and Wiſdom was required and made uſe of in a Controverſie ariſen in the other Univerſity, *viz.* that of *Cambridge*. Where a Contention aroſe between the Vice-chancellor and Doctors of the Town on the one Part, and the Maſters and Heads of the Colleges on the other, touching two Graces lately propounded by the late Vice-chancellor in favour of the Doctors of the Town and others. Wherewith the Doctors being Heads found themſelves aggrieved, for that ſuch Graces ſhould be propounded and proceeded in without their Privity, as they pretended, againſt the late Statutes and Ordinances of her Majeſty. Hereupon the L. *Burghley*, Chancellor of that Univerſity, earneſtly prayed our Archbiſhop, for that either Party had ſent up one, *viz.* For the Vice-chancellor Dr. *Barrow*, and for the Heads of the Colleges Dr. *Howland* Maſter of St. *John*'s College; to open unto him as well the Reaſons of the one, as the Griefs of the other for the Proceedings; that he would do the ſaid Lord the Pleaſure and Eaſe, at that preſent, being buſily occupied at Court about great Cauſes, as to hear both Parties, and to examine the ſame, which he the rather deſired his Graces Travail in, for that he was ſure the Univerſity and their Statutes were better known unto his Grace, than unto him. He left this Buſineſs either to himſelf alone, or to call any other that had been of that Univerſity to aſſiſt him therein, as he ſhould ſee Cauſe. Whereby, as the Chancellor added, he ſhould do a godly Act in making Peace between them, and do him a great good Turn. And what he ſhould think meet, he [the Chancellor] ſhould do for the ſtay of theſe Innovations, to ſignifie to him; and alſo what his Opinion and Advice ſhould be, for quieting and ordering this Contention.

The Archbiſhop accordingly took this matter into his Hand, and the laſt day of *June* ſignified to him the Summ of his thoughts concerning it. Which I chuſe to ſet down in the Archbiſhop's own Words.

The Archbiſhop ſignifies his Judgment in this matter.

" After my right hearty Commendations to your good Lordſhip. " According to the Requeſt of your Lordſhips late letter, I have " had before me this Forenoon, (being accompanied with my Neigh- " bour Mr. Dean of *Weſtminſter*,) Mr. Dr. *Howland*, and Dr. *Bar- " row*, and heard at ſome length what each Party could ſay; and " have thought good to ſend unto your Lordſhip herein the Subſtance " of that which was uttered on both ſides.

" The Controverſie did ſtand in two principal Points.

" *Firſt*, Whether theſe two late Graces were diſorderly and ſome- " what fraudulently obtained.

" *Secondly*, Whether the very Matter and Subſtance of the Graces " were againſt the Statutes.

" In

ANNO 1580.

" In the firſt Matter we did not dwell long, being a Matter of " Circumſtance. Yet thus much we perceived; that in the Manner " of proceeding for the obtaining the ſaid Graces, things were hand- " led (though not directly againſt the Words of the Statute) yet " with ſome Cunning and Fineneſs, and not ſo ſincerely as were to " be wiſhed in ſuch Caſes, and with ſuch Circumſtance.

" About the Second we ſtood moſt: Wherein Doctor *Howland* al- " ledged the preciſe Words of the Statute *Cap.* 34. that the *Pricking*, " as they term it, of Officers is by ſpecial Privilege in the ſame Sta- " tute reſerved to the Heads of Houſes; and by a latter Interpreta- " tion from your Lordſhip, to the Heads, or their Deputies.

" To that Mr. Dr. *Barrow* alledgeth another Statute, *Cap.* 42. entitu- " led *De Officio Cancellarii*, wherein is a Branch, that the Chancel- " lor, or, in his Abſence, the Vice-chancellor, may make new Statutes, " with this *Proviſo*, *Sic ut hiis Decretis noſtris nihil detrahant aut of-* " *ficiant*. Which in this Caſe, ſaith Dr. *Barrow*, this new Statute, to " adjoyn the Doctors to the Heads of Colleges doth not; al- " though Mr. *Dean* and I are of contrary Opinions, referring the " Determination to your Lordſhip. The ſaid Mr. *Barrow*, for further " Defence alledgeth another Statute, made by Grace, as theſe two " laſt were, concerning the *Scrutators*: Which Office is now brought " from free Election appointed by the Queen's Majeſty's Statute, *Cap.* " 36. to go in Courſe by Combination as the Office of the Proctors " doth. To this Dr. *Howland* anſwered, that he believed your " Lordſhip was made privy to the Alteration of that Statute, for the " *Scrutators*; and added further, that if Error were committed in " that, it was no ſufficient Warrantize for other Errors afterwards to " be attempted; and eſpecially for theſe late Errors in theſe two " laſt Graces. And thus much in Subſtance was alledged on both " Parts for the former Grace, to adjoyn Doctors to the Heads for E- " lection of Offices.

" For the Second Grace, that Heads of Colleges, being Divines, " ſhould be bound to preach in Courſe as other younger Men do: " Dr. *Howland* alledging, that by expreſs Words of her Majeſty's " Statute, *Cap.* 11. they are not bound further than their own free " Good-will ſhall move them. The Words be theſe; *Poſt tantum* " *laboris ſuſceptum, & tot pericula atque examina nolumus plus laboris* " *Doctoribus imponere, quam ipſi volunt ſua ſponte ſuſcipere.* Dr. *Bar-* " *row*, beſides ſome Glawnce at the uſual Common Place, that Heads " ought to give good Example, *&c.* alledged, that another of the " Queens Statutes, which appointeth Order only for Sermons to be " had on *Sundays* before Noon, was altered by Grace to Sermons on " *Sundays* and Holy-days both Forenoon and Afternoon. Which " was anſwered to be no Derogation to the Queen's Statute, but con- " trariwiſe rather a more ample accompliſhing of the ſame.

" A little was ſaid alſo by Dr. *Barrow* of the Interpretation of a- " nother Statute, wherein is declared that it ſhall ſuffice to diſpute " twice againſt a Maſter of Art anſwering in Divinity, where the " Words of the Statute be, a Man for his Form to proceed in Di- " vinity ſhould diſpute twice againſt a Batchelor in Divinity. And

" yet

ANNO 1580.

" yet was it thought by Dr. *Howland*, that your Lordſhips Conſent " was given to all the ſaid Interpretations and Alterations. And ſure- " ly for the time to come, I wiſh your Lordſhip ſhould give ſtreight " Charge that no Alteration or Interpretation of Statute hereafter do " paſs by Grace, before the ſame have been ſeen and allowed by your " Lordſhip.

The Archbiſhop ſhews the Chancellor of the Univerſity his Opinion.

" Now where your Lordſhip is deſirous to know mine Opinion " for quieting and ordering of this Contention, I know your Lord- " ſhip of your ſelf can beſt do it; and I count the Univerſity hap- " py that it hath you for Chancellor in theſe unquiet times. Your " Wiſdom and Authority may work more good with them, than " could be done otherwiſe. Notwithſtanding I will moſt gladly im- " part mine Opinion. Which is this: I think it very requiſite that " theſe laſt Graces ſhould remain as daſht, and not put in Executi- " on. The Example will do harm, if the Queen's Statutes be thus " toſſed, and the plain meaning of them overthrown. So that ſome " mild Admonition from your Lordſhip joyned with Exhortation to " Concord and Amity I truſt, will pacifie the now Vice-chancellor " and the Regents, *&c.* Who have of long time repined at that " Statute for Elections by the Heads: Although the altering of it " (in mine Opinion) would be occaſion of many bitter Contenti- " ons. And eſpecially they will remain the better ſatisfied, if " your Lordſhip ſome way ſignifie, that if the Heads have any way " abuſed their Privileges, they will ſee it reformed for the time to " come.

" On the other ſide, (for the Heads I mean) I wiſh that your Lord- " ſhip ſhould admoniſh and exhort them alſo to uſe their Authority " well and indifferently, to chuſe the beſt learned for their Lectures; " and for the Vice-chancellor always to prick two fit Men, and ne- " ver hereafter to practiſe; that of the two nominated, one ſhould " be an unfit Man, and as it were a *Stale*, to bring the Office to the " other (which they did now in nominating Dr. *Hatcher*, and taſt " of the Fruits thereof) which miniſtreth a juſt Offence to the reſt " of the Univerſity.

" I wiſh alſo that the Heads which are Divines ſhould be exhorted " to Preach diligently without Compulſion: Which will ſatisfie in " the other Point.

" And further, when the Vice-chancellor ſendeth for Aſſiſtance " in Conferences in publick Matters, I would like well of it, if " he ſent alſo for the Doctors of Law and Phyſick to joyn with " the Heads; it would be ſome Contentation to them. And indeed " ſo it was moſt uſually (though not always) practiſed in my " time.

" This is my ſimple Opinion, to the which Mr. *Dean* alſo agreeth: " Referring notwithſtanding the whole Order to your Lordſhip. I have " warned Dr. *Howland* and Dr. *Barrow* to be with your Lordſhip to " morrow Morning. I make the more haſt, becauſe I wiſh things " quieted before the Commencement.

" I

" I do greatly commend the Sentences of Humility and Submiſſi- *ANNO*
" on contained in the Letters of the Univerſity to your Lordſhip. 1580.
" God keep your Lordſhip. From *Lambeth* this laſt of *June* 1580.

Your Lordſhip's in Chriſt,

EDM. CANTUAR.

The Chancellor ſends his Orders to the Univerſity.

How well the Lord *Burghley* approved of the Archbiſhop's Advice may appear, in that the very next Day (*viz. July* 1.) he decided this Controverſie in two Letters, the one to the Univerſity, and the other to the Heads of the Houſes: Which latter let me here exemplifie.

" I have received your Letters by Dr. *Howland*, Maſter of S. *John*'s
" College. By which, and by his Report, I have underſtood many
" more particular Things than preſently I am at leiſure to anſwer by
" Writing. But conſidering the State of the Controverſies ariſen,
" both for lack of good Leiſure, and doubting mine own underſtand-
" ing in ſuch Academical Queſtions, I did commend the whole Cauſes
" with all Appendances to my Lord, the Archbiſhop of *Canterbury*'s
" good Grace, to be by him conſidered at length; and to advertiſe to
" me his Opinion. Which he hath done at good length. And therein,
" after a further private weighing of the Matters, I have at one inſtant
" time imparted my Determination to both the Meſſengers, Mr. D.
" *Howland* and Mr. D. *Barrow*. And for a fuller Satisfaction of the
" Vice-chancellor and the Body of the Univerſity, I have at more
" Length than well my Leiſure ſerved me for greater Matters at this
" time concerning her Majeſty, written, or rather in haſt ſcribbled,
" my Letters. To which I doubt not, but Mr. *Vice-chancellor* will
" make you, with the reſt, acquainted. And therefore I omit to re-
" peat the ſame unto you, praying you, as Heads or Fathers of
" great Families, ſo to behave your ſelves in Temperance, as Con-
" cord may reſt in your Families; and that for no particular Intereſt
" in Gain or Preferment, the publick Bands of Charity be broken.
" But as you can teach us your Scholars under your Pupils, ſo in
" your own Actions let it appear that every one of your ſelves can
" forgive the Errors of others.

" And though I do diſannul both the Graces, which are different
" in Nature, yet for the latter tending to increaſe Preaching, though
" by any new Law you be not compelled, yet ſee that you be a Law
" to your ſelves: That of *Non docendo* you keep not the Name of
" *Doctores*. And ſo by haſt I end. From the Court at *Nonſuch, pri-*
" *mo Julii* 1580. And thus much for *Univerſity Matters*.

Backſliders from Religion taken notice of.

The State was awakened at this Time by Reports concerning a great many in the Nation that formerly came to Church, and were conformable to the Laws of the Realm in Matters of Religion; but now fell off, and forbore any more to reſort to the Publick Service. Whereat the Queen admired, and was apt to lay the Blame upon the Biſhops: To whom ſhe had granted an Eccleſiaſtical Commiſſion for the taking Cognizance, and Puniſhment of ſuch things. Wherefore

ANNO 1580. the Lords iſſued out their Letters to the Archbiſhop, for to have all ſuch Backſliders and Neglectors of Religion puniſhed by ſuch as attended the Execution of the ſaid Commiſſion. And that Enquiry ſhould be made concerning ſuch as had been before convented, how they ſtood as to Conformity. And if they were at liberty, and ſtill remained obſtinate, to be again taken up. That eſpecial Notice ſhould be taken of ſuch as had the Education of Children; that they ſhould be chiefly lookt unto. Leſt, if their Principles were not ſound, they might do much Harm in their Influence upon thoſe that were under them. But I had rather ſet down the Letter of the Lords to our Archbiſhop; whereby this Affair will appear more clear and plain.

The Council to the Archbiſhop concerning ſome that fell off.

" After our hearty Commendations: Whereas the Queen hath " been informed, that divers Perſons within the Province of *Can-* " *terbury*, both of the common and better ſort, who of late Time " have been conformable to the Laws of this Realm concerning Re- " ligion, are now fallen away, and have withdrawn themſelves from " coming to Church, to the evil Example of other her Majeſty's good " Subjects, and to the great Offence of her Highneſs, who doth not a " little marvel by what means this Relapſe ſhould happen; having " delivered ſufficient Authority unto your Lordſhip and others joyn- Commiſſion Eccleſiaſtical. " ed unto you, by virtue of her Commiſſion Eccleſiaſtical, warrant- " ed by the Laws of this Realm; whereby you might at all times " have repreſt the Inſolency, and corrected the Diſobediency of ſuch " as therein ſhould have preſumed to offend, if ſuch Care and Vigi- " lancy had been uſed within your Charge as appertaineth:

" Her Highneſs's Pleaſure therefore is, that for the preſent reform- " ing and puniſhing thoſe that have, and do herein diſobey the Laws, " you give Order to have them forthwith convented before ſuch " as do attend the Execution of her Majeſty's High Commiſſion, and " proceeded withal according to the Direction of the ſaid High Com- " miſſion. And firſt, that Conſideration being had of ſuch as have " been heretofore convented before the High Commiſſioners in what " Terms they ſtand for their Conformity; How many of them are at " liberty; And in what ſort; and how many do remain committed, " and where. And ſuch of them as ſhall be found at liberty, and do " continue obſtinate, to be returned to Priſon, and ſuch further " Order to be taken with them and the reſt, as is preſcribed in the " ſaid Commiſſion.

School-maſters.

" And for as much as a great deal of the Corruption in Religion " grown throughout the Realm, procedeth of lewd School-maſters, " that teach and inſtruct Children as well publickly as privately in " Men's Houſes; Infecting eachwhere the Youth without Regard " had thereunto, (A Matter of no ſmall Moment, and chiefly to be " lookt unto by every Biſhop within his Dioceſe) It is thought meet " for Redreſs thereof, that you cauſe all ſuch School-maſters as have " charge of Children, and do inſtruct them either in Publick Schools, " or in Private Houſes, to be by the Biſhop of the Dioceſe, or ſuch " as he ſhall appoint, examined touching their Religion. And if " any ſhall be found corrupt and unworthy, to be diſplaced, and

" proceeded

" proceeded withal as other *Recuſants*; and fit and ſound Perſons " placed in their Rooms. *ANNO* 1580.

" And to the End her Majeſty may underſtand what ſhall be from " time to time done in the Execution of the ſaid Commiſſion, to give " Order, that Certificate be made of the Proceedings in the ſaid Com- " miſſion unto us of her Majeſty's Privy Council. Wherein not " doubting but you will anſwer her Majeſty's good Expectation, ac- " cording to the Truſt repoſed in you, We bid your Lordſhip hear- " tily farewell. From the Court at *Nonſuch*, 18. *June*, 1580.

In obedience to which, the Archbiſhop iſſued out his *Mandate* to his Officers, *June* the 21. to make diligent Inquiſition throughout his Dioceſe of the Contents of the Council's Letters. And for the more effectual doing whereof, he ſent withall Articles of Enquiry incloſed: Which were as follow.

The Archbp's Articles of Enquiry for *Recuſants*. *Grind.* Regiſt.

" *Imprimis*, Diligently to enquire what Perſons within your Pariſh " or Charge, of what Degree or Calling ſoever they be, do abſent " themſelves from their Pariſh Church upon Pretence of Conſcience " or Religion: And how long they have ſo done.

2. " *Item*, What Perſons have of late abſented themſelves from " their Pariſh Church upon Contempt or Pretence aforeſaid, that " heretofore reſorted thereunto.

3. " *Item*, What Perſons do you know within your Pariſh that " have been heretofore convented before the Queen's Majeſty's High " Commiſſioners for Cauſes Eccleſiaſtical, for Religion; and eſpecial- " ly for not coming to Church, that are at liberty, and yet have not " conformed themſelves.

4. " *Item*, What Schoolmaſters are within your Pariſh, and what " their Names are that teach publickly, or privately within any Man's " Houſe within your Pariſh, of what State, Calling or Condition ſo- " ever he or they be; in whoſe Houſe, or Houſes, any ſuch School- " maſter, or Teacher is.

5. " *Item*, Whether any ſuch School-maſter, or School-maſters, is " reported, known or ſuſpected to be backward in the Religion now " eſtabliſhed by the Laws of this Realm, that are thought any way " to be ſecret Hinderers thereof.

Writes to the Biſhop for the Execution of the Councils Letter.

The Archbiſhop wrote alſo to the Biſhop of *London*, ſignifying the foreſaid Meſſage from Above; Deſiring him with all convenient ſpeed, to ſee the Contents of the Letter duely executed: And alſo to ſend his Letters to all the reſt of the Biſhops of his Province, where the Sees were full. And that he himſelf minded by his Officers to take Order for the Sees vacant: And to ſend to every of them ſeveral Copies of the Councils ſaid Letters; Requiring them, and every of them, carefully and effectually, as they would anſwer the Contrary, to ſee all the ſame executed in every of their Dioceſes, and to certifie him of their Proceedings. That he might return Certificates thereof to the Lords of the Council.

Sees Vacant.

The Sees Vacant, which the Archbiſhop himſelf by his Officers took care of, as was mentioned before, were *Oxford*, *Winton*, *Coventry* and *Litchfield*, *Gloceſter* and *Briſtol*.

The

ANNO 1580.

The Ground of this Trouble.

The Ground of all this Trouble was the ſecret coming in of *Emiſſaries* from the Pope (being *Engliſh* Youth bred up in Seminaries abroad) with Inſtructions to pervert the People from their Allegiance to the Queen and the Religion eſtabliſhed; by perſwading them of the damnable Danger they ran themſelves into by caſting off the Biſhop of *Rome*. The chief of theſe were *Parſons* and *Campion*, Jeſuits. The latter whereof came into *England* this Year. And after he had been ſcouting up and down the Nation to do miſchief, was taken, committed to the *Tower*, and executed the Year enſuing. By his, and his Fellows Labours, backed with the Pope's Bulls and Indulgences, to ſuch as they could deceive, grew a conſiderable Defection from Religion. Hence the State began to be awakened, and called again into queſtion thoſe of the *Roman* Perſwaſion, to whom it had before granted much Favour; in ſetting free thoſe of them that had been impriſoned, and winking at the reſt, while they remained quiet.

Parſons and *Campion*.

We have the Archbiſhop employed again in another Buſineſs, pertaining to his Archiepiſcopal Office.

Conſecrates *Watſon* and *Overton* Biſhops.

For *John Watſon*, Dean of *Wincheſter*, the See being void by the Death of *Horne* late Biſhop, ſucceeded, and was Confirmed, *Sept.* 16. 1580. and Conſecrated *Sunday* the 18th following in the Chapel of *Croyden*, by the Archbiſhop, *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſting: Theſe being preſent, *David Lewis*, *William Clark*, *Bartholomew Clark*, *William Lewen*, LL. DD. *William Wilſon* and *John Sapcotts*, the Archbiſhop's Chaplains, with others. Alſo *William Overton*, a learned and a pious Man, D. D. a Dignitary in the Churches of *Chicheſter* and *Salisbury*, was upon the Death of *Bentham*, the laſt Biſhop of *Coventry* and *Litchfield*, appointed to ſucceed in the See; and was confirmed *Friday* the 16th of *Decemb.* [*Septemb.* I ſuppoſe] in *Bow* Church, and Conſecrated *Sept.* 18. following, by the Archbiſhop, *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſting.

Goes on with his Viſitation. *Peterborough* viſited.

The Metropolitical Viſitation, which the Archbiſhop had begun, upon his Entrance into the Archbiſhoprick, was for ſome Years intermitted by reaſon of his Troubles. But now in this Year, it revived again. For there was ſuch a Viſitation for the Church of *Peterborough* inſtituted *May* the 13. For that was the Date of the Commiſſion; which was iſſued out, not from the Archbiſhop, but from *William Aubrey* and *William Clark*, LL. DD. exerciſing the Office of *Vicar General* and *Principal Official*, to *John Dey* of the Univerſity of *Oxford*, *James Ellis*, LL. D. and *Richard Bancroft*, B. D. And ſo from this Year 1580. onward in the Years 1581, 1582, 1583. the Viſitations of ſeveral Churches were on foot, the Commiſſion for them all iſſuing out from *Aubrey*; as tho' the Archbiſhop ſtill remained under Sequeſtration, as we ſhall relate in due Place.

A Convocation. *Church Hiſt.* Book IX. p. 135.

A Convocation was held this Year, meeting at S. *Paul's*; wherein (tho' *Fuller* call it a *Silent Convocation*) were various weighty Matters treated of, and laboured to be ratified. As concerning making of Miniſters; concerning *Faculties*; concerning *Commutation* of *Penance* and *Excommuncation*. Wherein our good Archbiſhop, tho' under

under this Cloud, and not appearing, (but *Elmer* Biſhop of *London* being in his Room at the Head of this Synod) yet had a great hand: Labouring for ſome good Reformation of things ſtill amiſs in the Church. ANNO 1580.

But the Synod wanting their Head, the Archbiſhop (who by reaſon of his being Sequeſtred or Confined, came not to it) at their firſt meeting together drew up an humble Petition to the Queen to reſtore him to his Place. And it was done by the elegant Pen of *Toby Matthew*, Dean of *Chriſt's Church*, in their Name. Which Petition is extant in *Fuller's* Church Hiſtory. It ſet forth, "How exceedingly "grieved they were, that the moſt Reverend Father, after ſo many "Years ſhould fall into ſo great and ſo durable an Offence of her Ma"jeſty. That he was a Man that did not often offend; and but once "in his Life ſeemed to have diſpleaſed her; and that not ſo much "with a willful mind, as by a tender Conſcience. Of which ſo "great was the Force, that eminent Authors and the beſt Men had "writ, that whatſoever was done, the Conſcience reclaiming, or er"ring or doubting, was done amiſs and to be condemned as no "little Sin. That the Archbiſhop had led a life free not only of all "Crime, but even from the Suſpicion of a Crime; preſerved his Re"ligion from all, not only Corruption of Popery, but from Schiſm, "and had ſuffered Perſecution for Righteouſneſs ſake, having wan"dred abroad in other Countries for the Cauſe of the Goſpel. There"fore they moſt humbly and unanimouſly beſeeched her not on"ly to lift up the Archbiſhop broken and feeble with Grief, but "to reſtore the Church to him, and him to the Church, to her Sub"jects, to his own Brethren, to foreign Nations, and in a Word, to "all pious People. And for their own parts they promiſed her, if ſhe "would grant this their Supplication, they would never be wanting in "their Care of ſettling the Church, in propagating Religion, in "taking away Schiſms, and in being mindful of and thankful for "this Favour. But all this Addreſs proved ineffectual.

The Synod petition for the Archbiſhop.

Book IX. p. 120.

Now I will ſet down ſome brief Journal of this Convocation 1580.

The firſt Seſſion was on *Tueſday*, *Jan.* 17. when the Biſhops meeting in the Chapter-Houſe of S. *Paul*, and the *Litany* ſaid in *Engliſh*, an Inſtrument of Subſtitution being ſent to the Biſhop of *London* from our Archbiſhop, the ſaid Biſhop took the ſaid Charge upon him. And then willed the Clergy of the lower Houſe to chooſe a Prolocutor, (the former Prolocutor, *viz. Whitgift*, being now made a Biſhop) commending to them three very Reverend Deans, *Humfrey* Dean of *Wincheſter*, *Day* Dean of *Windſor*, and *Goodman*, Dean of *Weſtminſter*.

Journal of it. *Extract of Synods*, Rev. penesFra. Atterbury D.D. Decan. *Carliol.*

The next Seſſion, *Jan.* 25. Dr. *Day* was preſented Prolocutor by *Matthew* Dean of *Chriſt's Church Oxon*, and *Mullins* Archdeacon of *London*, the Speech being made by the Former, an Eloquent Man. And ſo he was confirmed. Then the Biſhops diſcourſed among themſelves of certain things to be reformed in the Church.

The third Seſſion, *Jan.* 27. The Biſhops being met in the Chapter-Houſe, the Biſhop of *London*, Preſiding in the Convocation, produced certain Letters of the Lords of the Privy Council, written to the

Hereſie of the *Family of Love.*

ANNO 1580. most Reverend Father, concerning certain Errors and Heretical Opinions, broached by a new Sect of Hereticks, commonly called, *The Family of Love.* Which being read, the ſaid Preſident and the other Reverend Fathers had Diſcourſe for a while concerning the Contents of the ſaid Letter: And alſo for ſome Reformations to be had againſt ſuch as refuſed to conform themſelves to the Religion received in this Kingdom of *England*, and eſtabliſhed by publick Authority.

The Councils Letter to the *Synod* thereupon.

This done, the Prolocutor, and ſix others were called up, and the ſaid Letter, together with a Copy of the Bill conceived in writing for Reformation to be had and provided againſt the foreſaid Recuſants, was delivered to them. And laſtly, the Preſident commanded the ſaid Prolocutor and the Clergy to enter into deliberation concerning the Manner and Form of a Subſidy to be granted the Queen.

Th is was the Work cut out for the lower Houſe.

In the Fifth Seſſion, *Friday Feb.* 3. The Biſhops being ſet, the Prolocutor, and four other of the lower Houſe came before them. Who ſaid, they had treated for ſome time with the Biſhops in Writing upon certain *Articles* againſt the aboveſaid new Sect of Hereticks.

And in the Afternoon of the ſame day, being the ſixth Seſſion, the Biſhops being met, they took into their Conſideration the *Articles* agreed upon in the Synod held at *Weſtminſter* by Prorogation, *Anno* 1575. And drew out of them certain Chapters, which they thought more neceſſary, intending to offer them to be confirmed by Act of Parliament.

In another Seſſion, *Febr.* 17. the Subſidy was Engroſſed, and agreed upon to be preſented to the Queen by the Biſhops of *London*, *Winton*, *Lincoln*, S. *Davids*, *Sarum* and *Wigorn.* But concerning the Buſineſſes of the *Family of Love*, *&c.* nothing was further agitated, nor concluded. And many Seſſions ſpent unprofitably until the 2d of *March*, when the Biſhop of *London* adjourned the Houſe, with the Conſent of his Brethren to the 25th of *April* 1581. Which day being come, the Queen by her Writ put it off till a further time.

Articles endeavoured be gotten enacted.

Thoſe Chapters mentioned before, drawn out of the *Articles* agreed upon in a former Synod, which this Synod laboured to have enacted, I am able to give ſome Account of, out of an authentick Paper endorſed, *Articles delivered to the Lords from the Lower Houſe of Parliament:* As tho' they had paſſed the Lower Houſe. On which alſo is *Grindal's* own Hand Written. For this conſult the *Appendix.*

N. XIV.

The Contents of them.

The Summ of theſe *Articles* were, "That no Biſhop ſhould make "any Miniſter, but of the full Age of Four and Twenty, and a "Graduate, or at leaſt able to give an Account in Latin of the Thir-"ty nine *Articles*, and to note the Sentences of Scripture, whereup-"on thoſe *Articles* were grounded. And any Preſentee to a Benefice, "not ſo qualified, ſhould not be inſtituted by any Biſhop up-"on pain of Suſpenſion to be inflicted on him by the Archbiſhop, "from making of Miniſters for two Years.

"That

ANNO 1580.

" That henceforth there ſhould be no Commutation of Penance, " but in rare Reſpects; as the Dignity of the Perſon, or for fear of " ſome deſperate Event. And then the Penalty of Money to be " large, according to the Perſons Ability. And even then the Per- " ſon ſo excuſed ſhould make ſome Satisfaction in the Pariſh Church, " by declaring his Repentance and ſorrowful Mind.

" That more ſtreight Puniſhment be aſſigned for Adultery, Forni- " cation and Inceſt; As Impriſonment, open Penance in Markets, " *&c.*

" That no Diſpenſations be granted for Marrying without Banns, " but under ſufficient large Bonds, with certain Conditions.

None to have Diſpenſation for Plurality of Benefices, but ſuch as " by their Learning were worthy, and beſt able to diſcharge the " ſame. That he be a known Preacher, and be bound to reſide at " each Benefice ſome reaſonable time in the Year.

Excommunication. The *Synods* judgment of it.

And whereas the Cenſure of Excommunication, as executed by Lay Perſons in Eccleſiaſtical Courts was much diſliked by the Archbiſhop and the other Biſhops, and eſpecially being uſed upon ſuch ſlight Occaſions ſometimes; a thing which made the Church ſo clamoured againſt; therefore the upper Houſe had earneſtly recommended the Conſideration of this Matter to the lower Houſe; and they gave their Judgment as follows, " That Excommunication might not be taken " away wholly from Eccleſiaſtical Judges, having been always uſed " to be inflicted by them; and the Alteration of that Puniſhment " being accompanied with ſo many Difficulties, to the interrupting " almoſt of all Eccleſiaſtical Juriſdiction, unleſs many other Matters " of bodily Puniſhment were granted in the Room of it. Which they " thought in theſe days would be more Offenſive. And they deſired, " that certain honeſt Perſons, skilled in the Law Eccleſiaſtical, might " open to them the Inconveniences that would enſue; and how hard- " ly this Point would abide Alteration.

Excommunication to be reformed.

But about the Reformation of the Abuſe of this Church-Cenſure there was much Agitation in this Synod. And one there was (who I am apt to believe was our Archbiſhop, or ſome one of his Officers) drew up a Writing, ſhewing an Expedient for keeping up the Authority of the Spiritual Courts, againſt ſuch as contemned and diſobeyed them; whereby they incurred the Crime of Contumacy, commonly puniſhed by Excommunication: In the Room whereof he propounded, that that Cenſure ſhould be wholly aboliſhed; but the Conſequence of it after 40 days, (*viz.* Impriſonment) ſhould remain in force. And that inſtead of the Writ *De Excommunicato capiendo* ſhould be a Writ, *De Contemptore Juriſdictionis Eccleſiaſticæ capiendo.* This is a very good Paper, which I have alſo repoſited in the *Appendix.* The Writer ſhewed that this terrible Church-Cenſure was very ſparingly to be uſed; as formerly it was only in Caſe of Hereſie, Uſury, Simony, Pyracy, Conſpiracy againſt Princes, Diſturbing of the common Peace of the Church or State, Murther, Sacrilege, Perjury, Inceſt, Adultery, falſe Witneſs, and ſuch like. And that in all Crimes of the moſt hainous and horrible Nature Excommunications might be pronounced by the Archbiſhops or Biſhops in their own Perſons, as was wont to be

N. XV.

ANNO 1580. be in the Primitive Church. But as to Alteration of Laws Eccleſiaſtical, it had been a true Obſervation from time to time, that it never happened, but what ever fair Appearance it had, it turned ever to ſome notable Prejudice.

The Archbp's Care about it. The handling of this weighty Subject of *Excommunication* which had been ſo abuſed hitherto, (tho' upon it the Diſcipline of the Church did ſo much depend) was owing in a great meaſure to our Archbiſhop, who earneſtly recommended the Conſideration and Reformation of it to this Synod. To that which was already moved concerning this Matter, I ſhall mention another Paper put in, to be conſidered of the ſame Argument. The Subſtance whereof was, that *Excommunication* ſhould be uſed only in greater Crimes; and that in leſs, *Suſpenſion* and *Impriſonment*, together with the manner how either ſhould be inflicted. The Paper was as follows.

PROPOSITIONS to be conſidered of.

Another Paper put in, for the reforming this Church Cenſure.

" *Firſt*, To name thoſe Crimes which are termed *Græviora*, i. e. " *more Grievous*, [for which *Excommunication* was only to be in- " flicted.]

" *Secondly*, In greater Crimes, if the Party appear not after the " third Citation (every one containing the Crimes laid to his Charge) " then to be Excommunicated.

" So in leſſer Crimes, or in Cauſes between Party and Party, if he " that is Cited do not appear upon the firſt Citation, then *Facta fide* " of the ſerving of it, he may be pronounced *Contumax*. If upon " the ſecond Citation he continue his Obſtinacy, then *Facta fide*, he " may be fined. And thirdly, if that will not avail, then he may " be ſuſpended *ab ingreſſu Eccleſiæ*, if a Layman; or *a Beneficio*, if he " be a Clerk. Fourthly, And if all the Premiſes will not bring him " in, then the Biſhop may have Authority to ſend his Warrant to the " Sheriff, or ſome Juſtice of the Peace, for the attaching of the Party, " and committing him to Priſon, until he enter Bond with ſufficient " Sureties to appear, and pay the Charges paſt.

" *Secondly*, If any Sentence given, the Party appear not at the " Time appointed, *Quum Sententia debeat Executioni mandari*, then " to be ſuſpended. And if he continue ſo by the ſpace of a Month, " then to be impriſoned, either by the Biſhop himſelf, or by his " Warrant, as before, till he conform himſelf to the ſaid Sentence.

Penance. But beſides theſe Cares about the due and regular Execution of this higheſt Cenſure of the Church, another Buſineſs lay alſo before this Convocation, namely, *Penance* for open Sins, another great and

The Archbp. preſcribes a Form for it. neceſſary Part of Eccleſiaſtical Diſcipline. This alſo needed Reformation. And herein the Archbiſhop contributed his Pains: That it might not be performed only as a Matter of Form, but produce a good Effect, to bring the Sinner to Amendment; and to ſerve as a ſeaſonable Warning and Example to all. Therefore did he himſelf deviſe a Form of Penance to be for the future obſerved; and laid it before the Synod. Which I ſhall here ſet down.

" *Firſt*,

ANNO 1580.

" *Firſt*, I wiſh at every publick Penance a Sermon, if it be poſſible, " be had. *Secondly*, In the ſame Sermon the Grievouſneſs of the Of- " fence is to be opened; the Party to be exhorted to unfeigned Re- " pentance with Aſſurance of God's Mercy, if they ſo do; and " doubling of their Damnation, if they remain either obſtinate, or " feign Repentance where none is, and ſo lying to the Holy Ghoſt. " *Thirdly*, Where no Sermon is, there let a Homily be read, meet for " the Purpoſe. *Fourthly*, Let the Offender be ſet directly over againſt " the Pulpit, during the Sermon or Homily, and there ſtand bareheaded " with the Sheet, or other accuſtomed Note of Difference; and that " upon ſome Board raiſed a Foot and a half, at leaſt, above the " Church Floor; that they may be *In loco editiore, & eminentiores omni* " *Populo*; *i. e.* in an higher Place, and above all the People. *Fifth-* " *ly*, *Item*, It is very requiſite, that the Preacher in ſome place of his " Sermon, or the Curate after the End of the Homily, remaining ſtill " in the Pulpit, ſhall publickly interrogate the Offenders, whether " they do confeſs their Fault, and whether they do truly repent: " And that the ſaid Offenders or Penitents ſhould anſwer directly e- " very one after another, (if they be many) much like to this ſhort " Form following, *mutatis mutandis*.

The Archbp's Direction for it.

" *Preacher.* Doſt thou not here before God and this Congregati- " on aſſembled in his Name, confeſs that thou didſt commit ſuch an " Offence, *viz.* Fornication, Adultery, Inceſt, *&c?*

Interrogatories to be put to the *Penitent*.

" *Penitent.* I do confeſs it before God, and this Congregation.

" *Preacher.* Doſt thou not alſo confeſs, that in ſo doing thou " haſt not only grievouſly offended againſt the Majeſty of God " in breaking his Commandment, and ſo deſerved everlaſting Dam- " nation, but alſo haſt offended the Church of God by thy wicked " Example?

" *Penitent.* All this I confeſs unfeignedly.

" *Preacher.* Art thou truly and heartily ſorrowful for this thine " Offence?

" *Penitent.* I am from the bottom of my Heart.

" *Preacher.* Doſt thou ask God and this Congregation heartily " Forgiveneſs for thy Sin and Offence: And doſt thou faithfully pro- " miſe from henceforth to live a Godly and Chriſtian Life, and never " to commit the like Offence again?

" *Penitent.* I do ask God and this Congregation heartily Forgive- " neſs for my Sin and Offence: And do faithfully promiſe from " henceforth to live a Godly and Chriſtian Life, and never to com- " mit the like Offence again.

" This done, the Preacher or Miniſter may briefly ſpeak what they " think meet for the Time, Place and Perſon: Deſiring in the End " the Congregation preſent to pray to God for the Penitent, *&c.* " and the rather, if they ſee any good Signs of Repentance in the " ſaid Penitent.

" Provided always, that Order be given by the Ordinaries, when " they aſſign Penances, that if the Penitents do ſhew themſelves irre- " verent or impenitent at their Penances; that then their Puniſhments " be reiterated; and be removed from the Church to the Market-

ANNO 1580.

" Place. That tho' themſelves may thereby ſeem incorrigible, yet " their Publick Shame may be a Terror to others.

" If the Ordinary ſee cauſe to commute the wearing of the Sheet " only, (for other Commutation I wiſh none) then appoint a good " Portion of Money to be delivered immediately after the Penance " done in Form aforeſaid by the Penitent himſelf to the Collectors " for the Poor; with this *Proviſo*, that if he ſhew not good Signs of " Repentance, he is to be put again to his Penance with the Sheet. " And then no Money at no Time to be taken of him.

I have the Copy of another Paper drawn up by a Convocation (if I judge right) about ſix Years after, *viz.* 1586, or 1587. and prepared to be offered to the Parliament to be Enacted; the Grounds whereof were laid in this Synod, as may be obſerved by him that reads it, which who that pleaſes may do in the *Appendix*. It propounded ſeveral things to be reformed about Miniſters, Excommunication, Commutation of Penance, and Diſpenſations.

N. XVI.

CHAP. XII.

The Council's Letters to the Archbiſhop in behalf of a Jeſuite *that recanted; And concerning the Recuſants that refuſed Conference. The Archbiſhop's Orders and Directions hereupon. Viſits* Merton College. *A Biſhop Conſecrated. Dr.* Aubrey *and Dr.* Clark, *acting for the Archbiſhop, grant a Licence to the Lord* Cheney *to remove his Anceſtors Bodies.*

ANNO 1581.

Nicols a Jeſuite recants.

THE Archbiſhop was employed by the Council, *May* 1581. in two Matters: Both which he duly executed. There was one *John Nicols* a *Jeſuite*, (among ſundry other *Jeſuits*, Seminary and Maſs Prieſts) taken and laid up: who at laſt was brought by Conference and the Grace of God, to be convinced of his Errors, and was the firſt that made a Recantation, which he did before a ſufficient Audience in the *Tower*. By Books alſo written and publiſhed by him, he gave forth to the World good and apparent Teſtimony of his Faith and Conformity. The Privy Council therefore (as they ſignified to the Archbiſhop from *Whitehall*, *May* the 10th.) thought him fit to be comforted and encouraged; to the End, that by the Example thereof, others that yet remained obſtinate, might the rather be induced to follow the way by him begun. And becauſe by his Writings he ſeemed to be well Learned, and able to inſtruct the Church of God, it was intended, that the next convenient Living Eccleſiaſtical that fell, ſhould be conferred on him. In the mean time for his reaſonable Maintenance to enable him to live, they prayed his Lordſhip,

ſhip, notwithſtanding his Sequeſtration, to deal with the reſt of his Brethren the Biſhops, for a Contribution to be made among them all, for ſome convenient Portion of Money to be paid unto him quarterly, for his neceſſary Wants for Apparel, Suſtenence, and Continuance in his Studies. *ANNO* 1581.

This the Archbiſhop took care of, and ſent his Letters to the Biſhops accordingly, *May* the 13th. He alſo ſet down the Rate of each Biſhop, *viz.* in what Proportion their Contribution ſhould be: As Himſelf 7 *l.* *London* 3 *l.* *Wincheſter* 4 *l.* *Ely* 4 *l.* *Hereford* 3 *l.* *Sarum* 3 *l.* *Bath* and *Wells* 3 *l.* *Wigorn* 3 *l.* *Lincoln* 40 *s.* *Chicheſter* 40 *s.* *Norwich* 50 *s.* *S. Davids* 40 *s.* *Litchfield* and *Coventry* 40 *s.* *Peterborough* 40 *s.* *S. Aſaph* 40 *s.* *Bangor* 30 *s.* *Rocheſter* 30 *s.* *Exon* 30 *s.* *Landaff* 20 *s.* *Oxon*, *Gloceſter* and *Briſtol* vacant. *Summa* 50 *l.* The Archbp. ſends to the Biſhops for his Maintenance.

The Letter the Archbiſhop wrote on this Occaſion was to this Tenor, (having firſt exemplified the Council's Letters to him, *After Our right hearty Commendations unto your Lordſhip: Whereas among ſundry Jeſuits*, &c.)

" I have thought good therefore, by virtue of the ſaid Letters, " to pray and require your Lordſhip, according to the old ancient Or- " der in ſuch Caſes accuſtomed, to tranſmit to every of my Brethren, " the Biſhops of this Province, a Copy of theſe Preſents, with the " Rate taxed and appointed particularly to every one of them, the " whole Sum among us all amounting to 50 *l.* yearly. Nothing " doubting but that your Lordſhip, and all the reſt of my Brethren, " will have due Conſideration of the Requeſt made by my Lords, " and of the Reaſons by their Lordſhips alledged to move us there- " unto. And the rather, for that this Contribution is not like to " be of any long Continuance. And for as much as appointing of the " Place and Perſon, to whom the ſaid Contribution ſhall be paid to " the Uſe of the ſaid *Nicols*, is referred unto me, I have thought " good to ſignifie to your Lordſhip and the reſt, that I have appoint- " ed my Servant, *Richard Frampton*, to receive the ſaid ſeveral Con- " tributions here at my Houſe in *Lambeth*. And that *Midſummer* " next ſhall be the next Quarterly Day for Payment for us that dwell " near *London*; and ſo from Quarter to Quarter, till the ſaid *Nicols* " be provided: Requiring the reſt of our Brethren that dwell far off " to pay their Rates half yearly: that is to ſay, at *Michaelmas* next, " for one half Year, and at the *Annuntiation* following for another " half Year———— Praying your Lordſhip and all the reſt of my " Brethren, that the ſaid Days and Times ſo appointed may be duely " obſerved; ſo as my Lords of the Council ſhall have no Cauſe to find " us ſlack in ſo good a Matter, *&c.*

The Archbp's Letter for *Nicols.*

Your Lordſhip in Chriſt,

May 13. 1581.

EDM. CANTUAR.

The Parliament having lately made a Law for the beeter keeping the Subjects under their Obedience to the Queen, and againſt ſuch as refuſed to conform themſelves in Matters of Religion, and eſpecially in coming to Church, the Queen's Safety and the Peace and good Eſtate

The Lords to the Archbp. to ſearch for *Recuſants.*

ANNO 1581.

ſtate of the whole Realm depending ſo much thereupon; the Lords ſent their Letters to the Archbiſhop to make an Inquiſition, what Perſons there were in his Dioceſe that refuſed; and to procure Learned and Godly Perſons to have Conference with them to reduce them; which if they refuſed, to return their Names unto the *Cuſtos Rotulorum*. This the Archbiſhop communicated to his Officers, and enjoyned them to ſee to the Performance.

But to underſtand this matter we muſt read the Council's Letter, which was in this Tenor:

The Council's Letter. *Grind.* Regiſt.

" After our right hearty Commendations unto your Lordſhip. " Whereas in the laſt Seſſions of Parliament, there was, upon good " and adviſed Deliberation by her Majeſty with the common Con- " ſent of the whole Realm, a certain Act made for the retaining of " ſuch her Majeſty's Subjects in their due Obedience; as, abuſing her " Highneſs former Goodneſs and Lenity, refuſed to conform them- " ſelves in matters of Religion, ſpecially for coming to the Church " according to the Law: For as much as the Execution of the ſaid " Statute was thought moſt needful for the Aſſurance and Safety of " her Majeſty's Perſon and this Realm, and the preventing of ſuch " Miſchiefs and Inconveniencies as otherwiſe might happen, if eve- " ry one might be ſuffered to do what him liſted; her Majeſty, be- " ing very deſirous to ſee all her Subjects truly united in one Con- " ſent and Uniformity of Religion according to the Laws of the " Realm, for the better Service of Almighty God and Quietneſs of " this Realm; hath willed us to require your Lordſhip forthwith up- " on the Receit hereof, to make or cauſe to be made, diligent " Search and Enquiry, as well according to your former Certificates " of Recuſants, as by other the beſt means that you can, what Per- " ſons there be within your Dioceſe which do at this preſent refuſe " to come to the Church, and to conform themſelves according to " the ſaid Statute. And finding any ſuch you ſhall do well, by con- " ference with ſome learned and other godly diſpoſed Perſons, to " admoniſh them, and by Inſtruction to perſwade them to come to " the Church, and to behave themſelves as by the ſaid Law is re- " quired.

" And in caſe any ſhall refuſe ſo to do, then to take or cauſe to be " taken, Witneſs in Writing both of the Warning ſo given, and their " Refuſal under the Hands of the Parſon or Curate, or other honeſt " Perſons, which we pray you in every Shire within your Dioceſe " to prefer unto the *Cuſtos Rotulorum*, and to the Juſtices of the Peace " at the next Seſſions. So as the ſaid Perſons may be indicted and " ordered as by the ſame Law is appointed.

" And generally, we pray you to have a good Regard to the Ex- " ecution of the reſt of the Branches of the ſaid Act touching Re- " concilers, Sayers and Hearers of *Maſs*, School-maſters, and other " like Matters, appertaining to your Paſtoral Duty and Charge. So " as there may be no Remiſneſs or Negligence found in you, as you " will anſwer the ſame before Almighty God and her Highneſs; who " expecteth a good Account at your Hands, and your Brethrens in " theſe things. And ſo heartily praying you that hereof there be no " Default;

" Default; and from time to time advertiſe us of your Proceed- *ANNO*
" ings, we bid your Lordſhip heartily Farewel. From *White-Hall* the *1581.*
" 28th of *May* 1581.

Tho. Bromely Canc. W. Burghley, E. Lincoln, T. Suſſex, F. Beford,
R. Leiceſter, Fr. Knollys, Jam. Croftes, Fra. Walſingham,

In Obedience to theſe Orders, the Archbiſhop diſpatched his Letters to his Officers of the Dioces with the Copy of the Council's Letter, and ſeveral *Articles* whereupon they ſhould procede. The Letter was as followeth;

The Archbiſhop to his Officers.

" *Sal. in Chriſto.* I have of late received Letters from the Lords
" and others of her Majeſty's moſt Honourable Privy Council, the
" Tenor whereof enſueth, *After our right hearty Commendation*, &c.
" as above; Theſe are therefore to will and require you, and either of
" you, to have due regard to ſee the ſaid Letters with all conveni-
" ent Speed duely executed throughout my whole Dioces of *Canter-*
" *bury*, according to the Purport and Tenor thereof. And hereof fail
" you not, as you will anſwer to the Contrary. And for your bet-
" ter Inſtruction for Enquiry to be made in this behalf, you ſhall re-
" ceive certain *Articles* herein encloſed. And ſo I commend you to
" the Grace of God. From *Lambeth* this 30th of *May*, 1581.

To my loving Friends, Mr. *W.* Redman *Archdeacon of* Canterbury, *and Mr. Dr.* Lawſe *my Commiſſary there, and to either of them, give theſe.*

The Articles were theſe:

The Archbiſhop's Directions of Enquiry for *Recuſants*. *Grind.* Reg.

I. " *Firſt*, You ſhall make enquiry, as well according to the former
" Certificate heretofore made of *Recuſants*, as by other the beſt
" means you can, what Perſons above the Age of ſixteen Years at
" this preſent do refuſe to come to the Church, and to conform them-
" ſelves according to the Statute made in the laſt Seſſion of Parlia-
" ment. When any ſuch Recuſants are by Inquiſition known and
" found, you ſhall uſe Conference with them, and every of them.
" And joyning to you therein ſome learned and other godly diſpo-
" ſed Perſons, you ſhall admoniſh, inſtruct and perſwade them to re-
" pair to the Church, and there to behave themſelves as by the ſaid
" Statute is required.

II. " *Item*, If any ſuch Perſon, after warning given, ſhall refuſe
" ſo to do, then you ſhall take two Witneſſes thereof at the leaſt:
" And cauſe the Warning and Refuſal to be Written: And the ſame
" being written to be ſubſcribed by the ſaid Witneſſes, and by the
" Parſon, Vicar and Curates of that Pariſh, where ſuch Recuſant
" at the time of the Refuſal and Warning, ſhall happen to dwell.

III. " *Item*, you ſhall ſend, or cauſe to be ſent the ſame Writing in
" good and plain Form, to the *Cuſtos Rotulorum* and Juſtices of Peace
" of that Shire where the Perſons Recuſants have their Dwelling at
" the time of the Warning and Refuſal, at the next Seſſions. That

ANNO 1581.

" the ſaid obſtinate Perſons may be there indicted and ordered, as by " the ſaid Statute is appointed.

IV. " *Item*, You ſhall alſo enquire, whether ſince the end of the " laſt Parliament, any Perſon, or Perſons within my Dioces have " gone about, or practiſed, to move, withdraw, or perſwade any " her Majeſty's Subjects within your Dioces or Charge, from their " natural Obediece to her Majeſty, or from the Religion now by her " Highneſs's Authority eſtabliſhed within her Majeſty's Dominions; " to obey, or to be reconciled to the uſurped Authority of the Bi- " ſhop of *Rome*, or to the *Romiſh* Religion, or to profeſs any Obe- " dience to any pretended Authority of the See of *Rome*, or of any " other Prince, State or Potentate.

V. " *Item*, You ſhall enquire, whether any Perſons within your " Dioces, after the end of the ſaid laſt Seſſions of Parliament, have " been willingly reconciled, abſolved or withdrawn, as aforeſaid; or " have promiſed any Obedience to any ſuch pretended Authority, " Prince, State or Potentate, as is aforeſaid.

VI. " *Item*, You ſhall enquire whether, ſince the ſaid time, any " Perſon have ſaid or ſung Maſs within your Dioces: And alſo whe- " ther any Perſon hath ſince the ſaid time willingly heard Maſs ſung " or ſaid.

VII. *Item*, You ſhall enquire whether any Scholmaſter of ſuſpected " Religion, or that is not licenced to teach by the Biſhop, or Ordi- " nary, doth teach in any publick or private Place within this Dio- " ces.

Theſe directory *Articles* in order to the Execution of the late Act againſt Recuſants, and the Councils Letter, were ſent to all the Biſhops of his Province by the Archbiſhop according to his Office.

Merton College viſited by the Archbiſhop.

Another Command the Archbiſhop received from the Lords of the Queen's Council concerning the Cauſe of one *Wilks*, a Fellow of *Merton* College in *Oxford*; whom they had expelled out of his Fellowſhip, becauſe he had taken another Living, *viz.* S. *Peters* in *Oxford*, upon pretence of ſome College Statute. This Man, as he reckoned, having Injuſtice done him made his Complaint above. Wherefore the Council referred this Controverſie to the Judgment of the Archbiſhop who was their Viſitor. The Statute was, that if any Fellow obtained *Uberius Beneficium*, i. e. a Benefice of more Value, that then the Exhibition that he received of the Houſe preſently ceaſeth. Now the Queſtion was, whether S. *Peter*'s was better than his Fellowſhip. The Archbiſhop's Determination was, (as was told before) that *Wilks* ſhould enjoy his Living and his Fellowſhip, until it were proved before him, or his Deputies, that the Living was a better Benefice than his Fellowſhip. Which not being obeyed by the College, the Archbiſhop proceeded to Viſit the ſaid College; and ſuſpended the Warden *Thomas Bickley*, and ſome of the Fellows for Contempt in refuſing him upon ſome doubtful Statutes; they urging, that they ought to be interpreted by the Head and eight of the Senior Fellows: And that though Archbiſhop *Peckam* and Archbiſhop *Chicheley* did interpret ſome of their Statutes, as Patrons, he, the Warden, did not believe, that the Interpretations of either were obeyed. And he believed,

The occaſion.

that

ANNO 1581.

that the Patron of the College, that is the Archbiſhop, might correct the Faults, Negligences and Defects of the College, being not reformed in the College according to the Statutes; and that the Patron might viſit the College: But whether he might miniſter Injunctions, or not, he knew not. But the Warden and the Reſt were fain at length to make their Submiſſions, and ſo were remitted from their Suſpenſions.

Metropolitical Viſitation.

The Metropolitical Viſitation went forward. In proſecution whereof a Commiſſion iſſued out dated at *London July* the 5th from *Aubrey* and *Clark* for the Viſiting the Church of *Chicheſter*. It was directed to *Richard* Biſhop of the Dioces, and alſo to *Giles Flether* LL. D. *Henry Blaxton*, *Daniel Gardiner*, and *William Cole*, Maſters of Art, and *John Drury* Clerk, Bachelour of Laws.

Biſhop of *Gloceſter* conſecrated.

John Bullingham, *S. Th. P.* being appointed Biſhop of *Gloceſter* (having lain ſome time vacant) was Confirmed *Friday Sept.* 1. and Conſecrated *Sunday* following, by the Archbiſhop, *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſting.

Licence to remove the L. *Cheneys* Body.

I find but one thing more the Archbiſhop did this Year, and that perhaps may be too little to be mentioned, unleſs to ſome, who know how to make uſe even of minuter Circumſtances. He granted a Licence to *Henry* Lord *Cheny*, to remove his Father and his Anceſtors Coffins and Bodies, from a little Chapel near unto his Pariſh Church of *Minſter* in the County of *Kent*, and to place them in his Church of *Minſter*; the Chapel and other Lands thereabouts being by him ſold to Sir *Humphrey Gilbert*. The Licence bore date *October* 22, 1581.

Aubrey recommends a poor Mans Caſe to the Dioces of *Bath* and *Wells*.

I find Dr. *Aubrey* acting again in the Archbiſhop's Stead, about the Recommendation of the Condition of a poor Man of the Town of *Chard* in the Dioces of *Bath* and *Wells*, whoſe Houſe and Goods were deſtroyed by Fire, and that had obtained the Queen's Letters for a Contribution within the Dioces. The ſaid *Aubrey* by virtue of his Vicarſhip General, ſent his Letters miſſive to the *Cuſtodes* of the Biſhoprick of *Bath* and *Wells* in the Month of *February* according to the Queen's Letters in that behalf. Which I will here ſubjoyn.

" After our harty Commendations, *&c.* The Queens Majeſty of
" her great Clemency and Goodneſs, hath granted unto one *Richard*
" *Kirford* of *Chard* Letters Patents under her Highneſs great Seal,
" for the gathering of the charitable Devotion of well diſpoſed Per-
" ſons, toward the relieving of the ſaid poor Man, being undone,
" together with his Wife and Children, by means of ſudden Miſ-
" chance of Fire: I am therefore, both in Conſideration of my du-
" ty towards her Majeſty, pitifully reſpecting the miſerable Eſtate
" of the poor Man, as alſo for very Conſcience ſake and Chri-
" ſtian Charity, very vehemently moved and enforced to ſeek ſome
" way that may help and ſuccour his great Extremity and Need;
" which cannot be well done without your Aſſiſtance and Aid.
" Wherefore ſeeing the ſaid *Richard* by reaſon of his Gout is not
" able to Travel perſonally about his Buſineſs, I earneſtly deſire
" you, that you will take order with the Miniſters and Church-
" Wardens of every Pariſh within the Dioces of *Bath* and *Wells*,
" with as convenient ſpeed as you may, that they will gather the

" Devo-

ANNO 1581. " Devotions of every the ſaid Pariſh, and write upon the Back-ſide " of the Copy of her Majeſty's ſaid Patents the Summ of Money " which ſhall be contributed: And that they will ſend or bring their " Collections with the ſaid Copies of the ſaid Patents, and deliver " the ſame before *Whitſuntide* next to your Regiſter; and he to keep " the ſame until the ſaid *Richard Kirford*, or his Deputy or Aſſign, " ſhall receive the ſame Money ſo gathered and received at his " Hands.

" The Copies of her Majeſty's Patents are ſent unto you by this " bringer; ſo many as ſhall ſerve your Archdeaconries. I pray you " be careful that this may be done ſpeedily and effectually. And " in ſo doing you ſhall give the poor Man, his Wife and Children, " a good Cauſe to pray for you. And thus I bid you heartily Fare- " well. From *London*, the 24th of *Febr.* 1581.

Your loving Friend,

Will. Aubrey.

Beſides this, in this Month of *February Aubrey*, (as exerciſing the Office of Vicar General, while the Archbiſhop by his Sequeſtration was diſabled) granted a Licence to *Tho. Jones* M. A. to preach throughout the whole Province: He granted Letters Dimiſſory to *Henry Rowſe* B. A. to be promoted to the order of Deacon and Prieſt in any Church or Chapel, or otherc onvenient Place, by *John* Biſhop of *Gloceſter*. He granted a Licence to *Will. Stokes* to perform the Office of a Curate in any Pariſh Church throughout the whole Dioceſes of *Ely*, *Briſtol*, *Hereford*, *Bath* and *Wells*, and S. *Davids*. And laſtly, he directed a Commiſſion to *Bar. Clark* Official of the Court of *Arches*, to admit *Will. Griffith* LL. D. into the Number and College of Advocates of the Metropolitical Court of *Canterbury*.

The Archbiſhop grants a Commiſſion for the Commiſſariſhip of *Canterbury*.

Yet do I find the Archbiſhop himſelf, in his own Perſon, about this time granting a Commiſſion to *John Gibſon*, and *Steph. Lakes* LL. DD. to take cognizance and procede in all Cauſes and Buſineſſes, Suits and Complaints, *&c.* within the City and Dioceſe of Cant.——and all and ſingular other Matters, *quæ ad officium Commiſſarii Conſiſtorii noſtri ibidem de jure vel Conſuetudine ab antiquo ſpectare dinoſcuntur, faciend. exercend. atque expedienda.* Dated Jan. 30. 1581.

CHAP.

ANNO 1582.

CHAP. XIII.

Orders to the Archbiſhop to certifie the Dwellings of Recuſants. A Biſhop of S. David's *Confirmed. Licenceth a* Scotch *Divine. Metropolitical Viſitations. Dr.* Aubrey *Vicar General. The Archbiſhop's Submiſſion and Declaration. His Sequeſtration taken off. His Letter to Biſhop* Whitgift, *to decide a Controverſie, wherein the Biſhop of* Litchfield *was concerned. Dr.* Beacon *of S.* John's *College commended.*

Recuſants Dwellings to be certified.

LETTERS again came to the Archbiſhop in *April* 1582, againſt Recuſants, who ſtill required more looking after. And as their Inconfirmity had been the laſt year Certified by our Archbiſhop and all the Biſhops, for their reſpective Dioceſes; ſo now it was required of them to certifie the Place of their Reſidences, in order to their Impriſonment in the *King's-Bench* the next *Eaſter*, according to the late Law. The Letter from the Council to our Archbiſhop ran in this Tenor.

The Council to the Archbiſhop for the purpoſe.

" After our harty Commendations to your Lordſhip. Whereas " the Queen's Majeſty is given to underſtand, that notwithſtanding " many favourable means heretofore uſed for the reducing and re- " taining her Highneſs's Subjects in their due Obedience to the ſame, " hath hitherto very little prevailed, but that divers remain ſtill ob- " ſtinate, refuſing to come to the Church, and conform themſelves " in matters of Religion, according to her Majeſty's [Laws:] Albeit " we doubt not but that according to our former. Letters, you have " made true and perfect Certificate of all ſuch Perſons within your " Dioces unto the Juſtices, *&c.* and that they have thereupon cauſed " them to be proceeded with according to Law: Yet to the Intent we " may particularly underſtand, how things have paſſed both in your " Dioces, and eſewhere, we have, for certain good Conſiderations " thought meet to require you, as we have done the like to the reſt " of the Biſhops, to cauſe in every Pariſh within your Dioces, a dili- " gent Search, and Enquiry to be made of all ſuch Perſons, as ſith " the end of the laſt Seſſion of Parliament have forborn to come to " the Church; and having been thereof lawfully convicted, do ne- " verthelefs not conform themſelves as they ought to do: And there- " upon to cauſe a Certificate to be made in Writing ſubſcribed with " your Hands, and the Hands of ſome of the Juſtices of the Peace " of the Shire, where every ſuch Offender hath his Reſidence. To the " intent the ſame may be, according to the meaning of the Law, " delivered over into the Court, commonly called *The King's Bench*, " in the next *Eaſter* Term. Wherein we pray you to uſe all ſuch " Expedition as you may: And to addreſs the ſaid Certificates unto

ANNO 1582.

" us firſt in ſome convenient time, before, or at the beginning of the " ſaid Term; to the Intent that we may peruſe and conſider the ſame, " as Cauſe ſhall require. And ſo on her Majeſty's behalf willing and " charging you, that hereof you make no Defaults, we bid you right " heartily Farewel. From *Greenwich* the 1ſt of *April*, 1582.

Whereupon the Archbiſhop ſent his Letters to the Officers of his Dioces, to have due Conſideration and Regard to the Councils ſaid Letters; to ſee them duely and ſpeedily executed; and to uſe ſuch Care and Diligence therein as the Tenor of the ſaid Letter required.

Biſhop of S. *Davids* Confirmed.

Marmaduke Middleton, late Biſhop of *Waterford* in *Ireland*, was *December* 6. confirmed Biſhop of S. *David's* in *England*. Who was the laſt Biſhop made or Confirmed in this moſt Reverend Prelates time. What a miſerable Preferment this *Welch* Biſhoprick proved to this *Iriſh* Prelate (who ſeemed to have been a grave and good Man may be perceived by a Letter which he wrote to Secretary *Walſingham* ſoon after his going down. For having *Anno* 1583, viſited his Dioces as well *in Clero* as *in Populo*, he ſignified to him, " That he " found great Wants in both. In the *Clergy* very few ſufficient Men. " Their Benefices poor; and yet many of them hardly obtained; as " with Money, or granted for Leaſes; and they not having the third " Peny. In the *People* ſmall Popery, but greatly infected, by want " of Preachers, with Atheiſm, and wonderfully given over to viti- " ous Life. In the Confines between his Dioces, *Hereford* and *Lan-* " *daff*, of late, divers obſtinate *Papiſts* had ſhewed themſelves daily; " Converting the People daily in thoſe Parts. For whoſe Appre- " henſion he had ſundry times Written to Men Authorized for the " Peace, yet could they not be taken, by reaſon they had knowledge " thereof. And he himſelf wanting Authority might only wiſh well, " but could do ſmall good. There were alſo divers in his Dioces " that pretended to be Miniſters and had counterfeited divers Bi- " ſhops Seals, as *Gloceſter*, *Hereford*, *Landaff*, and his Predeceſſors, " being not called at all to the Miniſtry. Who with divers others " of great Miſdemeanors, had been born withal: Some by the ſpace " of eight, ten, twelve, and ſome fourteen Years. And now being " touched made ſmall account of his Juriſdiction, but exclaimed upon " his Severity: Practiſing not only to ſtir up the ill will of the People " againſt him, but alſo the diſlike of his honourable Friends. As " for his own Eſtate, he came barely into the Country, without " Chancellor, or any other Aſſiſtance. And being a Stranger, he " was hardly entertained; eſpecially in miniſtring of Juſtice, where " Corruption had born ſo long ſway. All his Lands even to his " very Doors were in Leaſe by his Predeceſſor. All the Spiritual " Livings, worth 10 *l.* by the Year, Advowſoned. All his Houſes, " except one, down to the Ground; and that one in moſt extreme " Ruine. Himſelf in great Debt both to the Queen's Majeſty, and " others. His Livings in annual Rents, (Fees and Patents deducted) " not above 150 *l.* and he inferior in all Authority to his Prede- " ceſſor, [who was of the Council in *Wales*, in the Commiſſion of the Peace, and held the Chancellorſhip in his own Hands, and held three Livings and a Prebend in *Commendam.*] " So that neither could he

The ſad Condition of that Dioces.

Pap Office.

" live

" live with Credit, nor keep Hoſpitality. Nor could he prefer learn- *ANNO*
" Men without *Quare Impedits*, or *Double:* Which he was unable to 1582.
" defend: Neither to govern the People, who little eſteemed Eccle-
" ſiaſtical Juriſdiction; and already condemned him for his Upright-
" neſs, wherewith heretofore they had not been acquainted. All this and more was the ſorrowful Complaint this new Biſhop made of himſelf and his Dioces.

A Licence to adminiſter holy things throughout the Province of *Canterbury*, was granted by Dr. *Aubrey* (who now executed the Office of Vicar General) to one *John Morriſon* a *Scotchman*, who had received his Orders in *Scotland*, according to the way of ordaining Miniſters in the Reformed Church there. Which Licence, becauſe it was ſomewhat unuſual, I ſhall here ſet down——*Cum tu præfatus Johannes Morriſon*, &c. In *Engliſh* thus, " Since you the foreſaid *Grind.* Regiſt.
" *John Morriſon* about five Years paſt, in the Town of *Garvet* in the
" County of *Lothian* of the Kingdom of *Scotland*, were admitted
" and ordained to Sacred Orders and the Holy Miniſtry, by the Im-
" poſition of Hands, according to the laudable Form and Rite of the
" reformed Church of *Scotland:* And ſince the Congregation of that
" County of *Lothian* is conformable to the Orthodox Faith and ſin-
" cere Religion now received in this Realm of *England*, and eſtabli-
" ſhed by publick Authority: We therefore, as much as lies in us,
" and as by Right we may, approving and ratifying the Form of
" your Ordination and Preferment [*præfectionis*] done in ſuch manner
" aforeſaid, grant to you a Licence and Faculty, with the Conſent
" and expreſs Command of the moſt Reverend Father in Chriſt the
" Lord *Edmund* by the Divine Providence Archbiſhop of *Canterbury*,
" to us ſignified, that in ſuch Orders by you taken, you may, and
" have power, in any convenient Places in and throughout the whole
" Province of *Canterbury*, to celebrate Divine Offices, to Miniſter the
" Sacraments, *&c.* as much as in us lies, and we may *de Jure*, and as
" far as the Laws of the Kingdom do allow, *&c.* This was granted *Apr. 6.* The exact Copy whereof I have tranſcribed in the *Appendix.* *N.* XVII.

A *Scothman* Licenced.

The Commiſſions that were iſſued out this Year for Viſiting of the Suffragan Dioceſes *Jure Metropolitico*, were as follow. There went forth a Commiſſion to viſit the Dioceſe of *Norwich*, from *Aubrey* and *Clerk*. Which two acted, as was ſaid before, in all Archiepiſcopal Matters and Concerns; and the Inſtruments ran only *Tempore Reverendi Patris D. Edmundi Grindal.* This Viſitation was begun in the Year 1579.

The Viſitation Metropolitical.

Soon after in this Year 1582, *Aubrey* had the ſole Juriſdiction and Office of Vicar General; the Writs and Inſtruments from this time running all along in his Name, and no Name of *Clark* henceforward mentioned.

Aubrey Vicar General.

Which makes me apt to think, that from henceforth our Archbiſhop had his Sequeſtration taken off, and was reſtored to the Exerciſe of his Eccleſiaſtical Juriſdiction. And I meet with a Submiſſion by him made without mention of the Month or Year: Which being well taken of the Queen might occaſion the taking off his Suſpenſion. And there-

The Biſhops Submiſſion and Declaration of his Doings.

ANNO 1582. therefore perhaps this may be the proper place for it. After which Submiſſion the Lords of the Council ſignified to him the Reaſon of the Queens Diſpleaſure that had been conceived againſt him. Upon which the Archbiſhop made this following further Confeſſion and Declaration of himſelf.

" That being advertiſed of the Cauſe of her Majeſty's Offence, as " was ſet down by the Lords of the Council, and of her gracious In- " clination towards him upon his humble Submiſſion, doth confeſs " that he is moſt heartily ſorry, that her Majeſty hath been offended " with him; as a matter more grievous to him than any worldly Ca- " lamity. And though he refuſed to execute Her Majeſty's Com- " mandment by reaſon of Scruple of Conſcience, which moved him " to think, that the EXERCISES might have been in ſome Points " reformed and ſo continued: And underſtanding that her Majeſty " therein did uſe the Advice and Allowance of certain Biſhops, his " Brethren, who by likelihood certified, that they in their own Dio- " ceſes found the ſame more hurtful than profitable: In and for that " he is perſwaded that her Majeſty had herein a ſincere and godly " meaning to the Quietneſs of her People; and that alſo her Com- " mandment was not againſt poſitive Law or Conſtitution of the " Realm; he cannot but think and ſpeak honorably and dutifully of " her Majeſty's Doings, as of a godly Prince, meaning well of the " Church and her People in this her Majeſty's Direction and Com- " mandment. And as he is moſt heartily ſorry, that he hath incur- " red her Majeſty's grievous Offence for not obſerving that her Com- " mandment; ſo doth he moſt humbly and lowly beſeech her High- " neſs not to impute the ſame to any obſtinate Intent, meaning to " diſobey her Majeſty; but only that he was then moved in Conſci- " ence to be an humble Sutor to her Majeſty to be ſpared from being " the ſpecial Inſtrument in ſuppreſſing the ſaid Exerciſes. And to " the Intent her Majeſty may think that he meant no Diſobedience " in any Maintenance of them to continue contrary to her Command- " ment, he doth pray her Majeſty to be truly enformed, how he " himſelf did in his own Biſhoprick, and other peculiar Juriſdictions " ſuffer no ſuch *Exerciſes* to be uſed after the time of her Majeſty's " ſaid Commandment.

The Church of *Litchfield* and *Coventry* viſited.

Jan. 20. A Commiſſion was iſſued out from *Edmund* Archbiſhop of *Canterbury*, in his own Name, to Viſit the City and Dioces of *Litchfield*, being in a Diſturbance; directed to *Whitgift* Biſhop of *Worceſter*, *Will. Aubrey* LL. D. the Archbiſhop's Vicar General, *Richard Cooſin* LL. D. and ——— *Griffith* Preacher of God's Word. The Commiſſion ran in theſe Words, *Nos pro eo quo fungimur in univerſa noſtra Provincia munere, & Illuſtriſſimorum Conſiliariorum Literis adducti & excitati.* An Inhibition to the Biſhop of *Coventry* was likewiſe iſſued out from the Archbiſhop himſelf, *Feb.* 18. To the chief of theſe Commiſſioners, *viz.* Biſhop *Whitgift*, the Archbiſhop now wrote Letters, to direct him in the deciding a great Debate between two Civilians, *Becon* and *Babington*, contending forthe Chancellorſhip of that Dioces, which controverſie it ſeems came before the Council: And they referred it to the Archbiſhop. Whoſe Letter was as followeth.

" After

" After my very hearty Commendations to your good Lordſhip. " Where by order from the Lords and others of the Queens Majeſty's moſt Honorable Privy Council, I ſent to your Lordſhip a " Commiſſion [to Viſit] the Dean and Chapter of *Litchfield*, being " then in hope, that their Lordſhips and I ſhould be able, without your " Lordſhips trouble, to order and compound the Controverſie between " my Lord of *Coventry* and *Litchfield*, and *Beacon* and *Babington*, " for the Office of Chancellor within that Dioces: But now having tra- " vailed with my Lord Biſhop to yield his Conformity and Conſent, " that *Beacon* and *Babington* together, according to a joynt Commiſ- " ſion of his own granting, might quietly exerciſe the Juriſdiction, " until the Right and Validity of that Patent might be tryed by or- " der of Law, as my Chancellor and Dr. *Hammond*, after deliberate " hearing of the Cauſe, did alſo think reaſonable, (as by the Copy " of their Order here incloſed may appear to your Lordſhip) and be- " ing no way able to win his Lordſhip to ſuffer that Order to take " place, whereof the Lords of the Council, and I like well; I am " forced to execute it by my own Authority which I could not ſo " conveniently do any way, to void Appeal and other Impediments, " as by a Viſitation. The Burthen whereof, partly by Direction of " the Lords of the Council, I make bold to lay upon your Lordſhip. " Not meaning notwithſtanding to trouble you and the reſt to travail " any further, than to *Litchfield* it ſelf; and there, only while you " are in Viſiting of the Cathedral Church, to call my Lord Biſhop, " and thoſe two Competitors of the Office before you; and by your " Lordſhips Wiſdom to compound the Controverſie quietly, if you " can. And if your Lordſhip cannot, then to take the Pains to exa- " mine the Matter; and to certifie at your convenient Opportunity " in whom you ſhall think the Fault to be, and to prorogue the Viſi- " tation of the Dioceſe until the laſt of *June*; and the other for the " Church, as your Lordſhip, ſhall think convenient.

ANNO 1582.

The Archbiſhop to Biſhop *Whitgift* about the Viſitation.

Beacon and *Babingtons* Contention.

" And for your Lordſhips better Information, I have ſent you " Sealed in a Packet herewith, all ſuch Writings as were exhibited " unto me by my Lord Biſhop, and both the Competitors; to the end " that your Lordſhip, if the Neceſſity of the Caſe ſhall ſo require, " may frame Articles for the Examination of all whom the Contro- " verſie doth concern. I have likewiſe ſent to your Lordſhip a " Commiſſion, in your Lordſhips Name, to *Beacon* and *Babing-* " *ton*, to exerciſe the Juriſdiction for the Government of the Dio- " ces, *Pendente Viſitatione*, being conformable to the Order: " with a Determination notwithſtanding, that your Lordſhip ſhall al- " ter or revoke the ſame Commiſſion upon any Cauſe, making me " privy thereof by your Lordſhip's Letter.

" And for that this only Controverſie is the Cauſe of this Viſita- " tion, I do mean that it ſhall be merely Charitative, and not to bur- " den the Clergy of any Procurations as yet; and withal not to " trouble your Lordſhip much longer about this matter there, than " you ſhall be occaſioned otherwiſe to tarry for the ſpeeding of the " Viſitation of the Church. Yet your Lordſhip, may direct theſe " Competitors to attend upon your Lordſhip elſewhere, if you think

ANNO 1582.

" good, and find occaſion for the appeaſing of the Controverſie, and " which is ſo offenſive in the Opinion of the Lords of the Council, " and mine; and ſo ſcandalous to all Parties whom it concerneth; " and ſo prejudicial and hurtful to the Quietneſs of the Dioces; " that I truſt, your Lordſhip will take pains to end it. And if you " cannot ſo do, yet until it may be otherwiſe done, to have care of " the Government of the Dioces, in effect yours, during this Commiſſi- " on. And thus laying many Burthens upon your Lordſhip, I commit " the ſame to theGrace and Protection of the Almighty. From *Lam-* " *beth* this——Day of *February*, 1582.

Remarks upon his former Letter.

I ſet down the Letter of this ancient and pious Prelate thus at large, being now one of his laſt Actions in his publick Adminiſtration, approaching near the Concluſion of his holy and exemplary Life. In which Letter may be obſerved his great Care and Diligence in looking after Matters relating to the Church, his Concern for Offences and Scandals, his Labour for Peace, his Juſtice and Integrity, his Tenderneſs of putting the inferior Clergy to charges, and withall his Accuracy in Buſineſs notwithſtanding his Age.

There was ſoon after, according to our Archbiſhop's grave Direction and Advice, an Inſtrument of the Subſtitution of *Beacon* and *Babington*, to exerciſe Eccleſiaſtical Juriſdiction within the City and Dioces of *Coventry* and *Litchfield*, made to them by the abovenamed Commiſſioners, *Viz.* the Biſhop of *Wigorn*, Dr. *Aubrey*, Dr. *Coſin*, and Mr. *Griffith*. But notwithſtanding this Determination, the two that conteſted could not be brought to agreement, till more pains was taken with them by the Biſhop of *Worceſter*, as we ſhall ſee.

The Contention between *Beacon* & the Bp. of *Litchfield*.

And in truth, great Reaſon there was, that the Archbiſhop ſhould be ſo much concerned in deciding and pacifying this Quarrel, both as it was brought into his Court, as alſo becauſe it grew into ſuch ſharp and unbecoming Proſecution, to the Breach of Chriſtian Charity. Dr. *Beacon* was a learned Man, and perhaps had the beſt Right; but the Biſhop inclined to confer his Intereſt on *Babington*, and ſo did a Perſon not ſo well qualified; and in the Judgment of *Whitgift*, one of the Viſitors, not ſufficient for the Place. And *Beacon* partly in anger to the Biſhop, and partly in zeal to carry his Cauſe, ſued the Biſhop in the Star chamber, in the Chancery, at the Council Table, and before the Archbiſhop of *Canterbury*, in the Common Pleas, and at Aſſizes and Seſſions in the Country, yea, and in his own Conſiſtory; and brought Action upon Action againſt him almoſt for every Thing he did, and every Word he ſpake; as the Biſhop himſelf complained to the Lord Treaſurer, about this very time that the Archbiſhop ſent the above ſpecified Letter to the Biſhop of *Worceſter*, to proceed in the Method mentioned to put ſome End to this unhappy Controverſie.

Beacon's Character.

Both the Biſhop of *Litchfield* and Dr. *Beacon* were to be blamed: But take *Beacon* of himſelf, he was a learned and well-deſerving Man. He was Fellow of St. *John's* College in *Cambridge*, and wiſhed well to the Study of Divinity, and the proſperous Eſtate of Learning, and the Univerſities. And for one thing relating thereto he deſerves to be

be mentioned with Honour. About the Year 1587, in a Letter to the Lord Treaſurer, who was alſo High Chancellor of the Univerſity of *Cambridge*, he took the Freedom to put him in mind of a ſingular Piece of Grace and Favour that had been ſome Years paſt, granted by the Queen to the Univerſity, by his Lordſhip's means. And this remained in the Records of *Cambridge*. It was, that ſhe would her ſelf have the Names of all them that were learned, and Students in Divinity ſent to her, and from thence would take out Perſons from time to time, to ſupply the vacant Benefices in her Diſpoſe and Patronage. This ſhe communicated to the Univerſity by their Chancellor, and it had this Effect, that it revived the Scholars then under great Diſcouragements, and made every one fall to the Study of Divinity, in hopes of partaking in due time of the Queen's ſaid Favours. But this was hardly ever begun to be put in Execution, or ſoon intermitted, as the ſaid *Beacon* honeſtly ſignified to the Chancellor. He urged alſo to him the general Complaints in thoſe Days, for want of ſufficient Inſtruction of the People in divers Counties, of ſharing of Eccleſiaſtical Livings between corrupt Patrons, Ordinaries and Hirelings, and of ſuffering many Godly Preachers in both Univerſities to remain leſs profitable to the Church, and leſs comfortable to themſelves, and to the no leſs Diſcouragement of the younger Students. He therefore in the Name of all made humble ſuit to him, being Chancellor of *Cambridge*, or rather to both Chancellors; that the ſaid Order of the Queen might be hereafter more religiouſly obſerved. And that every ſecond or third Year either Univerſity ſhould be ordered to ſend up the Names of their learned and well-diſpoſed Students in Divinity, ripe and willing to be ſent into the Lord's Harveſt; and thoſe Names to remain with the Principal Secretaries, or Clerk of the Signet, and the Lord Chancellor, as faithful Remembrancers of Her Majeſty's Zeal and Diſpoſition for their timely Preferments. And then he ſhewed what an Influence this would have upon the Queen's Subjects for Imitation; and how it ſhould revive the dulled and diſcouraged Spirits of the Univerſity Students; Who, after their Bodies and Strength wearied and ſpent with Study, might have ſome certain Hope of ſeaſonable Employment, for the Good of the Church and their own Profit and Maintenance. But becauſe this is but a Digreſſion, I leave the Reader to peruſe this good Motion of *Beacon*, in his Letter placed in the *Appendix*; and ſo I go on with our Buſineſs. *N.* XVIII.

ANNO 1582.

His good Letter to the Chancellor of *Cambridge*.

When the Viſitation of the Church of *Litchfield* was diſpatched, the ſame Commiſſioners had order from the Archbiſhop to viſit the Dioces alſo. Which was done the Spring and Summer of the next Year; and by this Time the two contending Parties about the Chancellor-ſhip were brought in effect to Agreement. But in *June* for ſome Conſiderations it was thought fit to ſend to prorogue the ſaid Viſitation to the laſt of *June*, a Letter coming to the Viſitors from the Archbiſhop's Vicar General dated *June* the 13th, ſo to do, it being his Grace's Pleaſure in that behalf. Which proved very unſeaſonable, as well becauſe the Biſhop of the Dioces was by this means ſtill kept from inſpecting and taking care of his own Dioces, and alſo

The Dioces of *Litchfield* viſited.

ANNO 1582. also becauſe divers things in a good way of Readineſs were now to be let alone. Whereupon *Whitgift* ſent this Letter to the ſaid Vicar General *Aubrey*, ſhewing the Inconvenience of it, and to move his Grace therein.

Biſhop *Whitgift* to Dr. *Aubrey* about the Prorogation of the Viſitation.

" *Sal. in Chriſto.* I have received your Letter for the Prorogation " of the Viſitation of the Dioces of *Litchfield*, and have taken Or- " der accordingly. But I could have wiſhed it otherwiſe. Dr. *Beu-* " *con* and Mr. *Babington* are agreed: And ſo is my Lord the Biſhop, " and Dr. *Beacon*. This may be a means to ſet them at Variance a- " gain. Moreover the Dioces in ſundry parts is out of Frame. And " the Biſhop alledgeth the Cauſe to be this Viſitation, and the Re- " ſtraint of his Juriſdiction. You know that we cannot deal therein, " being out of that Dioces. And yet the Fault of all is laid in us. " As for Mr. *Babington*, I do not think him a Man ſufficient for that " Government. And therefore I pray you move my Lord's Grace to " be content to ſuffer the Viſitation to ceaſe; That the Biſhop may " have his Juriſdiction, and reform the Defects of his own Dioces. " That he have no Cauſe to excuſe himſelf by us, and to lay the " Burthen upon our Necks, who have nothing to do therewith, the " Commiſſion being but *pro Formâ*, as you know, and to reduce the " Biſhop to that Conformity, which now he hath, as I think, con- " ſented unto, [*i. e.* in the controverſie for the Chancellorſhip, the " Biſhop ſtanding for one Party.] And ſo with my hearty Com- " mendations, I bid you Farewel. From *Grimley* the 23d of *June*, 1582, [1583.]

Yours aſſuredly,

JO. WIGORN.

Which Letter had this Effect, that the Archbiſhop ſoon after ſent an Inſtrument dated *June* the 27, called *Relaxatio Juriſdictionis Epiſcopi Coventrien. and Litchf.* By virtue whereof he reſtored to the Biſhop the Exerciſe of his Juriſdiction and Authority in his Dioces. The doing of which, I ſuppoſe, the Archbiſhop haſtened, feeling his approaching Departure, dying within nine days after.

CHAP.

ANNO 1582.

CHAP. XIV.

The Archbiſhop blind. Deſires to Reſign. The Queen grants it. His Care of a Contribution for Geneva. *Their Caſe ſignified from the* Engliſh *Ambaſſador at* Paris. *Letters of the Council and Archbiſhop, to the Biſhops, in their behalf. The Archbiſhop founds a Free-School in* S. Bees. *His Petitions to the Queen. His Penſion for his Life.*

IT was ſome time before this, that the good Archbiſhop became blind, yet not without ſome hope of the Recovery of his Sight; but now in the latter end of this Year 1582, all hope thereof ſeemed to vaniſh. This made him very willing to lay aſide the Charge of his Biſhoprick; and as he had formerly deſired the Queen to diſcharge him of his great and weighty Office in the Church, which ſhe would not then do; ſo now in *January*, ſhe ſent *Piers* Biſhop of *Sarum* her Almoner to him, to ſignifie that it was her Pleaſure, that he ſhould Reſign, and thereby enjoy her Majeſty's Favour, and that he ſhould have an Honorable Penſion aſſigned him. And finding him not well able to manage his high Function, ſhe ſoon after ſignified the ſame by the Lord Treaſurer.

The Archbiſhop blind.

The Queen ſends to him to reſign.

As ſoon as he underſtood this, he firſt ſignified to the ſaid Lord certain Cauſes that had detained him from offering again a Reſignation. As "That he had before entertained ſome hope of recovering his Sight, "as ſome others in like Caſe had done: Alſo, the good hope he con- "ceived by divers good likelihoods, of recovering her Majeſty's gra- "cious Favour; by which being obtained, he truſted to diſcharge the "Duty of a Biſhop as well as ſome others: He had alſo founded a "School in the North where he was born; which for lack of a Mort- "main was not yet finiſhed: Divers Suits alſo were commenced to the "Overthrow of certain Leaſes granted unto ſome of his Servants, be- "ing the only Reward of their long Service: Wherein his little Autho- "rity, he ſaid, as long as he remained Archbiſhop, might ſomewhat "help to the Maintenance of their Right: A Multitude of his other "Servants were not yet provided for: His Opinion, that her Majeſty "deſired not his Reſignation, which he had before in time of his bet- "ter Health offered: And that ſome other alſo as unable to ſerve as "he, had offered the like, which ſhe, as he had been informed, would "not admit. Theſe were the Conſiderations which hitherto had "ſtayed him from offering of this Reſignation of his Place. But now, "knowing her Majeſty's Mind, he would do it with all his Heart; and "would prepare himſelf accordingly to ſatisfie her Pleaſure; hoping "for her Favour which he eſteemed above all worldly things. Truſt- "ing yet, and humbly praying, that by his Lordſhip's means ſhe would "permit and tolerate him to continue in Place till a little after *Micha- "elmas* next, when the *Audit* of the See was kept for the whole "Year; that he might ſee ſome end of his ſaid Suits, the finiſhing of his "School, and the Multitude of his poor Servants provided for: Meaning

The Archbiſhop's anſwer to this Meſſage.

ANNO 1582. "in the mean time both by his Officers and himſelf, by God's Grace, "to have a vigilant Care for the good Government and well order- "ing of his Cure. In which time he ſhould be alſo be more able "to make a perfect Account of all things, to theSatisfaction of his Suc- "ceſſor. And after that time he would be moſt ready with all humble "thanks to her Majeſty to reſign his Place unto her Highneſſes Diſpoſi- "tion. Which Favour he wiſhed to obtain by the Intereſt of him, the "Lord Treaſurer. This he wrote from *Lambeth*, *Jan.* 30. 1582, and ſubſcribed his Hand after that manner, that one may conclude it to be done by one that had not the Uſe of his Eyes.

His Care about a Contribution for *Geneva*.

In the midſt of theſe his Concerns and Afflictions, a matter came before him, wherein he ſhewed his earneſt care and charitable Heart. In the Year 1581, the Duke of *Savoy*, by the Pope and other Popiſh Setters on, and by his own Ambition accompanying, laboured to obtain the City and Dominion of *Geneva*, famous for its Religion, and a great Nurſe of pious Men, and Harbourer of Exiles for Religion: And which had been taken, had it not been prevented by the ſeaſonable Aid of ſome of their Neighbours, the *Helvetians*. Their Condition by this time was reduced very low: And a Gentleman was ſent from them hither into *England*, to obtain Contribution for them in this their Neceſſity.

The Queens Ambaſſador at *Paris* writes to Secretary *Walſingham* about it.

But firſt he repaired to *Brook* the Queen's Ambaſſador Reſident at *Paris*, and brought with him Letters from the *Syndicks* of *Geneva* to the ſaid Ambaſſador, for the more effectual Recommendation of him and his Meſſage into *England*. Whereupon the Ambaſſador wrote this Letter *Octob.* 25, to Sir *Francis Walſingham* the Secretary, giving him certain Intelligences relating to the preſent caſe of *Geneva*; and how not only Chriſtian Compaſſion, but Care of our ſelves might induce us to aſſiſt and help that poor afflicted State.

Ex Epiſt. D. *Fra. Walſingham*; penes me.

"Having received, Right Honouble Sir, a Letter from the *Syn- "dicks* and Councillors of the Town of *Geneva* by the Hands of "*Monſieur Mallet*, I thought it my Duty to let you underſtand there- "of, encloſing herewith the Copy of the ſaid Letter; to the intent "the Contents thereof may be known unto your Honour. The ſaid "*Monſieur Mallet* is ſent from the Citizens of *Geneva* towards her Ma- "jeſty, for to declare what hath paſt this Year during their late Trou- "bles, with Petition for ſome Relief towards the ſuſtaining of their "Charges, which hath been much above their Power and ſmall Ability.

"They have, and ſhall have, the more need of her Majeſty's "Bounty, in reſpect that the Duke of *Savoy*, though he entertain- "eth a Treaty to compound the War, yet he continueth ſundry ſe- "cret Preparations towards the Annoyance of thoſe of *Geneva* at "the next Spring. Through the which ſubtil Dealing of the Duke "of *Savoy* they are conſtrained to continue Wages unto Men of "War; as likewiſe with much Coſt to fortifie their Town. It is, I "ſuppoſe, ſufficiently known unto her Majeſty, the Duke of *Savoy* "hath not enterpriſed this Action againſt them of *Geneva*, as one moved "thereunto only for his own Pretences, but rather perſwaded and "provoked through the Malice of the Pope and his Aſſociates, Con- "federate againſt thoſe of the Religion Reformed. So as though

"they

" they of *Geneva* bear yet the Brunt, the Action is intended and bent *ANNO*
" againſt all Princes, Eſtates and others profeſſing the Religion. 1582.
" Which being ſo underſtood and known, I beſeech you then, Sir,
" their Caſe of *Geneva* may be in ſuch earneſt ſort, recommended
" unto her Majeſty, as ſhe may be thereby juſtly moved to do for
" them, as for Members of Chriſt's Church injured and oppreſſed.
" Whereby herewith ſhe may repreſs, and keep far from her the
" ſame Malice pretended in like manner againſt her Majeſty and her
" Eſtate. Through the which good Deeds, and the Benevolence
" which ſhe ſhall vouchſafe to beſtow on them of *Geneva*, I truſt her
" Highneſs is to obtain at God's Hand much Grace and mighty
" Defence againſt her Enemies, with his peaceable Continuance of
" her happy Reign. Which God ſend. Beſeeching you, Sir, that
" you will move her Majeſty ſo happily herein, as that Piety ſhall
" more perſwade to advance this Cauſe, than the Opinion of Fruga-
" lity may hinder ſuch a Godly, Politick, Chriſtian Deed. Where-
" with, Sir, I betake you into the Hands of the Almighty; who aſ-
" ſiſt you in this, and in all other your Affairs. From *Paris*, *Octo-*
" *ber* 25. 1582.

Your Honour's humbly to command.

" I beſeech you, that herewith it may be remembred, how if the
" Duke of *Savoy* do proceed unto the Marriage of the Duke of *Flo-*
" *rence* his Daughter, as they ſay, that then he is not only to be
" thereby much ſtrengthened in *Italy* through the ſame Alliance; but
" is like to be aided with the intire Favour of the Pope and King
" of *Spain*: The rather, becauſe this Marriage is underſtood to be
" procured at the Inſtance of the *Spaniſh* King and Pope. And more-
" over it is to be conſidered, how the Duke of *Savoy* ſhall be enrich-
" ed with the Dowry of two Millions in Gold. The which Summs
" are to be employed in Bank. Whereby the yearly Revenue of the
" Duke of *Savoy* will be encreaſed unto the Summ of 200000 Crowns.

The Queen recommends the Caſe of *Geneva* to the Biſhops.

And no doubt Secretary *Walſingham* promoted this Affair, for which ſo great Reaſons were alledged. In fine, it was heartily eſpouſed by the Queen and her Council. And in *January* Letters were written from the Council to all the Biſhops, to promote a liberal Charity upon this Occaſion, through their ſeveral Dioceſes: Shewing at large the preſent low and afflicted Condition of *Geneva*. By the Council's ſpecial Order the Gentleman, the Agent, was alſo conducted by *Piers* the Queen's Almoner, Biſhop of *Salisbury*, and *Cary* the Dean of *Windſor*, to the Archbiſhop, to whom he was particularly recommended by that State. That by his Advice a Courſe might be reſolved upon, the fitteſt and moſt convenient to be taken. The Council alſo adviſed him, to requeſt the Biſhop of *London* and the Dean of S. *Paul*'s, to joyn with them and the other in this ſo needful a Service for the Church. And ſo prayed them all to make them [*i. e.* the Council] privy to their Intent and Proceedings. And here I think it well worthy to ſet down the Councils Letter to the Biſhops.

" After

ANNO 1582.

The Council's Letter in behalf of *Geneva*. *Grind.* Regiſt.

" After our harty Commendations unto your good Lordſhip. " Whereas through the manifold and dangerous Practices intended " by the Pope, and certain other Princes his Confederates the laſt " Year againſt the Town of *Geneva*; a Matter publickly known, the " young Duke of *Savoy*, being made an Inſtrument therein, (as " by whoſe Pretenſions to ſome kind of an ancient Title to that " *Seigneurie*, their Counſels might be beſt diſguiſed) the ſaid Duke, " having for certain Months, with a good Power, moſt ſtraitly be- " ſieged it; and ſtanding in great likelyhood to have taken it, had " not the *Bernates* and the Cantons of *Switzerland*, Confederates of " that Town, entred into an Aſſociation for their Defence: the " ſaid Town of *Geneva* is now by this means brought into great Ex- " tremity and need of Relief, the moſt Part of their Revenues be- " ing, as we are credibly informed, well near waſted in maintaining " of Soldiers for their better Defence: And the Magiſtrates thereof, " being forewarned ſundry ways, that the Fire is not altogether " quenched, but that the next Spring it is meant, that new Attempts " ſhall be made by Force againſt them; have of late ſent a Gentle- " man with Letters to her Majeſty, to acquaint her Highneſs with this " hard State they ſtand in; and for their better Support to require a " Loan of ſome competent Summ of Money for their Aid: Foraſ- " much as the Occaſions her Majeſty hath of Employment of great " Summs of Money are many and weighty, beſide the chargeable " War of *Ireland*, moved alſo by the Pope and his Adherents, by " reaſon whereof her Highneſs hath not at this Preſent ſuch Oppor- " tunity to relieve them as their Neceſſity requireth, and as otherwiſe " ſhe would, if Time might thereto ſerve:

" WE have therefore thought good, for the Care we have of an " Action of ſo good Importance, and as we perſwade our ſelves your " Lordſhip alſo hath, that that poor Town may in ſome ſort taſt of " the Chriſtian Charity that ought to be in us, to recommend their " Caſe unto you, and heartily to pray you, as in a Matter that eſpe- " cially toucheth all of your Quality, both in Conſcience and Calling, " by way of Chriſtian Perſuaſion to move the wealthier ſort of the " Clergy, and other godly-affectioned within your Dioces, to contri- " bute ſome part of that Bleſſing that God hath beſtowed upon them, " towards the Relief of that poor, afflicted Town: Which in ſome " Part may ſeem to have deſerved the Fruits of Chriſtian Compaſſion, " by former Courteſies and Favours ſhewed to ſundry her Majeſty's " Subjects in the Time of the late Perſecution in Queen *Mary*'s Time. " Wherein as they ſhall render Charity for Charity, and give good " Demonſtration to the World, that in their Wealth and Peace they " are not careleſs of the Afflictions of *Joſeph*; agreeable with the A- " poſtle's Doctrine, *Memores eſtote Afflictorum, quia fuiſtis afflicti*: ſo " ſhall you give us cauſe to think, that you not only care, as in " Chriſtian Compaſſion you are bound, to relieve the preſent Di- " ſtreſs of that poor Town, which through God's Goodneſs hath " ſerved in this latter Age for a Nurſery unto God's Church, but alſo " to ſatisfie this our Requeſt; to the End we may continue that good " Opinion we have of your Lordſhip, as in the Maintenance and

" Conſer-

" Conſervation of true Religion, as appertaineth to one of your Cal- *ANNO*
" ling. And ſo praying your Lordſhip for your better Direction in 1582.
" this Collection to follow ſuch Order as ſhall be preſcribed unto
" you by our very good Lord, the Archbiſhop of *Canterbury*, to
" whom we have eſpecially recommended the Care hereof within
" his Province; not doubting but he will carefully and circumſpect-
" ly direct you, how to advance this charitable Relief, and that
" without any open Occaſion of Grudge or Offence, we bid your
" Lordſhip right hartily Farewell. From the Court at *Windſor* the
" day of *January*, 1582.

Your Lordſhip's very loving Friends,

T. Bromely *Canc.* W. Burghley, E. Lincoln, R. Leiceſter,
H. Hunſdon, Jam. Crofts, Chr. Hatton, Fra. Walſingham.

Upon this our Archbiſhop in the ſaid Month of *January*, tho' it were in the midſt of his Troubles, wrote this large and effectual Letter to all the Biſhops of his Province; and likewiſe to his Dean of *Canterbury*, his Archdeacon, and Dr. *Lake*'s Commiſſary there: Likewiſe to the Deans of every Cathedral Church and the Guardians of the Spiritualties in the Sees vacant, *viz. Ely*, *Bath* and *Wells*, *Chicheſter* and *Oxford*; exciting them to further the good Work, and directing them in what Method to proceed. The Tenor whereof was as follows.

His Letter to the Biſhops for *Geneva*. *Grind.* Regiſt.

" *Sal. in Chriſto.* I have ſent to you encloſed herein, a Letter
" from my Lords and others of her Majeſty's moſt Honourable Privy
" Council, in the Favour and for the Relief of the City of *Geneva*.
" Which City of late hath been ſore diſtreſſed by Wars, and brought
" to very low State, as more at large may appear by my ſaid Lord's
" Letters. Wherein their Lordſhips have laid down moſt godly and
" effectually many weighty Reaſons, drawn out of Chriſtian Chari-
" ty, and the Word of God, ſufficient to move and perſwade all
" Men to have pitiful and charitable Conſideration of the miſerable
" State of that poor Town, that hath been many Years a ſafe Refuge
" and Haven for ſuch as have been conſtrained for Profeſſion of the
" Truth to fly from all Places of the World. And altho' the ſame
" Reaſons and Exhortations in their Lordſhips Letters are ſo deeply
" and ſo fully delivered, that neither I can, or need to add any
" thing thereunto; yet conſidering that under her Majeſty and their
" Lordſhips of her moſt Honourable Privy Council, the immediate
" Charge of the Province doth appertain to me, and eſpecially of
" the Clergy, and that the Conſideration of this pitiful Relief, tend-
" ing to the Defence of ſo notable and ſincere a Church, dangerouſly
" ſought, and diſtreſſed by many mighty Enemies, in truth, common
" to all ſuch as love and tender the Maintenance of the Goſpel, doth
" more peculiarly and nearly touch and concern us of the State of the
" Church: I think it my Part and bounden Duty to recommend the
" Furtherance of ſo good a Cauſe to your Lordſhip, and to do as
" much as in me lieth to encreaſe your Care herein.

ANNO 1582.

" And therefore moſt earneſtly to pray and exhort your Lordſhip " to employ all your Travail and Study towards the effectual and " ſpeedy Execution of my ſaid Lords their Honourable and godly " Meanings. So as when Returns ſhall be made to their Honours " and me of your Proceedings in this Cauſe, your godly Faithful- " neſs, Diligence and Zeal therein (beſides the Reward that you may " aſſuredly look for at God's Hand) may alſo receive at their Lord- " ſhips Hand good Teſtimony and Commendation.

" The particular Means and Manner of the Accompliſhment of this " Piece of good Service to God and his Church, are to be referred to " your Lordſhip's own Wiſdom and Direction, with remembrance of " the Cauſe well touched in their Lordſhips Letters; that all things " be done with as much Secreſie, and with as little Diſcontentment " as may ſtand with the Nature of ſuch a Matter. In my Opinion " it ſhall not be inconvenient for your Lordſhip before you aſſem- " ble the Clergy, to call unto you the Dean of the Cathedral Church, " and ſome well enclined Perſons of the Chapter of the ſame Church, " with ſome other of the better ſort of the Clergy in the Dioces " well affected, and imparting to them the Contents of the Lords " Letters, to conſult and deliberate with them in what manner, and " in what Places and Times the reſt of the Clergy is to be aſſembled " together for this Purpoſe; and whether all in one day, as it were " in general *Synod*; or one Deanry at a time: Which is in my Opi- " nion more convenient and eaſie. And in this Conference it is fit, " that your Lordſhip with their Advice ſhall make in Writing a Ca- " talogue of all ſuch of the Clergy, that are known of any ſort to " be of any Ability, and meet to contribute; and to call together all " ſuch, and to uſe unto them, by your ſelf or by ſome other ſuffici- " ent Perſon to be appointed by you, ſuch Exhortation and Perſwa- " ſion as ſhall ſeem to you agreeable to the Matter and Nature of the " Aſſembly, excluding all others from the Place. And in this firſt " Conference you ſhall do well, with the Advice of the Dean, and " others to make choice of two or four Gentlemen of the Laity of " beſt Calling and Affection within the Dioces, and to communicate " to them their Lordſhips ſaid Letters; and to treat with them " both for their own Relief, and alſo to give their good Advices, " with whom of the Laity it ſhall be fit to deal; and to entreat " them, to be contented to be uſed as Inſtruments to further this good " Deed; and to receive themſelves, or with you, a Benevolence of " ſuch as ſhall be diſpoſed. And to the end that your Lordſhip may " the better direct the courſe of this Service for your ſelf and others " of the Clergy, I have made a Schedule herein encloſed in what Por- " tion my ſelf, and my very good Lords and Friends, the Biſhops " of *London* and *Sarum*, and the Deans of *Pauls* and *Windſor*, to " whom it pleaſed the Lords to commit the Conſideration of this " Cauſe, have generally given: Wiſhing that this Rate and Portion " may be followed, as nigh as may be, by your good Inducement and " Perſwaſion, according to the Calling and Ability of every Man: " Heartily and earneſtly praying and requiring your Lordſhip not " to fail to cauſe to be delivered to their Lordſhip before *Eaſter* next

" a full

" a full Certificate of this Collection; ſending there encloſed one " Schedule, or Catalogue containing the Names of the Clergy with " ſuch Summs noted upon the Names, what every Man ſhall give to " this Relief: And another, containing the Names of them of the " Laity that ſhall contribute in like manner, together with the whole " Summ of Money contained in both. Thus referring the reſt to " your further Care and good Conſideration, I commit you to the " Grace and Tuition of the Almighty. From *Lambeth* the " day of *January*, *Anno Dom.* 1582. *ANNO* 1582.

What all the Collections were, I know not, nor is it needful here to ſet down: But that which was preſcribed and given by the Archbiſhop himſelf, and the reſt appointed by the Council to meet together for the Managery of this Buſineſs, was as followeth. The Archbiſhop 100 *Mark*, the Biſhop of *London* 50 *Mark*, the Biſhop of *Sarum* 50 *Mark*, the Deans of S. *Pauls* and *Winſor* 20 *Mark* a piece. It was to be feared the inferior Clergy were not over bountiful, eſpecially in the diſtant Sees. I have ſeen the Account the Biſhop of S. *David*'s gave of his Clergy and Laity in a Letter to Secretary *Walſingham:* Which was, " That concerning the Collection for *Geneva*, " he had dealt with ſome of the beſt of his Dioces, whom he found " not greatly willing, becauſe it was in another Country. And as " for his Clergy, they alledged Poverty. Which perhaps was not an Excuſe, but a real Truth, by reaſon of the horrible Corruption of Patrons in thoſe Parts, whereby the Incumbents ſcarſe enjoyed the third part of their Livings. His own Contribution. Paper Offi.

The Archbiſhop's moſt charitable and uſeful Foundation of the Free-School at St. *Begh*'s, his own Native Town, was not yet fully ſettled. He wanted the Queens Licence of Mortmain for it. Therefore he had before this time preferred an humble Petition to the Queen to this Purport, that ſhe would vouchſafe to erect a Free Grammar School at S. *Begh*'s in the County of *Cumberland:* and that Proviſion might be made for Relief of certain poor Scholars going out of that School to *Cambridge* and *Oxford*. The Queens Grant which he requeſted was to this Effect, " That there ſhall be at S. *Begh*'s a Free Gram- " mar School for ever, which ſhall be called the Free-School of *Ed-* " *mund Grindal* Archbiſhop of *Canterbury*, and ſhall be founded of one " Schoolmaſter. The Archbiſhop provides a ſettlement for his Free-School at S. *Beghs*.

" That ſeven Men are appointed to be Governors of the Poſſeſſi- " ons and Goods of that School: And that they and their Succeſſors " ſhall be a Corporation for ever *per Nomen*, *&c.* and ſhall have *per-* " *petuam Succeſſionem.* The State of the Foundation.

" That the Provoſts of the Queen's College in *Oxford*, and the Par- " ſons of *Egremont* in *Cumberland*, for the time being, ſhall be always " of the Number of the ſaid Governors. And when any of the reſt " of the Governors die, the greater part then Living ſhall elect new " Governors within ſix Weeks. And upon Default thereof, the Biſhop " of *Cheſter* ſhall from time to time appoint new Governors.

" That the Archbiſhop during his Life may appoint the School-Ma- " ſter, and make Statutes for the School.

" That

ANNO 1582.

"That after the Archbiſhop's Death, the ſaid *Provoſts* of *Queen's* "College may appoint the School-Maſter within two Months after the "Place ſhall be void. And in the *Provoſts* Default, the Maſter of "*Pembroke-Hall* is to appoint ſuch School-Maſter.

"*Item*, That after the Archbiſhop's Death, the ſaid Provoſts of "*Queen's* College, for the time being, with Advice of the Biſhop "of *Cheſter*, may make Statutes for the School: So as they be not "contrary to the Archbiſhop's Statutes.

"That the Governors have Licence to take Lands, and all Men Li-"cence to give Lands, to the Maintenance of that School and Scho-"lars: So as the ſaid Lands be not holden of the Prince in *Capite*, or "*by Knight Service*: And that the ſame exceed not the yearly Value of "————And that the Profits of the ſame Lands ſhall be employed "to the Maintenance of the ſaid School and Scholars; and not other-"wiſe.

The draught of this lay ſtill before the Queen, remaining *Jan.* 30, unſigned. Which, among the reſt of the Archbiſhop's preſent troubles, created him ſome uneaſineſs; and was one Reaſon that retarded him from Reſigning, being deſirous to get this firſt diſpatched.

The Queen ſends the Archbiſhop a *New-Year's Gift*.

He had conceived now and then good Hopes of recovering her Majeſty's Favour, and that from divers likelihoods. One whereof ſeemed to be, that the laſt New-Year ſhe ſent him a *New-Year's-Gift*, a Silver ſtanding Cup of Fifty Ounces. Which he by Will afterwards bequeathed to his conſtant Friend, the L. Treaſurer *Burghley*. But now it appeared the Queen not only continued to require his Reſignation, but alſo thought not fit to grant him further time to reſign, than the *Annunciation* next approaching. Which when he underſtood (though he had requeſted for ſundry Reaſons to have held his Place till *Michaelmas*) he humbly ſubmitted unto her Order. And withal thanked her, for that, of her gracious Goodneſs, ſhe had made mention, as he was informed, of an honorable Portion to be aſſigned unto him for his Suſtentation, in thoſe few and evil Days, as he ſaid, which he had yet to live He alſo thanked the Lord Treaſurer moſt heartily for his Mediation and Pains taken concerning the Premiſſes, praying him to continue his honorable Favour towards him, till this matter came to a perfect end. He had two Petitions to make to the Queen. The one was, that ſhe would grant

His Petitions to the Queen.

First Petition.

him the Houſe of *Croyden*, and ſome ſmall Grounds pertaining to the ſame, and of no great Value, having not at that Hour any Houſe of his own to put his Head in, after he ſhould remove from *Lambeth*. This he ſignified to his Friend, the L. Treaſurer; ſhewing him that in all Reſignations of Biſhops, ſo far as he had read or heard, there had been always one Houſe at the leaſt pertaining to the See, aſſigned to the Reſigner, as partly might appear by a Note which he ſent him, taken out of the Hiſtory of *Matthew Paris*. Which I have laid in the *Appendix*. *Croyden* Houſe, he ſaid, was no wholeſome Houſe; and that, both his Predeceſſor and he found by Experience: Notwithſtanding becauſe of the nearneſs to *London*, whither he muſt often Repair, or ſend to have ſome help by Phyſick, he knew no Houſe pertaining to the See ſo convenient for him; nor that might

N. XIX.

better

better be ſpared of his Succeſſor for the ſhort time of his own Life. The other Petition was, that he might not be called to trouble after his Reſignation for Dilapidations. From which, as he was informed by the Learned in the Laws, he was by Law upon a Reſignation excuſed. Notwithſtanding although he did not diſtruſt the Equity of his Succeſſor, yet becauſe he had been ſo much troubled with Suits for Dilapidations, he was fearful. And therefore prayed, that he might have ſome good Aſſiſtance, if the Caſe ſhould ſo require. And in Concluſion he prayed his Lordſhip that hereafter he might more at length inform him of both theſe Matters; and to further his Petitions as Opportunity ſerved. This he wrote from *Lambeth* the 9th of *February*.

ANNO 1582.

The ſecond Petition.

His penſion.

The aſſigning of the Archbiſhop's Penſion lay very much in the appointment of the L. Treaſurer. In order to which the Archbiſhop underſtood by Dr. *Aubrey*, that the ſaid Treaſurer was deſirous to have ſome Notes of the Value of the Archbiſhoprick. Whereupon the laſt day of *February* but one, he ſent the ſaid Doctor and his own Steward, to inform him of the Eſtate of the ſame, and withal moſt inſtantly prayed him to be a means to her Majeſty both for the proportioning of his Penſion; (wherein he doubted not her Majeſty would have honorable Conſideration of his Place, Age and Infirmities) and alſo to declare her Pleaſure for Order, how the ſame might be anſwered unto him for the ſhort time that he had to live: And as he, the L. Treaſurer, had been, next unto her Majeſty, the principal Procurer of all his Preferments, which he would acknowledge while he lived with all Thankſgiving; ſo he prayed him in this doing to be a means to bring him to ſome hope of Quietneſs in a private Life, being now by Age, Sickneſs and Infirmity not able to ſuſtain the Travails which appertained unto that great Office. And by the Grace of God he would not fail at the time heretofore appointed to reſign up his Place in due Form, for her Majeſty's better Satisfaction in that behalf.

Applies to the L. Treaſurer in order thereunto.

Ladyday now drawing near, and the aged Archbiſhop willing to be eaſed of his Burden, the L. Treaſurer ſent this Meſſage to ſome Perſon attending about the Queen, (it ſeems to have been the Secretary) to inform her Majeſty at his Leiſure, that the Archbiſhop was now ready at *Ladyday*, being the end of the half Year allotted him, to reſign his Biſhoprick, to be conferred by her upon ſome other, to enter into actual Government of the Church of *England*, which ſuſtained, he ſaid, great lack for preſent Action. That he yielded himſelf to her Majeſty's Goodneſs to have ſome Penſion during his ſhort Life, which he [the Treaſurer] wiſhed to be great and honorable although it ſhould be to the Succeſſor burthenous for the preſent. But he that ſhould have it muſt ſhape his Garment with his Cloth for the time. That he had ſeen into the Value of the Archbiſhops Poſſeſſions, and found them to about 2780 *l. per Ann.* according to the Rate of the Book of Firſtfruits. That he had alſo ſeen the particular Books of the annual Receipts; which grew ſomewhat, but not much, above: And if the then Archbiſhop might have 7 or 800 *l.* a Year Penſion, he thought his Succeſſor with good Husbandry might

The Treaſurers Meſſage to the Queen for the Archbiſhop's Reſignation.

ANNO 1582. make the reſt to be 2000 *l.* According to which he might compound for his Firſt-fruits, and for no more. For ſome particular Requeſts the preſent Archbiſhop made (which the Lord Treaſurer ſent in a Paper by it ſelf) he thought his Succeſſor might agree to; ſo as the Value of the Things demanded were Parcel of the other Penſion.

CHAP. XV.

Moves for his Reſignation. Makes his laſt Will. His Bequeſts; And charitable Gifts. His Death. His Monument, and Epitaph. The State of his School. His Care of Repairs. Dilapidations. His Relations. His Chaplains and Officers.

ANNO 1583.

His Reſignation ſtill in hand with.

BUT the going through with the Reſignation was not compaſſed by the 25th of *March*, according to the Time the Queen allotted: For in *April* 1583, the Archbiſhop ſignified yet again to the Lord Treaſurer, that he was ready to go through with the Reſignation of his Place, as ſoon as it might pleaſe her Highneſs to appoint. I ſuppoſe ſhe was not yet provided with one to put in his Place, *Whitgift* Biſhop of *Worceſter*, if *Fuller* may be believed, reſolving not to enter upon that See as long as *Grindal* was alive. Now did the Archbiſhop ſend Dr. *Aubrey* his Officer to underſtand the Lord Treaſurer's Direction therein; praying him, that he would have favourable Care of his Penſion, according to his continual wonted Friendſhip towards him, and that his Learned Council, at his Lordſhip's beſt Opportunity and Leiſure, might have leave to attend upon him, and uſe ſuch ſhort Conference, as his Lordſhip might well ſuffer, for the Manner of the Aſſurance thereof; which he wholly referred to his Wiſdom and Conſideration. And withall he ſent a Draught of his Reſignation by the ſaid Dr. *Aubrey*, to whom he committed by Mouth ſome Order to underſtand his Lordſhip's Pleaſure in a Point or two touching that Matter. This Meſſage was from *Lambeth*, *April* 12. 1583.

His Requeſts.

The Sum of his Petitions were theſe Four. *Firſt*, To have the Houſe at *Craydon*, which hath been lien at by his laſt Predeceſſors. *Item*, to have the Park at *Croydon*; wherein at his Entry to this See, Sir *Francis Carew*, Kt. and one *George Withers* had ſeveral Intereſts. For redemption whereof the ſaid Archbiſhop gave to them Eighty three Pounds, ſix Shillings and eight Pence; and did mind to leave the ſame after his Death clear to his Succeſſor. *Item*, To have a Cloſe called *Stubbs*, containing twenty Acres, lying near to the ſaid Houſe. *Item*, To have eighteen Acres of Meadow lying at *Norbury* in *Croyden*.

The Archbiſhop all this while (tho' quick and unimpaired in Mind) was but in a bad Condition of Health, beſide the loſs of his Sight.

Sight. Which Indiſpoſition partly prevented the further tranſacting of this Buſineſs, and bringing it to a Concluſion: So that he remained ſtill in *May* Archbiſhop. The Eighth Day of which Month he made his laſt Will and Teſtament; wherein he ſtiled himſelf *Archbiſhop of* Canterbury, *whole in Mind and of perfect Remembrance.* ANNO 1583.

Makes his laſt Will.

" Therein, as he bequeathed his Soul into the Hand of his Heavenly " Father, humbly beſeeching him to receive the ſame into his gracious " Mercies for his Chriſt's ſake, ſo he bequeathed his Body to be Buried " in the Choir of the Pariſh Church of *Croydon* without any Solemn " Herſe, or Funeral Pomp. Notwithſtanding his Meaning was, that " if it pleaſed God to call him out of this Tranſitory Life, during the " Time that he ſhould remain in the Poſſeſſion of the Archbiſhoprick " of *Canterbury*, that the Heralds ſhould be reaſonably compounded " withall, and ſatisfied for their accuſtomed Fees in ſuch Caſes. And " then the firſt Bequeſt he made was, that having nothing worthy to " be preſented unto her Majeſty, he humbly beſeeched the ſame to ac- " cept at his Hands, the *NEW TESTAMENT* of *Jeſus Chriſt* in Greek, " of *Steven*'s Impreſſion, as an Argument of his Dutiful and Loving " Heart towards her Highneſs. This was a truly Royal Preſent, not only in reſpect of the Book it ſelf, whoſe Author is the King of Kings and Lord of Lords, but in regard of the Print, being one of the fineſt and correcteſt Editions of the *New Teſtament* that ever was.

The Bequeſts of his Will were of two ſorts; ſuch as were for the Uſes of Charity, and ſuch as were intended as Teſtimonies of his Favour or Reſpect. Which I will ſet down according as I meet with them contracted and abbreviated from the Will it ſelf; to which are added, his Charities otherwiſe granted.

His Bequeſts. MSS. *penes me.*

Given and appointed to be beſtowed upon good Uſes by the moſt Reverend Father in God, EDMUND GRINDAL, *late Archbiſhop of* Canterbury *before his Death.*

Annual Summs.

Imprimis, In Yearly Revenues for the Maintenance of one Free Grammar School in St. *Beghes* in *Cumberland*, where he was born, 30 *l. Viz.*

To the Schoolmaſter—— —— —	—20 : 00 : 00
To a poor Scholar to be Uſher there——	—03 : 06 : 08
And the reſt to the Reparations of the School, and to be laid up in a Stock for the Purchaſe of Revenues from time to time, for the Maintenance of poor Scholars in the Univerſities, *viz.*—— —— ——	06 : 13 : 04

Item, In Yearly Revenues to *Pembroke-Hall* in *Cambridge* 22 *l. Viz.*

To the Reader of Greek—— ——	—02 : 00 : 00
For the Maintenance of one Fellow——	—10 : 00 : 00
To the Maintenance of two Scholars— —	—06 : 13 : 04
The Reſidue to the Uſe of the College— —	—03 : 06 : 08

And

ANNO 1583. And the ſaid Fellow and Scholars are to be choſen of ſuch as have been brought up in the ſaid School.

Item, In Yearly Revenues to the *Queen's College* in *Oxford*, for the Maintenance of one Fellow, and two Scholars, to be choſen out of the ſaid School. Whereof, to the Fellow above the Allowance of a Fellowſhip in the College, Yearly 20*s.*

To the two Scholars, 061 : 13 : 04

The Reſidue to the College, *viz.* 20 : 00 : 00

Summs not Annual.

Item, For five Pounds yearly to be purchaſed for the Maintenance of one Scholar in *Magdalene College* in *Cambridge*, to be choſen of ſuch as come from the ſaid School, 100 : 00 : 00

Item, For the Building and Furniſhing of the ſaid School, 366 : 13 : 04

Item, For the Purchaſe of Lands, or other Profits, for the Relief of the poor Alms-Houſes in *Croydon*, 50 : 00 : 00

Item, For Reparations of the Pariſh Church there, 05 : 00 : 00

Item, To *Chriſt's College* in *Cambridge* a ſtanding Cup, Price 13 : 06 : 08

Item, Given to divers of his Servants, ſince his Sickneſs above 330 : 00 : 00

Other Legacies given by his Will.

Imprimis, To her Majeſty a *Greek* Teſtament.

Item, To his Succeſſor, certain Pictures and Implements.

Item, To the Lord Treaſurer a ſtanding Cup of Fifty Ounces.

To the Biſhop of *Worceſter* a Ring with a Sapphire.

To Sir *Francis Walſingham* a ſtanding Cup of forty Ounces.

To Mr. *Newel* Dean of S. *Paul's*, a Gelding.

To the Petty Canons and Inferior Officers of the Church of *Canterbury*, Ten Pounds

To *Pembroke-Hall* in *Cambridge* certain Books, and a ſtanding Cup double gilt.

To the *Queen's College* in *Oxford* certain Books, and a Neſt of Bowls, and in Money Fifty Pounds.

To the City of *Canterbury* to ſet the Poor on work 100*l.*

To the Poor of *Lambeth* and *Croydon* 20*l.*

To Poor of S. *Beghs* 13 : 6 : 8.

To the Pariſh Church of S *Beghs*, a Communion Cup and a great Bible.

To his Servants unnamed, half a Years Wages apiece: And all his Houſhold ſhall have their ordinary Diet in his Houſe for one Month.

To divers of his Kindred named, certain Plate, Horſe and Houſholdſtuff, and Debts forgiven, and in Money 450*l.*

To certain Chaplains named, one Advowſon apiece, and Books.

To divers of his Servants named, certain Gueldings, and Wages, and in Money and Debts forgiven 209 : 16 : 8.

To divers of his Friends, in Debts forgiven, *&c.* 98*l.*

To one *John Brown* Fellow of *Pembroke Hall* in *Cambridge*, certain Books, a Gown Cloth, and a Hood, and a Bed and Furniture thereto, 10*l.*

To

To Mr. *Redman*, Archdeacon of *Canterbury*, a Horſe. *ANNO*

To the ſaid Mr. *Redman*, and to Mr. *Scot* and Mr. *Woodhal*, if they take upon them the Execution of his Teſtament 50*l.* apiece. And to ſuch of them as ſhall refuſe the Execution 10*l.* 1583.

The Reſidue is to be beſtowed by the Diſcretion of his Executors, upon the pooreſt of his Kinsfolk and Servants, and upon poor Scholars, and other good Uſes. The whole Will may be peruſed by thoſe that pleaſe, being placed in the *Appendix*. *N.* XX.

The Executors he appointed for the Performance of his Will were *William Redman*, Archdeacon of *Canterbury*, *John Scot*, Eſq; Steward of his Houſe, and *William Woodhal* his Nephew. And he prayed the Lord Treaſurer, and Sir *Francis Walſingham*, to be his Overſeers. The Executors.

It was not two Months after he made his Will, that the holy Archbiſhop concluded his Life. For on the ſixth of *July* (that very Day thirty Years, his firſt Royal Maſter, the good King *Edward* VI. deceaſed) he, ſpent with Cares and Labours, for the good of the Church, after a very exemplary and uſeful Life, ſurrendred his Soul to God. And ſo I find the Day noted by a Miniſter of *London* in thoſe Times, in a Journal which he kept; with this Character of him ſubjoyned, *Vir pius, mitis, caſtus & bonus*; *i. e.* A pious, a mild, a chaſt, and a good Man: Dying in his great Climacterick Year, *viz.* Sixty three. Dies. MSS. D. *Johan.* Ep. *Elien.*

July the 9th following, *Redman* Archdeacon of *Canterbury*, *Scot* and *Woodhal*, Eſquires, Executors, as aforeſaid, to the Archbiſhop, brought to Dr. *Aubrey*, Vicar General of the See, a little Cheſt covered with black Leather, bound about with Iron, locked and ſealed up, with the ſeveral Seals of the Archbiſhop, *viz.* The Archiepiſcopal Seal, and the Seal of the Faculties. Which ſaid Cheſt or Casket had the ſaid Seals in it, ſealed up before his Death, and not opened ſithence his Deceaſe. But having not then the Key, whereby they might then have taken out the ſame Seals, to be defaced and broken, (the Key being at *Lambeth*) the ſaid Executors, by the conſent of Dr. *Aubrey*, left the Casket with *Incent* the Regiſter, to be by him ſafely kept, till they ſhould bring the Key. The next Day the Key was brought, and the two Seals taken out, and delivered to Dr. *Lewen* Commiſſary of the Faculties; and then and there defaced, and broken aſunder by one *Robert Lewis*, a Graver of Seals. The Seals broken.

He was buried, according to his Deſire, in the Chancel of *Croydon* Church. And on the Southſide of the Communion Table againſt the Wall is his Effigies in Stone lying at length, raiſed a pretty Height from the Ground; his Hands in the Poſture of Praying: His Eyes have a kind of White in the Pupil to denote his Blindneſs. A comely Face; a long black Beard ſomewhat forked, and ſomewhat curling, Veſted in his Doctor's Robes. As the Monument is large and fair, ſo the Verſes and Inſcriptions are not ſhort. I ſhall give an Account of them, and the rather, becauſe they give an Account of the Man. In one part of the Monument are theſe Verſes placed, as the Character of him: Buried. His Monument and Inſcription.

ANNO 1583.

GRINDALLUS *doctus, prudens, Gravitate verendus,*
Juſtus, munificus, ſub Cruce fortis erat.
Poſt Crucis ærumnas Chriſti gregis Anglia fecit
Signiferum, Chriſtus cœlica Regna dedit.

Beneath his Effigies on one ſide are theſe Verſes read;

Præſulis eximii ter poſtquam eſt auctus Honore,
Perviligiq; greges rexit Moderamine Sacro,
Confectum Senio, duriſq; Laboribus, ecce
Tranſtulit in placidam Mors exoptata quietem.

On the other ſide theſe;

Mortua marmoreo conduntur membra Sepulchro,
Sed Meus ſancta viget, Fama perennis erit.
Nam Studia & Muſæ, quas magnis cenſibus auxit,
GRINDALLI *nomen tempus in omne ferent.*

The Ἐπιγραφὴ or Inſcription is large and Hiſtorical; and is as follows.

EDMUNDUS GRINDALLUS

Cumbrienſis, Theologiæ Doctor, Eruditione, Prudentia & Gravitate clarus, Conſtantia, Juſtitia, & Pietate inſignis, Civibus & Peregrinis charus; ab Exilio (Quod Evangelii cauſa ſubiit) reverſus ad ſummum Dignitatis Faſtigium (quaſi decurſu Honorum) ſub R. ELIZABETHA *evectus, Eccleſiam* Londinen. *primum, deinde* Eborac. *demum* Cantuarien. *rexit. Et cum hic nihil reſtaret, quo altius aſcenderet, è Corporis vinculis liber ac beatus ad cœlum evolavit 6°. Julii, Anno Dom.* MDLXXXIII. *Ætat. ſuæ* LXIII. *Hic, præter multa Pietatis officia, quæ vivus præſtitit, moribundus maximam Bonorum ſuorum partem piis uſibus Conſecravit. In Paræcia Divæ* Beghæ *(ubi natus eſt) Scholam Grammaticam ſplendidè extrui, & opimo Cenſu ditari curavit.* Magdalenenſi *Cœtui* Cantabr. *(in quo puer primum Academiæ ubera ſuxit) Diſcipulum adjecit. Collegio* Chriſti, *(ubi adultus Literis incubuit)*

gratum

gratum Μνημόσυνον *reliquit. Aulæ* Pembrochianæ (*cujus olim Socius, poſtea Præfectus extitit*) *Ærarium & Bibliothecam auxit, Græcóq; Prælectori, uni Socio, ac duobus Diſcipulis, ampla ſtipendia aſſignavit. Collegium Reginæ* Oxon. (*in quod* Cumbrienſes *potiſſimum cooptantur*) *Nummis, Libris, & magnis Proventibus locupletavit. Civitati* Cantuar. (*cui Moriens præfuit*) *centum libras, in hoc, ut Pauperes honeſtis Artificiis exercerentur, perpetuò ſervandas, atq; impendendas, dedit. Reſiduum Bonorum Pietatis operibns dicavit. Sic vivens, moriénſq;, Eccleſiæ, Patriæ, & bonis Literis præfuit.* ANNO 1583.

As to that Part of the Archbiſhop's Will that concerned his School, that moſt uſeful Piece of Charity, I have received from a Learned Gentleman and diligent Searcher into Antiquities, this Account of the Ancient and Modern State of it; *viz.* That S. *Bees* School was incorporated by Queen *Elizabeth*, her Letters Patents bearing Date the 15th of *June*, in the 27th of her Reign, by the Name of the *Wardens and Governours of the Poſſeſſions, Revenues and Goods of the Free Grammar School of* Edmund Grindal *Archbiſhop of* Canterbury *in* Kirkby Beacock, *alias* S. Beghs *in the County of* Cumberland. The Patent recites, that it was at the Suit of the Archbiſhop in his Lifetime (for he was dead before the School was founded) and after his Death, at the Suit of his Executors, *William Redman* Archdeacon of *Canterbury*, *John Scot*, Eſq; late Steward of the Houſhold to the Archbiſhop, and *William Woodhal*, Gentleman, his Nephew. The State of S. *Bees* School. *Ralph Thoresby* of *Leeds*, Eſq;

Kirkby Beacock in the Patent, more truly to be writ *Kirkby Begogh*, [i. e. *Villa ad Fanum Begæ*] For ſo it is called in all the Ancient Charters, from *Begogh*, a famous *Iriſh* Female Saint, of great Sanctimony: Who ſettled there in the time of the *Saxons*; tho' ſhe ſeem alſo to have reached to ſome Parts of *Yorkſhire*; where there is a Town named *Beal*, alias *Begh-hall*, in memory of this Saint *Begh*.

William de Meſchines erected a Priory, and made it a Cell of S. *Maries, juxta muros Ebor. Anno* 1140, giving thereunto *totam Terram, & totum Feodum inter has diviſas*, viz. *à pede de Whitoft-haven* [*nunc White-haven*] *ad Keket donec redit in Egre, & per Egre quouſq; redit in mare*, &c. Theſe Lands veſting in the Crown by the Diſſolution of Monaſteries, were granted to Sir *Thomas Chaloner*, Kt. from whom were purchaſed in old Rents at *Sandwath* and S. *Beghs* 32*l.* 18*s.* 6*d. per Ann.* and ſome Land there, of about 5*l. per Ann.* value, wherewith the ſaid School was Endowed.

In the 28th of the Queen, *Tho. Chaloner*, Eſq; Son of Sir *Thomas Chaloner*, gave an Acre and an half of Ground, Parcel of the Scite of the Priory: Where the Archbiſhop's Executors built the School and Maſter's

ANNO 1583. Masters House. He gave also forty Loads of *Coals* yearly out of his *Coalmines* of S. *Begh*'s, to be spent there: Reserving a Right to place two Scholars in the School by the name of *Chaloners Scholars*.

Sir *John Lowther* of *Whitehaven* hath lately at his own Charge added a fair Library to the School; and a Benefaction of 5 *l. per Ann.* Dr. *Lamplugh* late Archbishop of *York* gave also 5 *l. per Ann.* to it. Which some say is since withdrawn.

Several Lands formerly belonging to the School are either Sold, or let out for a Thousand Years: But, I hope, in so weighty a Trust it hath been done upon very good Consideration. There now remains in Cash 178 *l.*

The Interest whereof brings in 10 *l.* 12 *sh.* 4 *d. per Ann.*

Out of the whole Revenue there is allowed to the Master,				20 : 00 : 00
To an Usher.	——	——	——	08 : 00 : 00
To their Steward and Receiver	——	——		03 : 00 : 00
And for a Court Dinner.	——	——	——	00 : 13 : 04

The Residue was kept as a Stock for Repairs, and other extraordinary Occasions. But now usually what is spared is given to the Master; and heretofore did commonly make his Salary better than 40 *l. per Ann.*

His Executors sued for Dilapidations.

It was always the Archbishop's Care to preserve the Revenues of the Sees, over which he presided, and to keep the Houses in Repair, and laid out largely for that Intent yearly. But yet soon after his Death his Executors were troubled for Dilapidations by his next Successor, *Whitgift* translated from the See of *Wigorn.* Whereat they applied to the L. Treasurer and Secretary *Walsingham*, appointed by Archbishop *Grindal* Overseers of his last Will: Shewing them, how the said Archbishop was ever, for all the Sees wherein he sat, known and taken to be the most diligent Repairer of his Houses; and was otherwise *Bonus Pater familiâs*, i. e. *a good Husband* for preserving the Commodities of his Sees. And that he left his Houses generally in much better Case, than they were left by Archbishop *Parker.* Though, in truth, the said Archbishop was a great Repairer; yet all little enough by reason of the lamentable Condition all was found in: Which was to be laid at the Door of Cardinal *Pole*, the said *Parkers* immediate Predecessor. And yet he took but 600 *l.* of the said *Poles* Executors. So that *Grindal* left no notorious Decays, but all things in as good State as Houses of that Antientness and Largeness were usually maintained in; and might for ever by common Estimation be kept in sufficient Repair with as little, or rather less yearly Charge, than *Grindal* yearly bestowed of his own Money, over and beside the Summ which he received of *Parkers* Executors, which was 350 *l.* For Archbishop *Grindal* having very good Experience and Understanding in what State of Repairs Bishops ought to leave their Houses, did in his Life-time so carefully provide for convenient Repairing of his, and bestowed thereupon such large Portions, that it was thought his Successor would have cause in Equity, to demand little or nothing for Dilapidations. And this was well known to a number both of his Servants

vants and others, that were to have Portions of the Remain of his Goods. *ANNO* 1583.

And for proof of this they made it appear what Expences he had been at, when he was Biſhop of *London:* That he beſtowed on the Reparation of S. *Paul*'s Church 1184—18—11--*ob.* That the Palace of *London* was very ſufficiently repaired, and ſo left at his Departure, and like long to continue ſo with ſmall Charge: Having expended on that Houſe, during his Incumbency, 147—2—2, proved by his Stewards Bill. Moreover expended on *Fulham* Houſe and the Bridges, 356—15—7--*ob.* very ſufficiently repaired, and ſo left. *Laſtly*, Expended upon *Hadham* Houſe 200—10—9, very ſufficiently repaired, and ſo left. The Archbiſhop's Expences upon the Church and Houſes of *London.*

In concluſion, the Executors offered their Reaſons to the two foreſaid Perſons of Quality, that moved them to think, that they were not ſo deeply to be charged for Dilapidations as was required by the preſent Archbiſhop by a View by him made. *Firſt*, becauſe there were ſome things in the View, of that Nature that they could not be comprehended under the Name of Dilapidations. And ſome things there were that had been long in decaying, as Battlements of Stone, *&c.* that either were not neceſſary, or would yet for many years continue without hurt to the Houſe, or much more decay of them, as upon peruſing the ſame, might particularly appear. That there were alſo many places counted to be in decay that were in as ſufficient Repair as might reaſonably be required. There were alſo many Decays valued at ſo high a Rate, as they might after the uſual Manner be repaired ſufficiently for much leſs than they were rated at. In Conſideration whereof the Executors of the ſaid Archbiſhop *Grindal* were humble Suitors, that his preſent Grace would be pleaſed to take 250 *l.* in full Satisfaction: Yet ſo as the L. Treaſurer and Mr. Secretary *Walſingham*, in whom the late Archbiſhop repoſed ſpecial Truſt, ſhould conſent thereto. This Relation that I have given of this matter will acquaint us how faithful our Archbiſhop was in that Truſt, (none of the leaſt) in keeping up the Edifices, and not thinking much in beſtowing a part of the Revenues, that they might remain in good and creditable Condition; a thing very apt to be neglected, to the Scandal of the Clergy; many at leaſt of them: Who have enjoyed ample Incomes from the Church, and lived plentifully upon them; and yet have not had (I will not ſay the Grace, but) the Gratitude, to lay out any competent Share of them upon God's Houſes or their own, to keep them as they found them; leaving Decays and Ruines as Monuments of their Ingratitude to Poſterity. The Executors Plea.

He lived and died unmarried. His Relations, beſides thoſe occaſionally mentioned in the beginning of this Hiſtory, his laſt Will and Teſtament will ſupply us with ſome account of. I meet with no Males of his Name, but one, named *William Grindal*, who is called his Servant, to whom he gave a Legacy. All the reſt of his Kin were Siſters Children. And they, or at leaſt ſome of them were theſe; *William Woodhal* his Nephew, who is wrote *Eſquire* in this Archbiſhop's Regiſter, whom he made one of his Executors. He had ſeveral Nieces by his Brother *Robert Grindal* deceaſed, namely, *Mabel*, His Relations.

ANNO 1583. *Anne*, *Barbara*, and *Frances*; to each of whom he gave 50 *l.* by his Will. And ſeveral Nieces by his Siſter *Elizabeth Woodhal* late deceaſed alſo, namely, *Dorothy*, *Katharine*, *Elizabeth*, and *Iſabel*; to each of them alſo he bequeathed 50 *l.* His ſaid Siſter had alſo yet another Daughter, called *Mabel*, but deceaſed; who left Children alſo behind her; to whom the Archbiſhop their great Uncle left 50 *l.* to be divided among them. He had another Niece named *Iſabel Wilſon*, perhaps Wife to *Wilſon* his Chaplain; and another, whom he called his Niece *Woodhal*, Wife I ſuppoſe of *Woodhal* his Nephew before mentioned: And laſtly, yet another Niece, named *Frances Young*: To which three he alſo gave Legacies.

His Chaplains Officers and Servants.

His houſhold Officers, Chaplains and Servants were many. Whereof theſe were ſome at his Death. His Chaplains were Mr. *Wilſon*: To whom by his Will he gave the Advouſon of the Parſonage of *Wonſton* in the Dioces of *Winton*: Which was his Option, upon the Conſecration of *John Watſon* Biſhop of that See: Mr. *Robinſon* Provoſt of Queen's College, *Oxon*, to whom he bequeathed the Advouſon of a Dignity and Prebend in the Church of *Litchfield*, or the Advouſon of certain Dignities and Prebends in the Church of S. *Davids*: Mr. *John Chambers*; to whom alſo he gave an Advouſon in the Church of S. *Pauls* or ſome other falling void. All which ſeemed to have been Options. His Officers were theſe; *John Scot* Eſq; Steward of his Houſe, and one of his Executors, *Richard Ratcliff*, Gent. his Comptroller, *Richard Frampton* Gent. his Secretary: *Tho. Eſtwick* his Gentleman Uſher; *Tho. Nicolſon* Uſher of his Hall, *John Sharp*, Clark of his Kitchin; *Richard Somerdine*, Yeoman of his Horſe; *Will. Henmarſh* Gent. *Tho. Palmer*, Gent. *Rob. Sandwich* of *Stillington*, *Will. Grindal*, *Will. Hoxby*, *Rich. Matthew*, *John Acklam*, *Will. Hales*, *Will. Tubman*, *Reignald Gledal*, *Tho. Fox*; to all whom he gave Legacies.

CHAP. XVI.

Obſervations upon this Archbiſhop. His Temper. His Affection for true Religion. His Abilities in Preaching. His Government of the Church. His Labour to furniſh the Church with Learned Miniſters. His Zeal for the Exerciſes *on that Account. Some things obſerved concerning therein. His Conſtancy. His plainneſs and Freedom. His Humility. His Dealing with* Puritans. *His Free Counſel to the Queen.*

AND thus I have brought to an end my Relation of this great and good Man: Who all along led an unblemiſhed and uſeful Life; devoting himſelf to the Service of God, and the Advancement of pure Religion, purged from all the Dreggs of Popiſh Superſtition:

And

And for theſe ends (by the good Providence of God) ſaved out of the *Romiſh* Fires, wherein ſeveral of his Companions periſhed under Q. *Mary*. I have now nothing elſe to do but make ſome Reflections upon him, and to enter into ſome Conſiderations of his Temper and Qualifications, as a Man, as a Chriſtian, and as a Miniſter, a Biſhop, and a chief Paſtor of the Church of Chriſt in this Kingdom. *ANNO* 1583.

His Temper.

He was of a mild and ſubdued Temper, and friendly Diſpoſition; (a good Ground work to build true Religion upon:) in his Deportment Courteous and Affable: Not touchy, nor ſoon angry: Well ſpoken and eaſie of Acceſs; and that even in his Elation: always obliging in his Carriage, loving and grateful to his Servants, and of a free and liberal Heart.

His Religion.

His Fear of God, and ſincere Love of Religion evidently appeared in his wilingly foregoing of his own Country, his Eaſe, his Preſidentſhip in *Pembroke* Hall, his good Prebends in the Churches of S. *Pauls* and *Weſtminſter*, and all his Preferments and Hopes; and living abroad in a ſtrange Land, that he might preſerve his Conſcience, and ſerve God in Purity and Truth, chearfully comporting with narrower and ſtraiter Circumſtances of Living.

A great Preacher.

He was a great Preacher in K. *Edward* VI. his time, and one of the eminenteſt in that Faculty both at Court and Univerſity. And at the beginning of Q *Elizabeths* Reign, when the Proteſtant Religion was to be declared and inculcated to the People, he was one of the chief, employed to that end frequently in the *Pulpit* at *Pauls*, and before the Queen and Nobility. Whereby at that unſteddy tickliſh time he did good Service to Religion, the Minds of Men being more enlightened in religious Matters, then controverted, and their Judgments rectified and confirmed.

Dreads Popery.

Upon his firſt coming over from his Exile, Q. *Elizabeth* being poſſeſt of the Crown, when Preferment in the Church was to be laid upon him, his dread of Popery created him ſome Demurre in accepting the ſame; fearing to comply with the very Appearances and Shadows of it in the Habits and ſome other Rites appointed; till he had Satisfaction, partly by ſerious Conſideration with himſelf, and partly by the Advice of certain Foreign Divines, chiefly *P. Martyr* and *Henry Bullinger*, Men of the greateſt Learning in Divinity that Age afforded: being inſtructed, that many Things, yea Inconveniences, were to be born with, for the Churches Peace and Safety. And therefore afterwards, when ſome for theſe external Matters in Religious Worſhip made Seditions, and brake the Churches Quiet, he thought himſelf bound, as a faithful and careful Overſeer of the Church of Chriſt in *England*, when all his mild Perſwaſions and Arguments proved ineffectual, to proſecute the Refuſers, and to uſe the ſeverer Methods warranted by the Laws againſt them.

His Government. Provides the Church with Preachers.

And this leads us to conſider him in his Government, when Eccleſiaſtical Power and Conduct was committed to him. One of his chief Cares in this Station was to ſupply the Churches under him with Preachers; of which there was a great Scarcity every where in his Time; and the People then eſpecially needing them, when ſo much Superſtition and Ignorance, by the Induſtry of the late Popiſh Policy,

licy, had overſpread them. Yet withall our Archbiſhop took ſpecial Care what Preachers he allowed. Of this he once made this Proteſtation to the Queen: "That for his own part, (and he ſpoke it without "Oſtentation) he was very careful in allowing ſuch Perſons only as "were able and ſufficient to be Preachers, both for their Knowledge "in the Scriptures, and alſo for Teſtimony of their good Life and "Converſation. And that he gave great Charge to the reſt of the "Biſhops of the Province to do the like. That he admitted no Man "to the Office, that profeſſed either *Papiſtry* or *Puritaniſm*. And "that generally the Graduates of the Univerſity were only admitted "to be Preachers; unleſs it were ſome few, that had excellent Gifts "of Knowledge in the Scriptures, joined with good Utterance and "godly Perſwaſion.

Vid. his Letter.

What he did in *Yorkſhire*.

Therefore while he was at *York*, he procured above forty Learned Preachers, and they Graduates, within leſs than ſix Years, to be placed in that Dioces, (a great Number in thoſe Times) beſides thoſe he found there; and there he left them. "The Fruits of whoſe "Travails in Preaching, (as he told the Queen) ſhe was like to reap "daily, by moſt aſſured dutiful Obedience of her Subjects in thoſe "Parts. For his Opinion firmly was, that by frequent Preaching "the Word of God two very good Things would prevail among the "People, *viz.* True Religion towards God, and Obedience and Loy-"alty towards the Prince. And for the Proof of the Latter, he mentioned a remarkable Inſtance that once happened in Queen *Elizabeth*'s Reign. Which was, that when all the *North*, almoſt, had made an Inſurrection and Rebellion, the Town of *Hallifax*, (where had been a conſiderable while good Preaching) remained Firm and Loyal to her, and ſet forth four thouſand Men armed, to reſiſt and quell theſe Seditious Perſons.

Anno 1569.

Labours to make a Learned Clergy.

Another thing which in his high Station he laboured to redreſs, was the Ignorance and Sloth of the Clergy. And in order to this Reformation, and for the Furtherance of the Prieſts and Curates in Knowledge, and for the provoking them to the Study of the Scripture, upon his firſt coming to the See of *Canterbury* he earneſtly ſet himſelf to encourage and regulate the Exerciſes, called *Propheſyings*, which had been uſed before, but with ſome Abuſes, in moſt Dioceſes, and had the Countenance of the Reſpective Biſhops. But the well-meaning Archbiſhop could not ſucceed in this his Purpoſe; being checked in it very angrily by the Queen; who had no good Opinion of them, as being practiſed alſo more privately by the *Puritans*, to confirm them in their Diſlike of the Eſtabliſhed Religion, and out of Policy, (too accurate, perhaps) ſuppoſing the Heads of moſt who reſorted to theſe Exerciſes, by the Declarations and Expoſitions of Scripture that were then made, would be filled with Notions, and Opinions, that might render them at length turbulent in the State. The Archbiſhop on the other hand had quite different Sentiments of them, and that they would tend much to the improving of the Clergy, and edifying of the People, as had been by good Experience already found. So that he would never be brought to give forth his Orders for the putting them down. Hence the Queen conceived a Prejudice againſt him;

him; hardly ever after blowing over. And which the Earl of *Leiceſter*, we are told by an Author, by his Artifice blew up more and more in the Queen againſt him, till ſhe had ſuſpended him from his Function, and would not be perſwaded to take off his Sequeſtration for a long while, whatever Inconveniences the Church lay under by it. And that, that which provoked that great Earl was the Archbiſhop's immovable Juſtice towards one *Julio* an *Italian* Phyſician, his Favourite, whom *Grindal* reſolved to proſecute, notwithſtanding the Earl's Interceſſion for him, and the Queen's too, for a grievous Crime, *viz.* in having two Wives, and one of them another Man's. But I ſuſpend my Belief, whether *Leiceſter* were his Enemy for this, or whether he were now his Enemy at all. But the Queen certainly was. And therefore among his chief Misfortunes may be reckoned his Advancement to the Chair of *Canterbury*, which almoſt as ſoon as he enjoyed, occaſionally brought him into Diſlike with the Queen; who before was mightily eſteemed and valued by her, for his innate Goodneſs, excellent Abilities, and great Services.

Sir *J. Harrington* in his *Brief View.*

And here I ſhall make ſome ſtop, to obſerve ſomething further concerning theſe *Propheſies:* It was not much above ſeven or eight Years after the Queen's Offence with our Archbiſhop, that King *James*, the Learned Monarch of *Scotland*, publickly allowed and encouraged them in his Kingdom, as excellently conducive to Chriſtian Knowledge, (in the Clergy eſpecially) without any Jealouſie of the Inconveniency of them, ſince his Biſhops were concerned in the appointing and regulating them. This ſo appoſite to our Purpoſe may deſerve to be related.

K. *James* appoints *Propheſies* in *Scotland.*

"For when in his Parliament, *Anno* 1584, (in the Fourth Act there-
"of) the King had ſhewn his Reſolution for the Maintenance of Bi-
"ſhops in his Kingdom (whoſe Government in his Church, ſome of
"his Subjects, for a time, had intercepted) and had removed and diſ-
"charged a Form late invented (as it ran in a certain *Declaration* of
"that King) called the *Presbytery:* whereby a Number of Miniſters of
"certain Precincts and Bounds, accounting themſelves all to be equal
"without any Difference; and gathering to themſelves certain Gen-
"tlemen and others of the King's Subjects, uſurped all the whole
"Eccleſiaſtical Juriſdiction, and altered the Laws at their own Ap-
"petite:

Declaration of the Kinges Intentioun, and Mean. tow. the laſt Actis of Parlam. Impr. at *Edinb. An.* 1585.

Penes Reverend. Patr. D. *Joan.* Ep. *Elien.*

"And when, in the Twentieth Act of that Parliament, the King ra-
"tified and approved, and re-eſtabliſhed the State of Biſhops within
"his Realm, to have the Overſight and Juriſdiction every one in his
"own Dioces: Which Form of Government and Rule in Eccle-
"ſiaſtical Affairs (as the *Declaration* went on) had not only continu-
"ed in his Kirk from the Days of the Apoſtles by continual Succeſ-
"ſion of Time, and many Martyrs in that Calling ſhed their Blood for
"the Truth; but alſo ſince that Realm embraced and received the
"Chriſtian Religion, the ſame State had been maintained, to the
"Welfare of the Kirk, and Quietneſs of the Realm, without any In-
"terruption, while within this few Years ſome curious and buſie Men
"practiſed to introduce into the Miniſtry, an Equality and Parity in
"all things:

The King's Intentions.

Then at length, in the Concluſion of the ſaid Declaration, the King proceeds to his *Intentions*, which are digeſted into fourteen Articles. Whereof the *Firſt* was, That his Intention was by the Grace of God, to maintain the true and ſincere Profeſſion of the Goſpel and Preaching thereof within his Realm: The *Second*, That his Intention was to correct and puniſh ſuch as ſeditiouſly abuſed the Chyre [Chair] of Truth, and factiouſly applyed or rather bewrayed the Text of Scripture, to the diſquieting of the State, and diſturbing of the Commonwealth, or impairing of his Highneſſes and Council's Honour: The *Third*, That if any Queſtion of Faith and Doctrine aroſe, to convocate the moſt Learned, Godly, Wiſe and Experienced Paſtors; that by Conference of Scripture the Verity might be tried, and all Hereſie and Schiſm by that means repreſſed: The *Fourth*, That, for keeping of good Order in every Pariſh, certain, to be Cenſors of the Manners of the reſt, be appointed at the Viſitation of the Biſhop or Viſitor: who ſhall have his Majeſty's Authority, and Officers of Arms concurring, for the puniſhing of Vice. Theſe I have ſpecified to introduce the *Fifth*, which was in theſe words, (according to the *Scotch* Dialect.

Intendeth to maintain *Propheſies*.

"That his Majeſty's Intentioun was, to maintene *the Exerciſe of* "PROPHECY, for the incres and continuing of Knawledge "amongis the Miniſtry. In the *quhilk* ane wiſe and grave Man *ſe-* "*lectit* be the Biſhop, or Commiſſioner, at the Synodal Aſſembly, "ſall preſide; and rander ane Compt of the Adminiſtration of that "Bounds, quhair the *Exerciſe* is haldin. For the quhilk Cauſe "ſome Reſpect of Leving ſall be had unto him, quha ſuſtenis the "Burding.

From whence it may appear, in what Eſteem and Requeſt PROPHESYING was in the Neighbouring Nation among thoſe of the Epiſcopal Perſwaſion: And how at the ſame time that King had diſcharged the Presbyterial Church Government and eſtabliſhed Epiſcopacy, he took ſpecial Care for the Maintenance of this *Exerciſe*, and to what good Uſe and Benefit he reckoned it would tend, *viz.* The encreaſing of Knowledge in Miniſters, according to the Judgment and Experience of our Archbiſhop in this Kingdom. And further, it is obſervable, that for the more regular and quiet Management of theſe *Propheſyings*, the King trod in the Archbiſhop's Steps, in appointing, that there ſhould be ſome one wiſe and grave Perſon ſelected by the Biſhop, or Commiſſioner, to preſide within the reſpective Bounds of the ſeveral *Exerciſes*.

And it is further remarkable, that this King did not put down theſe Aſſemblies, becauſe of ſome ill Uſe that had been, or might be made of them, but took Care rather of putting them under certain Regulations. And herein likewiſe he ſeemed to have taken Pattern by the Archbiſhop. "For thus the King, in his foreſaid Declarati- Fo. C. "on, gave Commiſſion to his Commiſſioners at their Viſitations, to "conſider, in what part of the Country the Exerciſe or Interpreta- "tion of the Scripture by Conference of any certain Number of the "Miniſtry within ſuch Bounds, might be moſt commodiouſly, once "in fifteen days. For that, as his Majeſty inhibited all unlawful "Con-

" Conventions, which might ingender Trouble and Contention in " the Country, ſo he was well affected to ſee the Miniſtry encreaſe " in Knowledge and Underſtanding, and by all means to fortifie and " advance the ſame. And therein his Highneſſes Commandment " was, that a grave, Wiſe and Sage Man ſhould be appointed Preſi- " dent, to have the Overſight of that Bounds, and be anſwerable " therefore to the Biſhop, his Council and Synod, *&c.* That all " things might be orderly done in the Kirk, Peace and Quietneſs " maintained in the Realm, *&c.*

" In the mean time his Highneſs inhibited and expreſly countermand- " ed, under the Pains contained in his Majeſty's Acts of Parlia- " ment, and all other Pains Arbitral at his Majeſty's Sight and Coun- " cil, that no Miniſters took upon hand to convene themſelves for " the foreſaid Cauſe, without the Appointment and Order taken by " the ſaid Biſhops or Commiſſioners. Whereby his Highneſs might be " certainly informed, that the foreſaid Miniſters convened not, to " meddle with any Civil Matters or Affairs of State (as was accu- " ſtomed before) but only to profit in the Knowledge of the Word, " and to be comforted one by another in the Adminiſtration of their " ſpiritual Office.

By this Digreſſion I have endeavoured to alleviate our Archbiſhops Fault, and to vindicate him from any ſeeming Compliance with the Innovators, or doing any thing, by his Countenanceing theſe *Exerciſes*, to the Prejudice of the Religion eſtabliſhed, but rather to the general Edification of Clergy and People.

The *Exerciſes* enjoyned by *Sandys* Biſhop of *York*.

Yea, and for a further Remark in the behalf of theſe *Exerciſes*; whether or no they were put down in the other Province, or the Queen had better Thoughts of them afterwards upon ſome Regulation, it is uncertain; But this is certain, that but a year or two after they were forbidden, (*viz. Anno* 1578.) Archbiſhop *Sandys* in his Metropolitical Viſitation of his Province of *York*, enjoyned them to his Clergy there. For being returned to *Biſhopthorp* from that Viſitation, he gave in a Letter this following Account thereof to the L. Treaſurer; " That he found a very ignorant People, and yet willing " and of Capacity to learn. Whereupon he ſet the Preachers on " Work, to Preach at every Market and great Town every ſecond " *Sunday*. And that he took his part, and did as much as the reſt. " And that beſides, for the Encreaſe of Learning in the Miniſtry, he " gave order, that every Archdeacon ſhould keep four *Synods* in " the Year. And that the Miniſters there aſſembled (ſome princi- " pal Points of Religion having been before propounded to them) " all ſhould be prepared to ſpeak, but ſuch only ſhould ſpeak as ſhould " be called thereunto by ſome grave Perſons, appointed Moderators: " And that they ſhould ſpeak to the Matter, and not *vagari*, [i. e. " ſtray from it.] And this to be done among the Miniſters themſelves: The Laity it ſeems were not allowed to be preſent promiſcuouſly. So that it appears hence that theſe Propheſies were ſtill countenanced and practiſed; and the Biſhops thought them ſtill the beſt means for begetting a Faculty of Preaching, and encreaſing of Learning in the Clergy; eſpecially being ſecured from Confuſion.

Int. Epiſt. *Edwin.* Archiep. *Ebor.* pen. me.

To

L. *Bacon's* Judgment of *Propheſies.* Conſiderat. of the Edific. of the Ch. of *England.*

To all this let me add the Judgment of the Learned L. *Beacon* in a Diſcourſe to the aforeſaid King, (then King of *Great Britain.*) Where he conſidered, whether it were not requiſite to renew that good *Exerciſe* which was practiſed in this Church ſome Years; and afterwards put down by order indeed from the Church, in regard of ſome Abuſes thereof; inconvenient for thoſe times: And yet againſt the Advice and Opinion of the *Greateſt and Graveſt Prelate of this Land* (as he worthily Stiled our Archbiſhop) and was commonly called *Propheſying:* And then, having deſcribed the manner of it, ſaid, "That in his Opinion, it was the beſt way to frame and train up "Preachers, to handle the Word of God, as it ought to be handled, "that had been practiſed. For we ſee (ſaid he) *Orators* have their "Declarations: *Lawyers* have their Moots: *Logicians* their Sophems; "and every Practice of Science hath an *Exerciſe* of Erudition and "Initiation, before it come to the Life: Only Preaching, which is "the Worthieſt, and wherein it is moſt in danger to be amiſs, want-"eth an Introduction.

His Conſtancy.

But though the Queen's Offence was one of the moſt grievous things that ever happened to him in the World, (as he profeſſed) yet for the averting of it, he would take no irregular Courſe: Being endued with that immutable Conſtancy of Mind in perſiſting in a thing that he reckoned his Duty, for the more faithful diſcharge of his Office, that I look upon it truly as one of the beſt Paſſages of his Life, his plain, yet humble Refuſal of the Queen's Order to him, *viz.* to put down the Miniſters *Exerciſes*; and his Reſolution to decline what ſhe abſolutely required; ſince he could not, nor would balk his own Conſcience, knowing what great good and benefit accrued to God's Church and People thereby. And the Freedom and Plainneſs of the Declaration of his Mind to the Queen in his Letter, adds to his Commendation: Offering freely the Reſignation of his High Place in the Church, and to be turned again to a private Life, rather than to do any thing againſt Conſcience, notwithſtanding even the Command of his Prince; though in all indifferent things it bore, (as it ought to do) a mighty ſway with him. Writing thus to her; "That for his own part, becauſe he was well aſſured, that the ſaid "*Exerciſes* were both profitable to encreaſe Knowledge among the "Miniſters, and tended to the Edifying of the Church, he was for-"ced with all Humility, and yet plainly to profeſs, that he could "not, with ſafe Conſcience, and without the Offence of the Maje-"ſty of God, give his Aſſent to the ſuppreſſing of them; much leſs "could he ſend out any Injunction for the utter and univerſal Sub-"verſion of the ſame.——And that if it were her Majeſty's "Pleaſure, for this or any other Cauſe, to remove him out of this "Place, he would with all Humility yield thereunto, and render a-"gain to her Majeſty that which he received of her. He conſidered "with himſelf what a horrible thing it was to fall into the Hands of "the Living God, and that he that acted againſt his Conſcience edified "to *Hell*; and what ſhould he win, if he gained, he would not ſay, "a Biſhoprick, but the whole World, and loſt his own Soul?

His Plainneſs and Freedom.

Neither

Neither did this incompliance with the Queen procede from any Elation of Mind by reaſon of his High Place and Dignity; for ſuch external, accidental things made no Change in his Temper and Diſpoſition, which was ever at the ſame ſtay of Meekneſs and Gentleneſs: however he had been ſeverely charged by ſome with Pride, Covetouſneſs, Perſecution, and ſuch like Crimes, that are commonly wont to be thrown as Imputations upon thoſe that hold ſuch Stations in the Church, as he did. *Thomas Sampſon*, the *Puritan*, and his old Acquaintance, and late Dean of *Chriſt's Church Oxon.* Took occaſion to tell him of theſe things at large by a Letter. The good Biſhop, now Archbiſhop of *York*, returned him a very friendly and obliging Anſwer, written *Sine Fuco aut Faſtu*, laying aſide all State, and at large relating to him what his Temper indeed was; and ſolemnly proteſted himſelf to be free, and innocent of theſe rude Reports that went of him; yea, and that he loved ſome godly Brethren, that wiſhed ſuch things reformed as were amiſs. In ſo much, that *Sampſon* in another Letter declared himſelf ſatisfied, and that he knew now what to ſay, when hereafter he ſhould hear any ſuch Slanders ſtarted concerning him.

Not puffed up by his Preferments.

His Proteſtation concerning it.

Nor did he affect at all Grandure or State, notwithſtanding he bore the Title of *Lord*, as he alſo declared, when he opened his mind to his ſaid old Acquaintance, ſaying, "That he was not *Lordly*, nor ſet "by that *Lordly* Eſtate, though *Sampſon* ſomewhat too petulantly "ſeemed to make a Doubt, whether he ſaid true or no. For thus *Sampſon* herein expreſt his Mind; "He truſted, he ſaid, he [the Archbiſhop] had learned a better Leſſon than the common ſort of Men "had. For as the manner now is, the proud Man will ſay he is not "proud; and the covetous Man will ſay that he ſets not by Money: "But he hoped the Archbiſhop ſaid of himſelf as he was. Adding, "And if you whom Policy hath made a great Lord, be not *Lordly*, "but do keep the humble and ſtrait Courſe of a Loving Brother and "Miniſter of Chriſt's Goſpel, ſhall I ſay you are a *Phœnix?* I will "ſay, that you are moſt happily by God's ſpecial Grace preſerved "and directed.

Affected not Grandure.

Notwithſtanding his Title, he was not *Lordly*.

He is commonly now a days thought to have held the Reins too looſe in Reſpect to this ſort of Men: And for his Slackneſs in his Government of the Churches Affairs he is vulgarly blamed. But I think it may appear to be an unjuſt Accuſation, by what it is evident he did towards them, as we ſhall ſee. He beſt knew what Courſes were fitteſt to be uſed, who lived in thoſe times, and obſerved how things then ſtood in the State and Church; and did *Conſilium pro Tempore & re nata capere*; i. e. take Counſel according to the time and preſent Urgency of Affairs, as *Cæſar* wiſely adviſed *Labienus*, when he left him in *Gaul* to look after Affairs in his Abſence. And if *Grindal* be condemned for this gentle Uſage, *Whitgift* his next Succeſſor is commended for the ſame by Sir *George Paul*; writing thus, "Happy ſure it was for that crazy State of the "Church, not to meet with too rough and boiſterous a Phyſician. "For he preſerved it with Conſerves and Electuaries, and ſome gen"tle Purges: Which with ſtrong Purges in all likelihood might have

His Dealings with *Puritans*.

Whitg. Life p. 82.

" been much more in danger. And again, the Author profeſſes, he " could not ſufficiently expreſs that Archbiſhops ſingular Wiſdom " and Clemency; albeit ſome younger Spirits were of Opinion, that " he was much to blame in that kind, and imputed it unto his Years, " and want of Courage. Which Words may well enough befit our Archbiſhop, when his Mildneſs is by any objected to him: Eſpecially ſince that upon occaſion was joyned with Severity too.

He Labours the reclaiming them.

For his Zeal and Affection to the State of the Reformed Church of *England* ſhewed it ſelf, as upon every occaſion, ſo particularly in endeavouring to reclaim thoſe they ſtiled *Preciſians* and *Puritans*; who for ſome few Ceremonies made a Breach in Chriſtian Communion. For though his Spirit, as was mentioned before, was eaſie and complaiſant, and liked not of Rigor; yet when he ſaw that no other means would bring them to Obedience, he approved of Reſtraint, eſpecially of the Heads of the Faction, whom he ſtiled *Fanatical and Incurable.* When a Proclamation againſt theſe Men came forth from the Queen *Anno* 1574, and Letters were ſent withall to the Biſhops; wherein they were blamed for their too much Gentleneſs towards the Schiſmatical Faction, and ſtrict Orders appointed to be taken with them for the bringing them to come to their Pariſh Churches; our Prelate obſerved what a very heavy Burthen was laid upon their Shoulders, and that generally and equally, without Reſpect or Difference; whereas there was not like occaſion of Offence given by all, as he diſcourſed privately by Letter from *York* with the other Archbiſhop of *Canterbury*: And aſſured him, that it was to him a great Grief, and would have been ten times greater, had not they [the Council in their Letter] ſo well beaten down the others Arrogant innovating Spirits. Which he truſted would work ſome Benefit to the Church, if the Captains were not countenanced, as they had been by thoſe that were no Biſhops, [however the blame were laid upon the Biſhops.]

Puritan Miniſters.

He liked not, that the *Puritan* Miniſters, who would not conform themſelves to the Orders of the Church, ſhould retain their Prebends and Preferments in it: As did one Dr. *Penny*, who was turned Phyſician: That of a Preacher, as he ſaid, became a Layman, and ſtill kept a Prebend at S. *Pauls*: And ſo did *Wiburn*, *Johnſon*, and others hold Prebends in ſome Churches or other. " They are, ſaid he, " content to take the Livings of the Church, and yet affirm it to be no " Church [to that paſs of Diſaffection they were now grown.] *Bene-* " *ficium datur propter Officium*: i. e. The Benefice is given for the Of- " fice. If they will do no Office, let them enjoy no Benefit. And in Concluſion with an Eye to theſe Men he prayed, " That God would " ſend us all humble and quiet Spirits [which thoſe Men, he meant, " wanted] and thankfully to acknowledge God's great Mercies towards us: in planting, he meant, the reformed Religion in the Kingdom under a gracious Queen, when in the late Reign, thoſe that profeſſed it would have been moſt glad to have enjoyed it upon the Terms it now ſtood, (that is as it was ſettled under K. *Edward* VI.) and have thanked God from the bottom of their Hearts for it.

The

His Boldness in a good Cause.

The last Thing I shall remark in this great Prelate, is, that tho' his Spirit were humble and meek, and most yielding to Christians of the meanest Rank in the Offices of Charity, and where Religion received no Detriment; yet upon occasion he would be bold and free with Persons of the highest Quality, (even the Prince her self) to speak his Mind and give his Counsel or Reproof without Fear or Faintheartedness, when the Good of Religion or the Church was concerned. As he did once, when the Queen seemed to assume too much, as he thought, in the Business of the *Exercises*. Whereupon he took the Boldness with her, like an Archbishop, to advise and warn her in two Things, wherein she seemed to have gone somewhat beyond the Limits of her Duty. The first was, That she would refer all Ecclesiastical Matters, which touched Religion, or the Doctrine and Discipline of the Church, unto the Bishops and Divines of her Realm, according to the Example of godly Christian Emperors and Princes in all Ages. For that they were Things to be judged, as an ancient Father writ, *in Ecclesia, aut Synodo, non in Palatio*, i. e. In the Church or Synod, not in the Palace. That when her Majesty had question of the Laws of the Realm, she did not decide the same in her Court, but sent them to her Judges to be determined. Likewise for Doubts in Matters of Doctrine or Discipline of the Church, the ordinary way, he told her, was to refer the Decision of the same to the Bishops and other Head Ministers of the Church. And he quoted the words of S. *Ambrose* to an Emperor for this Purpose, That *in Case of the Faith, the Bishops were wont to judge of Christian Emperors, not Emperors of the Bishops.* He wished to God her Majesty would follow this ordinary Course; whereby she would procure to her self much Quietness of Mind, better please God, avoid many Offences; and the Church would be more quiet, and peaceably governed. The other Advice (which he prudently called by the Name of a *Petition*) was, That when she dealt in Matters of Faith and Religion, or Matters that touched the Church of Christ, she would not use to pronounce so resolutely and peremptorily, *Quasi ex authoritate*, as she might do in Civil and extern things; but always to remember, that in God's Causes the Will of God, and not the Will of any Earthly Creature is to take place. That it was the Antichristian Voice of the Pope, *Sic volo, sic jubeo.* In God's Matters, all Princes ought to bow their Scepters to the Son of God. Moreover he exhorted her to remember she was a Mortal Creature; and *to look not only*, as it was said to *Theodosius, upon the Purple and Princely Array wherewith she was apparelled, but to consider withall what that was that was covered therewith.* Was it not Flesh and Blood? Was it not Dust and Ashes? Was it not a corruptible Body, which must return to his Earth again, God knew how soon? "Must you not, *said he*, appear also one day "before the dreadful Tribunal of the Crucified Christ, to receive as "you have done in the Body? Although ye are a Mighty Princess, "yet remember, that he which dwelleth in Heaven is mightier." He beseeched her, that when she dealt in Religious Causes, she would set the Majesty of God before her Eyes, laying all Earthly Majesty aside; and to determine with her self to obey his Voice, and with all Humility

His free and notable Advice to the Queen. *Vid.* Letter, *N.* IX.

lity ſay unto him, *Non mea ſed tua Voluntas fiat*, i. e. Not my Will, but thine be done. "God hath bleſſed you (*as he proceeded*) with "great Felicity in your Reign, beware you do not impute the ſame "to your own Deſerts or Policy; but give God the Glory. And "as to Inſtruments and Means, impute your ſaid Felicity, firſt to the "Goodneſs of the Cauſe ye have ſet forth, that is, Chriſt's true Re-"ligion; and ſecondly, to the Sighs and Groans of the Godly in their "fervent Prayers to God for you: Which hath hitherto, as it were, "tied and bound the Hands of God, that he could not pour out his "Plagues upon you and your People, moſt juſtly deſerved. Take heed, "that ye never once think of declining from God, leſt that be verifi-"ed of you, which is written of *Joaſh*; who continued a Prince of "good and godly Government for many Years together, and after-"wards, *when he was ſtrengthened*, ſaith the Text, 2 *Paral.* 24. *his* "*Heart was lifted up to his Deſtruction*, and he neglected the Lord. Ye "have done many Things well, but except ye perſevere to the End, "ye cannot be bleſſed. For if ye turn away from God, then God "will turn away his merciful Countenance from you. And what re-"mains then to be lookt for, but a terrible Expectation of God's Judg-"ments, and a heaping up of Wrath againſt the day of Wrath? A Reproof, proceeding, as it is probable, from the Obſervation the Reverend Father had taken of ſome Lukewarmneſs into the which the Queen of late ſeemed to have ſunk.

Thus, with a kind of Apoſtolical Spirit, he could, upon juſt occaſion, exhort and rebuke without reſpect of Perſons, and with all Authority.

CHAP. XVII.

What Camden, Hollingſhed, Stow, *and other* Hiſtorians *have related concerning this Archbiſhop. Unfairly repreſented by* Fuller. *A Paſſage of Dr.* Heylyn *concerning him conſidered. Some further Account given of him, from a MS. Hiſtory in* Pembroke-Hall, Cambridge. *A Dialogue written by him. The Concluſion.*

The *Characters* given of him by Hiſtorians.

TO draw to a Concluſion. In the Diſcharge of this high Function he lived and died unblamable, and was univerſally eſteemed and beloved. Fair and Honourable are the Characters our beſt and moſt ancient Hiſtorians give of him with one Conſent.

Camd. Eliz. p. 30. Edit. 1675. P. 287.

Camden, where he ſpeaks of the new Biſhops under Queen *Elizabeth*, calleth *Edmund Grindal*, now appointed for *London*, *An excellent Divine*. And where he comes to relate his Death, ſaith, *He was a Religious and Grave Man, that flouriſhed in great Grace with the Queen, until by the cunning Artifices of his Adverſaries he quite loſt her Favour; as if he had leaned to Conventicles of turbulent and hot-ſpirited Miniſters, and their* Propheſies, *as they called them; but in truth, becauſe he had condemned the unlawful Marriage of one* Julio, *the* Italian *Phyſician*, *with*

with another Man's Wife, while Leiceſter *in vain oppoſed his Proceedings therein.*

Hollingſhed, another of our Hiſtorians, neareſt to thoſe Times, gives this Account of him: "This good Man in his Life-time was ſo ſtudi- "ous, that his Book was his Bride, and his Study his Bridechamber: "whereupon he ſpent both his Eye-ſight, his Strength, and his "Health, *&c.* Of whom much might be ſpoken for others Imita- "tion; but this ſhall ſuffice, that as his Learning and Vertues were "inſeparable Companions, ſo the Reward of both is the Good-name "that he hath left behind him, as a Monument perpetual. This is all he ſaith of him without the leaſt Word to leſſen him. *Hollingſhed*, Chron. p. 1354 a.

Stow, another faithful Hiſtorian, that was Contemporary with him, where he mentions his Death, ſpeaks of his great and numerous Benefactions: And ſo doth *Godwin* in his *Catalogue of Biſhops*; without any the leaſt Diminution of him. *Stow.* *Godwin.*

The next Writer I ſhall name, that undertook to give ſome Hiſtorical Account of this Archbiſhop, was *Thomas Rogers*, who lived in his Time, and was, as it appears, well acquainted with the Emergencies of the Church in thoſe Days; Chaplain alſo to Archbiſhop *Bancroft*, (who was known not to be ſlack in Diſcipline, nor partial to *Puritans*.) This Reverend Man was the Author of a Learned Book, (and formerly much read and eſteemed) intituled, *The Faith, Doctrine and Religion, profeſſed and protected in the Realm*, &c. Printed above an hundred Years ago. In the Preface whereof, Dedicated to his Patron, the aboveſaid Archbiſhop, he related ſome Hiſtory of the Firſt Archbiſhops of *Canterbury*, that were the Reſtorers of true Religion among us, and through whoſe Hands the Reformation of it paſſed. Where coming to Archbiſhop *Grindal*, he expreſſeth him to be, *A zealous Confeſſor and tried Soldier*, [i. e. in reſpect of his Sufferings for Religion,] and, *a right Famous and Worthy Prelate*. And then he relates, "How the Queen advanced him "after his Return from his Baniſhment, firſt to *London*, and then to "the two other Archiepiſcopal Sees. And, "That the Care of this "Biſhop was great to further the Glory of God; but that through "the Envy and Malice of his Ill-willers his Power was but ſmall; "His Place high, but himſelf made low through ſome Diſgrace "brought upon him by his Potent Adverſaries; which he meekly "and patiently endured. And the ſame Author adds his Obſervation of two conſiderable Inconveniences, that his Troubles, and the Prohibiting him from acting in his Place and Calling, occaſioned: The one was, "The flocking of *Jeſuits* into the Kingdom: The "other, the Inſolence and Boldneſs of the Home-Faction. By which he meant, the *Brethren* that oppoſed the Government and Diſcipline of this Church. *Rogers.* Preface to the *Faith, Doctrin.* &c. *profeſſ. & protect.* in this Realm. Pr. 1607.

And laſtly, This Hiſtorian ranks our Archbiſhop (without the leaſt note of Neglect in his Function, or Diminution of his Character) with the reſt of the excellent Archbiſhops of *Canterbury*, from *Cranmer* to *Bancroft*: All of Famous and Venerable Memory, "In re- "ſpect of the Uniform Doctrine by them drawn up at firſt, and af- "terwards defended and maintained; and, That the whole Church

" of *England* was much bound unto them. And that, not they on-
" ly that were then alive, but their Succeſſors and Poſterity, ſhould
" have cauſe in all Ages, while the World ſhould continue, to mag-
" nifie Almighty God for his ineſtimable Benefit, which they had,
" and ſhould receive from them; and who had inſpired them with
" Wiſdom from above.

Harrington. Sir *John Harrington*, (who lived in theſe Times of Queen *Elizabeth*, and ſome time after) undertakes to give ſome Strictures of her Biſhops; but they are commonly but light Rumours of Court, and often idle and trifling. Yet what he ſays of Archbiſhop *Grindal* points not to any Miſgovernment of the Church: But that whereas it was commonly ſaid, that he was blind ſome Years before his Death, this Writer would make a Myſtery of it, telling us, that he was not Blind, but that when Queen *Elizabeth* enjoyned him to keep his Houſe, his Friends gave out that he was blind: and that he kept at home the better to conceal this Puniſhment the Queen had laid upon him. Very likely; had the Report of his Blindneſs happened at the ſame time that the Queen had commanded his Confinement: but he was not blind till five Years after, at leaſt: And that he was then blind, I have ſeen the Subſcription of his Name, that evidently ſhews it to be writ by a blind Man. Some other Paſſages he ventures to write of the Archbiſhop ſo ſlight and improbable, that I ſhall not repeat them. But this Author writes not one word of his Remiſſneſs in Government, or Countenance towards ſuch as oppoſed the Conſtitutions of the Church.

Brief View. Pr. 1653.

Till Mr. *Fuller* came, a Man within Memory, and firſt broached this Notion (as far as I can perceive) concerning *Grindal*. And his Relations ſeem to be more Hear-ſays, than built upon any Authentick Authority, either of Records or good MSS. He ſays, " He was gene-
" rally condemned for Remiſſneſs in parting with more from the See,
" than ever his Succeſſors thanked him for. This is a hard Charge, but ſpoken in general Terms. If he means Exchanges with the Queen, he and all the reſt of the Biſhops were forced to make theſe Exchanges by an Act that paſt for that purpoſe in the beginning of her Reign. And what Endeavours he and two or three more of the firſt *Elects* made, by a ſecret Letter to her Majeſty, and by a voluntary Proffer of a large yearly Equivalent, to forbear the making uſe of that Power the Parliament had given her, hath been before ſhewn. But that *Grindal* was not ſo eaſie to part with the Revenues of his Biſhoprick this Hiſtorian ſhews himſelf, by relating how ſtoutly he oppoſed parting with the Palace at *Lambeth* to the great Favourite; which made the *Leiceſtrian* Faction (he ſaith) to malice him.

Full. Church Hiſt. B. IX. p. 130.

This Writer ſpeaks alſo of ſome, " Who ſtrained a Parallel between
" *Eli* and *Grindal*, in reſpect of his being guilty of dangerous In-
" dulgence to Offenders: And as a Father of the Church, he was ac-
" cuſed of too much conniving at the Factious Diſturbers thereof.
But he gives not one Inſtance thereof. Indeed *Fuller* ſeems to note theſe things concerning the Archbiſhop, rather as Reports and Rumours taken up in his Times, than as Matters of undoubted Truth. At length he placeth the Archbiſhop's Remiſſneſs and Neglect in requiring

quiring Subſcription to the laſt Year of his Life but one. And attributes it to his Age and Impotency. Tho' he adds, (to make what he had ſaid before conſiſtent) that in greater ſtrength he did but weakly urge Conformity. He ſhould not have forgot to mention the Archbiſhop's Suſpenſion; whereby his Hands were very much tied up from acting in his Place and Function: During which time great Liberty was taken by ſuch as were diſaffected to the Church, and its Conſtitution. What Truth is in the foregoing Paſſages, and how our Archbiſhop diſcharged himſelf in his Office, I refer the Reader to what hath been before impartially written. Yet in Concluſion, this Hiſtorian calls him, *a Prelate moſt Primitive in all his Converſation.*

There is yet another of our Modern Hiſtorians, namely, Dr. *Heylyn*: who, ſpeaking of thoſe *Engliſh* Proteſtants that in the beginning of our Reformation ſtood affected to the Diſcipline of *Geneva*, writes, that they made uſe of Biſhop *Grindal* to bring about their Purpoſe, by making him inſtrumental to the ſetting up of a Church in *London* for the *French* Proteſtant Refugees, to worſhip God together in, according to the Manner uſed in their own Reformed Churches at home: *Viz.* "That *Grindal*, the new Biſhop of *London*, was known "to have a great reſpect to the Name of *Calvin*, [and ſo he had, no doubt, to that of *Luther*, *Melanchthon*, *Bucer*, *Peter Martyr*, *Bullinger*, *Zanchy*, and the reſt of the pious Foreign Reformers of Religion.] "That the Buſineſs therefore was ſo ordered, that by *Calvin*'s Letter "unto *Grindal*, and the Friends they had about the Queen, way "ſhould be granted to ſuch of the *French* Nation, that had repaired "hither to enjoy the Freedom of their own Religion, to have a "Church unto themſelves: And in that Church not only to erect the "*Genevian* Diſcipline, but to ſet up a Form of Prayer, that ſhould "hold no Conformity with the *Engliſh* Liturgy. [And this Liberty to theſe Foreigners was no more, than but a little before was granted to *Grindal* and his Fellow-Exiles in the Cities and Places where they ſojourned.] "And *Calvin* gave *Grindal* Thanks for his Favour "therein.

Dr. *Heylin*. Hiſt. of the Reform. p. 305.

There is a Letter indeed extant among *Calvin*'s Epiſtles, whence Dr. *Heylyn* had what is ſaid above; bearing date, *May* the 15th. 1560. The Import whereof is only this; That that pious Paſtor of *Geneva* returned his thankful Acknowledgments unto our Biſhop for that Care he had taken of thoſe poor *French* Proteſtants that had ſettled themſelves in the City of *London*, by his obtaining for them a Liberty from the Queen of worſhipping God purely, [*i.e.* without the Superſtitions of the *Romiſh* Church] and that they might have a faithful Miniſter of their own to preach God's Word, and perform other Miniſterial Offices among them. And it appears, that to this civil Letter of *Calvin* the Biſhop gave as reſpectful an Anſwer. And withall deſired him accordingly to recommend ſome able and fit Miniſter unto that Congregation. And not long afterwards *Calvin* ſent, by conſent, *Nicolas Galaſius*, an elderly and very reverend Man, of great Piety and Worth, and very dear unto him, to ſupply that Place.

Ep. *Calv.* 299.

And

And ſurely, Biſhop *Grindal* could do no leſs than this, ſince he was too grateful to forget the like Reſpects ſhewn to him and many others of the *Engliſh* Nation that fled abroad in the laſt Reign upon the ſame account of Religion, as theſe godly *French* now did hither; and ſince he and they received the like Freedom and Favour in the ſeveral Places in *Germany* and *Switzerland*, where they but lately had ſettled themſelves. And likewiſe that he might teſtifie that Chriſtian Communion and Brotherly Concord which he bore to all the Reformed Churches.

The *French* Church in *Thredneedle-ſtreet*.

And this was the beginning of the *Walloon* Church ſituate in *Thredneedle-ſtreet*, *London*: Which hath continued ever ſince for the *French* Nation; who there quietly and inoffenſively ſerve God after their own Cuſtom to this day.

MS. *De Cuſtod. Pembrochian.*

To all theſe Hiſtorians, I ſhall in the laſt place add one Hiſtory more; and that is a MS. preſerved in *Pembroke-Hall*, *Cambridge*: wherein Account is given of all the Maſters of that College: Drawn up by the Pen of one who himſelf was ſometime Fellow there, and afterward a Learned Biſhop of this Realm. Whence we ſhall trace ſome Footſteps of this Venerable Man from his Youth to his latter Days; which by relating here will ſupply ſome Vacancies and Omiſſions in the preceding Hiſtory of him.

Wren Biſhop of *Ely*.

Saves his Father's Life.

While he was a Boy, going a Journey with his Father on foot after ſome Violent Rains, God made uſe of him to ſave the old Man's Life. For attempting to go over a rotten Bridge (over which their way lay) the Youth perceiving the Danger, called ſuddenly to his Father, and withall pulled him back with his Hand; which as ſoon as he had done, the Bridge, by the Force of the Waters, preſently brake down. And thus, God making him the Inſtrument of preſerving his Father from ſuch a ſudden Death, no queſtion the Bleſſing of his Father, accompanied with God's Bleſſing, deſcended on him.

His Progreſs in the Univerſity.

Being removed to the Univerſity, ſuch notice was taken of his Parts, Diligence and Learning, that as ſoon as he was capable of a Fellowſhip in the College, being Batchelour of Arts, *Anno* 1538. he was choſen Fellow by *Robert Swinburn* Maſter, *Vel hoc nomine non malum*, i. e. On this very account no evil Maſter of *Pembroke*, (ſaith this Hiſtorian) meaning, in preferring ſuch a worthy Scholar.

In the Year 1540, being yet but Batchelour of Arts, he was choſen Junior Treaſurer of the College. That Year, or rather the next, (according to the Univerſity Regiſter) he commenced Maſter of Arts.

July the 4th, 1544. He obtained the Colleges Title under *Ridley* then Maſter, to *John Bird*, the firſt Biſhop of *Wincheſter*: who was then lookt upon as a great Favourer of Reformation: receiving (as it ſeems) his Orders from him. *Anno* 1548. he was declared publick Proctor of the Univerſity.

Anno 1549. He became Preſident of the College. And is often called in the Acts of the Univerſity, *Aſſiſtens Vicecancellarii in Judiciis*; i. e. The Vicechancellor's Aſſiſtant in Matters Judiciary. [And being

being then Batchelour in Divinity, he was elected Lady *Margaret* Preacher by the unanimous Consent of the Masters and Presidents of the University.] *Ex Regist. Academ.* Tho. Baker, *B. D.*

Anno 1550. he removed to *London* to be Chaplain to *Ridley* Bishop of that See. Here *Martin Bucer*, the King's Divinity Professor, wrote to him from *Cambridge*, *Kal. Septembr.* 1550, upon certain Business with the said Bishop, wherein he stiles our Divine, *Eximium Eruditione & Pietate, Membrum Christi præcipuum, & Collegam suum in Sanctissimo administrandi Verbi Dei munere*; i. e. Eminent for his Learning and Piety, a chief Member of Christ, and his Associate in the most Sacred Ministry of the Word of God.

By his Patron, the Bishop's help, not long after he was made one of King *Edward*'s Chaplains. [And the next Year, *viz.* 1551. he became one of the Four Itinerant Preachers, especially appointed by the King, to instruct the People in the knowledge of the Gospel throughout the Realm. For which Service it is probable, a Prebend (which he enjoyed in *Westminster*) was conferred on him as a Reward. Which he resigned afterwards to *Bonner* Bishop of *London*.] MSS. C.C.C.C. *Tho. Baker*, B. D.

A little before that King's Death, a Report went, [which our Writer took from *Godwin* Bishop of *Landaff*] that *Ridley* being to be translated to *Durham* (whereof there was more than Fame) *Grindal* should succeed him at *London*. [Which, tho' it did not presently happen, yet in God's due time, after some Years Trial of him, did.] Catal. of Bishops. *p.* 178.

Upon his return Home after his Exile, his College presently cast their Eyes upon him for their Master. For when in the Year 1559, Dr. *John Young*, their former Master, was discharged by the Queen's Visitors (or rather went out by an unwilling Resignation) the College quickly dispatched a most affectionate Letter to Mr. *Grindal*, their former Collegue, and now *Elect* of *London*, declaring, "How ex- "tremely satisfied they were that he should succeed; and that they "saw the Time was now come, that they had the liberty to choose him, "not their Master only, but their Patron and Defender; whom they "ever desired, ever preferred before all others: reckoning him equal "to the Learned *Young*, their last Master, and endued with all good A- "bilities as well as he, bringing this moreover along with him, that "he [*Grindal*] was *wholly Theirs*, [meaning of their Foundation] "which was the only thing they wanted in *Young* [who was bred up "in another House of Learning.] And that therefore the very Day "after his Deprivation, they hastened, and, with one Mind and "Vote, unanimously chose him their *Custos*. And that whatsoever "they could do, they had done. Adding, that they hoped he would "not refuse that House which educated him, nor reject the highest "Place there, since there was a time he had not refused the lowest: "Nor yet forsake those Men who preserved his Memory, when he "was absent: And lastly, they prayed him to embrace them, who "strove together in loving him; and to receive them into his Pro- "tection. This was the Summ of their Epistle to him in Latin, da- ted from their College the 12 Kal. of *August* [i. e. the 21 *July*, *An.* 1559.] His College elect him their Master. Their Epistle to him.

After some Refusal,

But when the Reverend Man, for certain Causes, had declined to accept the Mastership, thus offered him, this occasioned two other Letters from the College; one to the Visitors, that they would exhort him by their Influence and Authority to accept it; or if it could not be, that they might have the Liberty granted them to choose another. The other to *Grindal* himself; wherein they labour to perswade him, notwithstanding his Advancement to the Bishoprick, yet to be their Head: Shewing him, "How in former times, they had "enjoyed several Bishops for their Masters; as *Booth*, *Rotheram*, "*Layburn*, and lately *Ridley*; a Person, who as he was endued with "excellent Knowledge, so with the highest Affection towards them: "And between them and himself had been so great a Friendship and "Familiarity.

Accepts it.

He was prevailed on at this renewed Entreaty, to accept the Government of them. And *Aug.* 3. 1559. (being the 14th day after his Election) he appointed *John Pilkington* M. A. his Proctor; who in his Name and Stead performed all things necessary for his Admittance. And leave of Absence was the same day allowed him from the College.

Resigns the said Mastership.

He held the Mastership of this College but a little time, his other weighty Affairs in the Church hindring his Residence there. And he seemed to have resigned in *May* 1562, if not before. The three next Masters that succeeded were all recommended by him, as the Colleges Letters to the Bishop, upon their Elections of them; do import: *viz.* *Matthew Hutton* B. D. *John Whitgift* D. D. and *John Young* D. D. all Men of great Figure for Piety and Learning; and afterwards Bishops. The last whereof was his Chaplain; and who preached the *Clerum*-Sermon for him at the Commencement 1564, for his Degree of Doctor of Divinity, granted him by a Grace of the University that Year.

Dear to the College.

The Dearness between the College and their Patron, and how intirely they depended on him, upon former experiences of his Care, appears from that Passage in one of their Letters to him: *Ex quò nos à Papisticâ fæce primus repurgâras, & in clientelam tuam receperâs, &c.* "From the time that you first purged us from the Dregs of *Popery* "[that is, while he was Visitor and their Master] and took us under "your Care, we have had ample Experience of your Patronage and Favour, and in you alone, we have reposed all our Counsil and Hope.

For divers were their Letters to him (still extant in the foresaid College MS.) according as occasion presented. Some, of Thankfulness for his large and repeated Benefactions; some Congratulatory, upon his Advancements and Translations: All, heartily expressing the Love, the Honour, and the high Veneration they had for him. It will suffice to see in what manner they Addrest him upon his last and highest Elation to the Chair of *Canterbury*: Where after they had used all possible Expressions of their thankfulness for some late Endowment of that College, from his Foundation of the School at S. *Bees*, they descend to shew their great Complacency at that high and most honorable Trust of the Church of *England* now reposed in him by the Queen.

In

In their Epistle they take notice, "How in the Height of his Honour "he still spake most affectionately and frequently concerning their "College (as their Master had often told them) and of the Care "he still took of them and their Concerns. And what could be more "advantageous, more glorious for *Pembroke-Hall* than to be under "the kind Eye not only of an excellently learned and singularly pi-"ous Man, but of a Bishop, an Archbishop, and in one Word, of "*GRINDAL*. That never was there any, nurtured in that Uni-"versity, Educated in their College, of greatest Fame in History for "Learning, to whose Fidelity, Virtue and Integrity, they would "sooner recommend themselves, than his; that in him, now Primate "of all *England*, the *Pembrochians* gloried. That divers Bishops, as of "*Carlisle*, *Exon*, *Winton*, *Durham*, *London*, *York*, formerly Scholars "of their College, were Praise-worthy for their notable Learning "and Virtue: But now at last, to their eternal Honour, they had "not only an Archbishop of *Canterbury*, a Metropolitan, a Primate, "and a first Prelate of the whole Realm, but him adorned with all "the Ornaments of Mind and Fortune. They triumphed in such a "learned *Mecænas*, and right noble Patron. And conclude with "their earnest Prayers for him, that God would long preserve and "protect his Grace, as well for their own private Benefit, as "for the common good of Church and State. If any be mind-ed to peruse the whole Epistle elegantly penned in Latin, expressive of their sincere Gratitude and high Estimation of him, he may read it in the *Appendix*.

Their Epistle to him upon his Advancement to *Canterbury*.

N. XXI.

His Benefactions to *Pembroke-Hall*.

And this College had good reason to shew Affection to *Grindal* in regard of his ample Benefits bestowed on it. Which in thankful Remembrance the foresaid Writer hath left upon Record in the said MS. And these following were the Testimonies of the Archbishops Beneficence and Good-will towards them, at several times: *viz.* A stipend of 40 *sh.* a Year for a *Greek* Reader, payable out of a Portion of Tythes of the Manour of *Westbery* in *Ashwell*, granted *Anno* 1568. The Inheritance whereof he confirmed to the College by his last Will, bearing Date *Apr.* 2. 1583.

And about the same time he obtained from a certain Widow another perpetual Benefit for the College, called a Scholarship. And there is still extant an Epistle sent from the College to him, gratefully acknowledging both; though the latter, it seems, is now utterly lost.

In the Year 1570. He obtained a Licence from the Queen for the College, to purchace Lands in *Mortmain* to the value of 40 *l.* In thankful acknowledgment whereof they wrote him another Letter.

He gave them also an annual Rent of 20 *l.* from S. *Bees* School of his Foundation, for a Fellowship and two Scholarships in the same College. And he framed a Book of Statutes for their Condition and Government, by Royal Licence.

He appointed moreover, that out of Monies arising from the Foundation of S. *Bees*, every eighth Year for ever, some new Fund should be purchased, for the Maintaining of a Scholar. And that this College and that of *Queens* in *Oxford*, should alternately enjoy the Benefit accrueing thence each eighth Year. But this never but once hath been

been performed by ſuch as have had the Overſight of the ſaid School: Whereof the College hath complained.

Statutes of S. *Begh's* School. D. *Guil.* D. Ep. *Carleol.*

Of this School ſome Account hath been given already; to which, for a Farewel, let me here add briefly what is moſt remarkable in the Statutes, drawn up at good Length by the moſt Reverend the Founder, for the Government of the ſame, as they have lately come to my Hands, from a Right Reverend Prelate.

I. The School-maſter is obliged to bring up his Children in the Fear of God, good Learning and good Manners.

II. He or his Uſher ſhall teach the Children to ſay by heart the Catechiſm in *Engliſh*, ſet forth by publick Authority.

III. The School-maſter ſhall teach them the greater as well as the leſſer Catechiſm, ſet out by Authority, [this ſeems to be *Alexander Nowel's* Catechiſm approved in the Synod 1562.] and no other Catechiſm; except publickly authorized.

IV. The Uſher ſhall teachthem the A B C in *Engliſh*, the *Pſalter*, and the Book of *Common-Prayer*. And the Maſter the ſmall Ca techiſm in *Latin*, ſet out by Authority.

V. The Maſter is adviſed to teach his Scholars *Palingenius*, *Sedulius* and *Prudentius*. But,

VI. The Archbiſhop leaves him at liberty to teach what Books he pleaſed; except the Queen's *Grammar* and the Catechiſms before mentioned. But now proceed we from the School to the reſt of the Archbiſhops Benefits to the College.

Dr. *Joh. Gaſkarth.*

He alſo gave divers Books to the Common Library. Whereof ſome were *Greek*, of the curious Print of *Henry Stevens*, as a Reverend Perſon (formerly Fellow of that Houſe, and educated at the Archbiſhop's ſaid School at S. *Bees*) hath informed me. And to the Maſter's Study he gave an *Hebrew* Bible in ſeveral Tomes in Sixteens, (preſerved in an Oval Box) which once belonged to *Tho. Watts*, Archdeacon of *Middleſex*, and diligently noted by him, when he was abroad in *Exile*. Such a Promoter was our Archbiſhop of *Greek* and *Hebrew* Learning, (which the Papal Church ſtudiouſly diſcouraged) that the Holy Scriptures might be read in their Original Languages; and that the *Greek* Fathers, and antienteſt Eccleſiaſtical Writers might be more commonly read and underſtood by the Students of Divinity.

And laſtly he gave the College a gilded Pot of 40 Ounces and upwards, which in Honour to him they called *Poculum Cantuarienſe*; i. e. The *Canterbury Cup*. All this Liberality and the ſingular Favours of this Prelate do, no doubt, excite that College for ever to honour his Name and Memory.

I do

I do not find our Archbishop left much in Print behind him: Yet one Tract, (whereof as we are informed by the foresaid MS. History, he was Author of) may be worth mentioning to such, who have any mind to see a *Specimen* of his Learning, *viz. a Dialogue between Custom and Truth*, which is still to be seen in *John Foxes Acts and Monuments*: Written in a clear Method, and with much rational Evidence, against the *Real*, that is, the gross and corporal, presence in the Sacrament. *Fox* indeed concealeth his Name, (forbid, I suppose, by the Author to disclose it) only signifying, "That it was writ by "a certain Learned and Reverend Person of this Realm, and who "under the Persons of *Custom* and *Verity* manifestly laid open before "our Eyes, and taught all Men, not to measure Religion by Cu- "stom, but to try *Custom* by truth, and the Word of God. For else "*Custom* may soon deceive, but the Word of God abideth for ever. And he thought fit to place this Discourse next after a publick Disputation upon the same Argument, of the learned Man *Peter Martyr* at *Oxon*, and another by the other Learned Men before the King's Visitors at *Cambridge*, and the *Determination* of Bishop *Ridley*; as a full and satisfactory Dispatch of the gross Papal *Transubstantiation*.

A Book of the Archbishop's Writing.

Acts and Mon. p. 1263.

This Discourse was writ by him soon after his coming back into *England*, for the better Service of the Church, that was then to be purged of *Popish* Doctrines and Superstitions: as appears from those Words, wherein *Custom* is brought in thus speaking. "Are you so "great a Stranger in these Quarters? Hear you not how Men do "daily speak against the Sacrament of the Altar, denying it to be "the *real* Body of Christ? *Verity* answereth, "In sooth, I have "been a great while abroad, and returned but of late into this "Country. Wherefore you must pardon me, if my Answers be to "seek in such Questions. But you have been longer here, *&c.* In this Tract, after he had excellently explained the Sense of those Words of Christ, *This is my Body*, he proceeded to produce divers Sentences out of the antient Bishops and Doctors of the Church to confirm his Interpretation; because *Custom* had boasted of Doctors and old Writers, and Men inspired with the Holy Ghost, that were against the Doctrine of the Protestants: and that in these days the wisest and best learned called them *Hereticks*. And at length in the Conclusion of his Discourse he tells *Custom*, "That as shortly, and in as few "Words as he could, he had declared unto him what Christ meant "by those Words, *This is my Body*, what the Apostles thought there- "in, and in what sort they delivered them to their Successors; and "in what Sense and Meaning the Holy Fathers, and old Writers, "and the Universal and Catholick Church had evermore taken them.

And thus I have, by the Assistance of God, dispatched the Life and Actions of this Holy Archbishop; that is, as much of them as I, a single and private Person, could collect by my Searches into MSS. and Records, and other Writings, and could find at this great Distance of Time. Many other memorable Passages of his Christian and Exemplary Life and Behaviour, (in his younger Days, at the University, and while he was Chaplain to Bishop *Ridley* and King

The Conclu- on.

Edward; in his Pilgrimage, while he exerciſed his Faith and Patience in a ſtrange Land for Conſcience ſake; and in his elder Age, in his more Publick Capacity of a great Prelate of this Church) no doubt are loſt and buried in Oblivion. But the various Notices of him (neither few nor trivial) which I have retrieved and digeſted in this Volume, will, I hope, be taken in good Part by all ſuch as love and honour the Memory of thoſe excellent Biſhops, through whoſe Hands and Cares, accompanied with many Difficulties and unknown Struggles, the Reformation of Religion paſt, and the Church of *England* recovered the good Conſtitution of Doctrine, Worſhip and Government, in which it ſtood under Bleſſed King *Edward* VI. and whereof we, the Poſterity, enjoy the Comfort and Benefit to this Day.

FINIS.

AN APPENDIX

Of Certain

ORIGINAL PAPERS,

Letters of *State* and other *MSS.*

WHERETO

Reference is made in the

FOREGOING

HISTORY.

Numb. I.

Martin Bucer *the King's Profeſſor, in* Cambridge, *to Mr.* Grindal, *Chaplain to* Ridley *Biſhopof* London; *To repreſent to him his late Diſputation with* Young.

Eximio Eruditione & Pietate Edmundo
Grindallo *Præſidi Aulæ* Pembrochianæ
S. D.

REverendiſſimo Domino *Londinenſi* nôſti (Doctiſſime & Chariſſime *Grindalle*) quantopere precer omne bonum: nec dubito te illi hoc renunciare. Jam oro te, ut quæ hic mitto de Cauſa, quæ verſatur inter me & *Jungum*, velis primum ipſe diligenter perlegere atque recognoſcere: tum Reverendiſſimo Domino *Londinenſi* exhibere, adjuncta non alia Commendatione, quam Chriſti Servatoris noſtri gloria à te poſtulat. Horribilibus me adverſarii petunt calumniis, & onerant falſiſſimis Criminibus. Præterea, *Jungus* coram Concilio Univerſitatis dixit, & cum Stomacho, me eſſe in gravi

Ex Script. *Buceri* Anglican.

Errore. Cum eſſem coràm, dixit mitiùs, tamen reipſa idem ; nempe ſe mihi non conſentire : Et quare hoc ? Quia Scripturæ & Patres aliud doceant. Scripturæ igitur & Patribus adverſor. Credo autem, confiteor & doceo ea ipſa per omnia quæ docet Homilia Regia *de bonis Operibus*. Sicui videatur me docere aliud, prodeat ille, & hoc oſtendat.

Principium igitur agendi apud quoſdam, nequem offenderis, vel Chriſti quoque & Eccleſiæ cauſa. Poſſunt enim res mutari, & ea ubi offenſio obeſt, facit, ut ſatis lentè & remiſsè agatur in hâc Causâ à quibuſdam. Atqui tam principem Religionis Articulum prodere in nullius Creaturæ gratiam debeo : nec momento in hoc me munere convenit tolerari, ſi in hoc Chriſtianæ Doctrinæ capite erro.

Jungi Scriptum, quod multa falſa continet, mihi petenti, & meum Scriptum omnibus offerenti, negatur.

Scio quàm fideliſſimè agere Chriſti & meam cauſam D. *Parkerum* & D. *Sandes* ; ſimiliter procancellarium D. *Busbe*. *Jungus* & ejus Cauſa utinam placeret *Jungi* Magiſtro, uti debet coram Domino. Res autem habet, ut habet.

Te itaque per Chriſtum Dominum oro & obſecro, hæc omnia quæ ſcribo & mitto, exponas bonâ fide Reverendiſs. Domino *Londinenſi*, ejúſque Reverendiſs. Patris conſilium mihi in hac Cauſa impetres. Quod confido mihi impertire non gravabitur cum pro munere Epiſcopali, cum pro Solicitudine, quam huic Academiæ peculiariter debet, ut ejus Viſitator, Doctor, Theologus, & Aulæ veſtræ Præfectus. Quodque dederit Conſilium, niſi brevi ipſe ſit adventurus, mittas ad me per certum hominem quamprimum. Cauſa Chriſti agitur, & Eccleſiæ ejus, atque Academiæ.

Miſiſſem libenter & Scriptum *Jungi*, ſed, ut memini, impetrare illud non potui. Miſi hæc omnia & ad Clariſs. Virum D. *Checum*, eúmque rogavi, ut Reverendiſs. *Londinenſi* omnia communicaret. Sed poteſt mora intercedere. Ideo omnia volui & per te Reverendiſſimo Domino exhiberi. Miris enim artibus Adverſarii fidem Miniſterio meo derogare ſtudent, ubiubi poſſunt : & poſſunt apud non paucos, Nobiles & alios. Viva enim Chriſti Religio ac Doctrina perpaucorum electorum eſt.

Jactant nunc plerique ex Adverſariis, ſe premi nimium Homiliâ Regiâ, ne auſint contra me diſputare. Indéque creditur cras neminem eorum ad diſputandum proditurum. Fatentur igitur Homiliam pro me Regiam contra ipſos facere ; & tamen ei ſubſcripſerunt. O hominum Religionem! O incogitantes divini judicii Animos! Eo tu vero, mi Frater, diligentius inſtes, ut quamprimum Reverendiſſimi conſilium, quid faciendum mihi eſſe cenſeat, clarè expoſitum ad me perſcribatur. Membrum es Chriſti præcipuum, Collega meus in Sanctiſſimo adminiſtrandi Verbi Dei munere, tua non minus quàm mea, & omnium Chriſtianorum Cauſa agitur. Vale quàm optimè, cauſam hanc, ut Chriſti, acturus Reverendiſs. Domino ac Patrono meo Obſequium & Vota mea ſtudiosè offeras. *Cantabrigiæ*, pridie Cal. Septembr. An. 1550.

Deditiſſimus tibi in Domino,

M. Bucerus.

Num. II.

Brevis quædam Formula Revocationis Hadriano Hamſtedio *per Reverendum Epiſcopum* Londinenſem *oblata, ultima Julii Anno*, M. D. LXII.

EGO *Hadrianus Hamſtedius*, propter Aſſertiones quaſdam meas & Dogmata Verbo Dei repugnantia, dum hic in Eccleſia *Londino-Germanica* Miniſtrum agerem, Decreto Epiſcopi *Londinenſis*, Miniſterio depoſitus atque excommunicatus, nunc poſt Seſquiannum, vel circiter, rebus melius perpenſis, & ad Verbi Dei Regulam examinatis, aliter ſentio: Et Culpam meam ex animo agnoſco; Doleóque me tantas Offenſiones & Scandala peperiſſe. Paper-Office.

Hi ſunt autem Articuli, ſeu Aſſertiones, in quibus me erraſſe fateor.

I. Primò, Quod Scripto quodam meo contra Verbum Dei aſſeruerim, atque his Verbis uſus fuerim, *Scil.*

" Quod Chriſtus ex Muliere Semine natus ſit, ac noſtræ carnis par-
" ticeps factus, id non Fundamentum eſſe, ſed ipſius Fundamenti Cir-
" cumſtantiam quandam, etiam Pueri primis literis imbuti agnoſcent.
" Itaque qui Chriſtum ex Mulieris Semine natum eſſe negat, is non
" Fundamentum negat, ſed unam ex Fundamenti Circumſtantiis ne-
" gat.

II. Secundò, Quod Anabaptiſtas Chriſtum verum Mulieris Semen eſſe negantes, ſi modo nos non proſcindant, & condemnent, pro Fratribus meis, Membriſque Corporis Chriſti debilioribus, in Scriptis quibuſdam meis, atque aliis Diſceptationibus, agnoverim: Et per Conſequens, Salutem Vitæ æternæ illis aſcripſerim.

III. Tertiò, Quod negantes hujuſmodi Chriſti ex Virgine Incarnationem aſſeruerim, in Chriſto Domino, unico Fundamento fundatos eſſe: Eorum hujuſmodi errorem, Lignum, Stipulam, & Fœnum, Fundamento ſuperædificata appellans: Quo non obſtante ipſi ſervandi veniant, tanquam per ignem. De quibus teſtatus ſum me benè ſperare. Quemadmodum de omnibus aliis meis charis Fratribus in Chriſto fundatis. Cum tamen Spiritus Sanctus per *Joannem* Apoſtolum manifeſtè affirmet, " Negantes Chriſtum in Carne veniſſe (de ipſa Carne lo-
" quens, quæ aſſumpta erat ex Semine *Abrahæ*, & ex Semine *Davidis*)
" eſſe Seductor, & Antichriſtos, & Deum non habere. 1 *Joan.* 4°. *Joan.* Epiſt. 2.

IV. Quartò, Etiam in hoc graviter me peccâſſe fateor, quod conſtanter aſſeruerim, negantes Chriſtum eſſe verum Mulieris Semen, non proinde neceſſariò, & conſequenter negare, eum eſſe noſtrum *Emanuelem*, Mediatorem, Pontificem, Fratrem: Neque propterea negare ipſum verum

rum hominem esse, Carnísve Resurrectionem. Nam istam Consequentiam, negantes Christum esse verum Mulieris Semen, eadem opera negare Christum esse nostrum *Emanuelem*, Mediatorem, &c. planè necessarium esse agnosco: Et non minus quàm illam, quâ usus est Divus
1 *Corinth.* 15. *Paulus*, ad *Corinthios* Decimo quinto, " Si Resurrectio Mortuorum non " est, nec Christus quidem resurrexit. Quod si Christus non resurrexit, " inanis est videlicet prædicatio nostra; inanis autem est & Fides ve- " stra.

V. Quintò, Quod aliquoties in meis Concionibus, præter Officium pii Ministri, usus fuerim argumentis, Persuasionibus, Similitudinibus, & Dicteriis, ad istas Assertiones populo persuadendas: Videlicet, Similitudine, non referre cujus sit Coloris vestis Regia. Et litigantes de Carne Christi, Militibus de Tunica Christi aleâ ludentibus comparando: Cæterísque hujusmodi. Quæ omnia eo tendunt, ut hunc Fundamentalem Fidei nostræ Articulum extenuarent, & negantibus Salutis spem non præcluderent. Agnosco enim plurimùm interesse, utrùm Christus nostram Carnem, an aliquam aliam cœlestem, seu ætheream assumpserit. Cum non nisi in nostra Carne Judicio Dei satisfieri, & pro peccatis Hostia Deo accepta offerri potuisset.

VI. Sextò, Agnosco etiam in eo Culpam meam, quod in Concionibus meis affirmaverim, unicuique in Ecclesia Reformata liberum esse, Infantem suum sine Baptismo ad aliquot annos reservare, neque ullius Fratris Conscientiam, in hac re, ad aliquod certum tempus astringi posse.

VII. Postremò, Quod horum præscriptorum Errorum Monitores, utriusque Ecclesiæ Ministros contempserim; atque ipsum adeo Reverendum Episcopum *Londinensem*, utriusque Peregrinorum Ecclesiæ Superintendentem. Imò potius, contemptis omnibus Admonitionibus, ad Jus provocarim. Quo tamen convictus, legitimis & fide dignis Testimoniis, culpam agnoscere renuerim. Quodque prædictos omnes Ecclesiarum Ministros, & alios Monitores accusarim, tam Dictis quam Scriptis, *Londini*, & in Partibus Ultramarinis; quasi non ordine, justè & debitè ejectus, & excommunicatus fuerim. Agnosco enim me optimo jure hoc promeruisse, atque ordine à dicto Episcopo mecum fuisse actum.

Cui dictus Hadrianus *subscribere recusat.*

Num. III.

Letters from the Council to the Biſhop of London; *To diſturb the Maſs ſaid in certain Houſes in* London.

Paper Office. Bundl. intitl. *Eccleſiaſt.* 1567.

AFTER our very hearty Commendations to your Lordſhip. The Queen's Majeſty, underſtanding by divers credible Means, that there be ſundry Conventicles of evil diſpoſed Subjects: Which, notwithſtanding continual Teaching, and great Clemency uſed by Her Majeſty to the reducing of them to live in one Uniformity of Religion, do obſtinately not only refuſe to obey the Laws of the Realm, provided for Maintenance of Order in Religion, by uſing to have the private Maſs and other ſuperſtitious Ceremonies celebrated in their Houſes; but alſo to make ſecret Collections of Money: Which they ſend out of the Realm to the Maintenance of ſuch as are notoriouſly known Enemies to the Authority of the Queen and Her Crown. In which Matter her Majeſty hath expreſly commanded us to procure ſome ſpeedy Reformation. And namely, hearing of theſe former Contempts to be maintained in the Houſe of *Falmouth* and *Nicolſon*, hath charged us to cauſe the ſame to be tryed, and puniſhed. For which Purpoſe we do require your Lordſhip to confer with Mr. Alderman *Bond*, one of the Sheriffs of *London*, (to whom we have written to come to your Lordſhip to morrow in the Morning) and to proceed in theſe Matters as you ſhall deviſe, and think meet.

And for that Purpoſe we think it good, that your Lordſhip do preſcribe to the Sheriff, that he with Speed enter into the Houſe at ſuch Hour as you ſhall appoint, and take ſure Order that none eſcape the ſame Houſe, until due Search be made of all Perſons there to be found. And further, to ſearch for all Writings, Letters, Books, and other things belonging to the Uſage of the Maſs, and tending to make proof of any Diſorder above-mentioned. And the Parties that ſhall be found culpable, or probably to be ſuſpected, to commit in ſeveral Cuſtody, as ſhall ſeem beſt, to obtain of them, being duely examined, the Truth of their Offences, or their Underſtanding of other.

And to the Intent this Search may be both circumſpectly and duely done to the Satisfaction of her Majeſty; We think good your Lordſhip in our Names ſhall require our Loving Friends, Mr. Soliciter General, Mr. *Osborn* of the Exchequor, and Mr. *Henry Knolles*, to join with the Sheriff, adding thereto any other, whom you ſhall think meet. And generally we heartily pray you, if you think any other Place likely to be alſo ſuſpected of the like Diſorders, that you cauſe the like Proceeding to be uſed as circumſpectly as you may, and of your Doings to adviſe us.

Num. IV.

A Pſalm compiled out of the Book of Pſalms, *and appointed by the Biſhop to be uſed in publick, upon the Abatement of the Plague.*

*Pſ.*123.1. UNTO thee, O Lord, lift we up our Eyes, O Thou that dwelleſt in the Heavens.

2. Even as the Eyes of Servants look unto the Hands of their Maſters, and as the Eyes of a Maiden unto the Hands of her Miſtreſs: Even ſo our Eyes wait upon the Lord our God, until he have Mercy upon us.

*Pſal.*18. 3. In our Trouble we have called upon the Lord, with our Voice we complained unto our God, and our Prayers entred into his Ears, and he heard us out of his Holy Temple.

Pſal. 3. 4. Many there were that did ſay of our Souls, there is no Help for them in their God.

5. But Salvation belongeth unto thee, O Lord, and thy Bleſſing is upon thy People.

*Pſal.*27. 6. We will tarry the Lord's Leiſure with Patience, aud put our Truſt in him, and he will comfort our Hearts.

Pſal. 9. 7. They that know thy Name, O Lord, will put their Truſt in thee, for thou haſt never failed them that ſeek thee.

*Pſal.*147. 8. Thou healeſt thoſe that are broken in Heart, and giveſt Medicine to heal their Sickneſs.

*Pſal.*79. 9. Finiſh therefore, O Lord, the Work of thy Mercy, that thou haſt begun in us: Save the Reſidue that are appointed to Death.

*Pſal.*17. 10. Shew thy marvellous Loving-kindneſs to us, thou that art the Saviour of them that put their Truſt in thee.

*Pſal.*143. 11. Quicken us, O Lord, for thy Names ſake: For thy Mercies ſake bring our Souls out of Trouble.

*Pſal.*90. 12. The glorious Majeſty of our God be upon us: Proſper thou the Work of thy Hands upon us: O proſper thou the Work of thy Hands.

*Pſal.*7. 13. God is a righteous Judge, ſtrong and patient, and God is provoked every Day.

14. If a Man will not turn, he will whet his Sword, he hath bent his Bow, and made it ready, and ordaineth his Arrows againſt the Wicked and Ungodly.

*Pſal.*4. 15. Let us therefore always ſet God before our Eyes: Let us ſtand in awe and ſin not: Let us offer up the Sacrifice of Righteouſneſs, and put our Truſt in the Lord.

*Pſal.*18. 16. Let us have an Eye unto the Laws of the Lord, and keep his Ways, and not forſake our God, as the Wicked doth.

17. Let us live uncorrupt before him, and eſchew our own Wickedneſs.

*Pſal.*5. 18.

Pſal. 5. 18. Let us come near unto his Houſe even in the Multitude of his Mercies, and in his Fear let us worſhip toward his Holy Temple.

Pſal. 4. 19. Then he will lift up the Light of his Countenance upon us, and bleſs us.

20. Then may we lay our ſelves down in Peace and take our Reſt; for it is the Lord only that maketh us dwell in Safety.

Pſal. 5. 21. For thou, O Lord, wilt give thy Bleſſing unto the Righteous, and with thy favourable Kindneſs wilt thou defend him, as with a Shield.

Pſal. 3. 22. O how plentiful is thy Goodneſs, which thou haſt laid up for them that fear thee; and that thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men.

23. Thanks be to the Lord; for he hath ſhewed us marvellous great Kindneſs in a mighty City.

Pſal. 16. 24. We will thank the Lord, becauſe he hath given us warning: We will ſing of the Lord, becauſe he hath dealt lovingly with us: Yea, we will praiſe the Name of the Lord moſt High.

Pſal. 5. 25. Let all them that put their Truſt in the Lord, rejoyce; they ſhall ever be giving of Thanks, becauſe thou defendeſt them, they that love thy Name ſhall be joyful in thy Salvation:

Pſal. 18. 26. The Lord liveth, and bleſſed be our gracious Helper; and praiſed be the God of our Salvation, which hath delivered us from the Snares of Death.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:
As it was in the Beginning, is now, and ever, *&c.*

Num. V.

The Pſalm and Prayer appointed by the Biſhop to be uſed, upon the publick Thankſgiving for the Ceſſation of the Plague.

The Pſalm.

Pſal. 147. 1. O Praiſe the Lord; for it is a good thing to ſing Praiſes unto our God: Yea, a joyful and pleaſant Thing it is to be thankful.

Pſal. 105. 2. O give Thanks unto the Lord, and call upon his Name, and tell the People what he hath done.

Pſal. 92. 3. For it is a good thing to give Thanks unto the Lord, and to ſing Praiſes unto thy Name, O moſt Higheſt.

4. To tell of thy Loving-kindneſs early in the Morning, and of thy Truth in the Night-ſeaſon.

Pſal. 13. 5. We will ſing of the Lord, becauſe he hath dealt ſo lovingly with us; Yea, we will praiſe the Name of the Lord moſt Higheſt.

Pſal. 30. 6. We will magnifie thee, O Lord, for thou haſt ſet us up; and not made our Foes to triumph over us.

Pſal. 92. 7. For thou, Lord, haſt made us glad through thy Works; and we will rejoyce in giving Praiſe for the Operation of thy Hands.

Pſal. 30. 8. For, O Lord our God, we cried unto thee, and thou haſt healed us.

9. Thou haſt brought our Souls out of Hell, thou haſt kept our Life from them that go down to the Pit.

Pſal. 86. 10. For great is thy Mercy towards us, and thou haſt delivered our Souls from the nethermoſt Hell.

Pſal. 68. 12. Praiſed be the Lord daily, even the God which helpeth us, and poureth his Benefits upon us.

Pſal. 103. 13. The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs.

Pſal. 116. 14. Gracious is the Lord, and Righteous; Yea, our God is merciful.

Pſal. 30. 15. For his Wrath endureth but the Twinkling of an Eye, and in his pleaſure is Life: Heavineſs may endure for a Night, but Joy cometh in the Morning.

Pſal. 103. 16. He will not alway be chiding, neither keepeth he his Anger for ever.

17. He hath not dealt with us after our Sins, nor rewarded us according to our Wickedneſs.

18. For look how wide the Eaſt is from the Weſt, ſo far hath he ſet our Sins from us.

19. For like as a Father pitieth his Children, even ſo is the Lord merciful to them that fear him.

20. For he knoweth whereof we be made; he remembreth that we are but Duſt.

Pſal. 86. 21. For thou, Lord, art good and gracious, and of great Mercy unto all them that call upon thee.

Pſal. 85. 22. Thou haſt forgotten the Offence of thy People, and covered all their Sins.

23. Thou haſt taken away all thy Diſpleaſure, and turned thy ſelf from thy wrathful Indignation.

Pſal. 30. 24. Thou haſt turned our Heavineſs to Joy: Thou haſt put off our Sackcloth, and girded us with Gladneſs.

Pſal. 90. 25. Turn thee again, O Lord, at the laſt, and be gracious unto thy Servants.

26. O ſatisfie us with thy Mercy, and that ſoon; ſo ſhall we rejoyce, and be glad all the Days of our Life.

27. Comfort us again, after the Time that thou haſt plagued us; and for the *Year* wherein we have ſuffered Adverſity.

28. Shew thy Servants thy Work, and their Children thy Glory; and the glorious Majesty of the Lord our God be upon us. Prosper thou the Work of our Hands upon us; O prosper thou our hand Work.

Glory be to the Father, and to the Son, and to the H. Ghost. As it was in the Beginning, &c.

The Prayer, or Collect.

WE yield thee hearty Thanks, O most merciful Father, that it hath pleased thee in thy Wrath to remember thy Mercy, and partly to mitigate thy severe Rod of this terrible Plague, wherewith thou hast hitherto most justly scourged us for our Wickedness; and most mercifully revoked us from the same: Calling us (who in Health and Prosperity had clean forgotten both thee and our selves) by Sickness and Adversity to the Remembrance both of thy Justice and Judgment, and of our own miserable Frailness and Mortality: And now lest we by the Heaviness of thine Indignation should have utterly despaired, comforting us again by the manifest Declaration of thy fatherly Inclination to all Compassion and Clemency. We beseech thee to perfect the Work of thy Mercy graciously begun in us. And forasmuch as true Health is to be found and whole in that Part which in us is most excellent, and like to thy Godhead, we pray thee thoroughly to cure and heal the Wounds and Diseases of our Souls, grievously wounded and poisoned by the daily Assaults and Infections of the old Serpent, *Satan*, with the deadly Plagues of Sin and Wickedness. By the which inward Infections of our Minds, these outward Diseases of our Bodies have, by the Order of thy Justice, O Lord, issued and followed. That we by thy fatherly Goodness and Benefit obtaining perfect Health, both of our Minds and Bodies, may render unto thee therefore continual and most hearty Thanks: And that by flying from *Sin*, may avoid thine Anger and Plagues; and ever hereafter, in Innocency and Godliness of Life, studying to serve and please thee, may both by our Words and Works, always glorifie thy Holy Name. Which we beseech thee to grant us, O Father of Mercies, and God of all Consolation, for thy Dear Son, our only Saviour and Mediator Jesus Christ's Sake. *Amen.*

Num. VI.

A Form of an Act drawn up for the better Observation of the Lord's-day. And for hindring Markets to be kept thereon.

E MSS. *Guil. Petyt. Armig.*

FIRST, Be it enacted, &c. that upon every Sabbath-day and principal Feast-day, be kept neither open Fair, nor Market throughout the Year; and that all Persons or Incorporations having by Patent such Days expressed, may change the same Days with the Day immediately following, or going before the said Sunday, or principal Feast-day; Upon pain as well to the Buyer, as to the Seller, to forfeit half of the Ware so bought or sold to the Promoter, &c. And if any either Seller or Buyer offend thrice in such Fault, then to be judged to Prison for fourteen Days following, without Bail, or Mainprize; and so convicted before the Ordinary his Officer, or before any Justice of the Peace, they shall without any Partiality, and with Expedition award as well the said Penalty accordingly, as the Imprisonment, in Case above expressed.

Item, That no Victualler, or Craftsman have his Shop open before the Service be done in his Parish where he dwelleth; and that his Servants be not set on work, or other whiles sent abroad about their worldly Affairs, which might be deferred, and performed on the Week-day. And that any Master be answerable for his Servants, of their coming and resorting to the Church, except in Cases of Necessity; as in serving urgent Affairs of the Commonwealth, or the changeable Necessity of their Neighbours, which otherwise cannot be delayed without great Hurt and Danger. And that this Case of Necessity be so judged and provided by the Discretion of the Ordinary, or by the Justice of the Peace next to the same his own Dwelling.

Item, That all manner of Persons, with their Houshold Servants, shall frequent their own Parish Church to the Common Prayer, and there to remain the whole Time of the same; and also shall receive the H. Communion in such Days and Times, or so oft, as is appointed by the Book of Service. And whosoever doth customably absent himself from the Common Prayer, and neglect to receive, as is provided, to be chargeable to the Fine set thereupon, to be levied by the Church-wardens. And if they be found negligent to levy the Forfeiture, then they to make Answer to the Ordinary for all such Fines forfeited, to be put into the Poor-man's Box, and be distributed once every Quarter by the Curate, or Parson of the same Town. And the Church-wardens to do such charitable and indifferent Distribution, as they may be judged to be clear from all partial Respect and corrupt Affection.

Item,

Item, If any Perſon or Perſons of what Condition ſoever he be, be found notably to tranſgreſs his Duty in coming to the Divine Service, as aforeſaid, or to neglect to receive the H. Communion, as it is preſcribed, that then beſide the Penalty before limited, he ſhall be taken and reputed as a Perſon excommenged without further Proceſs, and Promulgation of Sentence; and that he ſo long Time as he remains in ſuch Wilfulneſs, be diſcharged of the Benefit of the Queen's Majeſties Laws, and be made unable to ſue, or to hold Plea in any of the Courts of the Realm, whereby any Recovery of Debt, or Benefit may riſe unto him during the Time he ſo do ſtand, and perſiſt in ſuch wilful Diſobedience. And that it may be lawful to the Adverſary of any ſuch Perſon to alledge the notorious Negligence and Contempt of ſuch Offender; and ſo thereby to be diſmiſt of all Action of Debt, Treſpaſs, *&c.* whatſoever. So that the Ordinary, or any next Juſtice of the Peace, do by his, or their, Writing teſtifie the notorious Default in any Perſon ſo offending, as aforeſaid.

Item, In any City or Town, where there be two, three, or more Pariſhes, when any Preacher lawfully authorized, ſhall fortune to reſort thither to preach the Word of God, that the Curates of other Pariſhes be warned by the Curate of ſuch Pariſh or Pariſhes where ſuch Sermons ſhall be made, that they may the ſooner appoint the Time of the Common Prayer ſo to be ended, that there be left ſufficient Time for the Preacher, for all ſuch as ſhall be diſpoſed to reſort thereunto. And that the Pariſhioners make not their Excuſes of not coming to their Pariſh Church by any ſuch Sermons-hearing: And if any ſuch Perſon or Perſons offend by deſpiſing to come to ſuch Sermons, or give themſelves to Gaming, Drinking, or idle being at Home, to be preſented by the Church-men of ſuch Pariſhes, to be conſidered according as the Ordinary ſhall by his Diſcretion think convenient.

Item, That if the Church-wardens and Queſt-men, ſworn to preſent ſuch Defaults of any manner of Perſon, do neglect to do the ſame accordingly, to their Knowledge; that then every ſuch Queſt ſo offending ſhall forfeit in the Name of a Pain Twelvepence for every Fault, to be converted to the Poor-man's Box. And that no Man whatſoever ſo preſented and detected by the Vertue of the Oaths of ſuch Queſt-men, ſhall moleſt or trouble at the Law, any of the Queſt-men for ſuch Preſenting, upon Pain that every ſuch detected Offender commencing any Action againſt the Detector in ſuch Caſe, ſhall forfeit to the Queen's Majeſties Uſe ten Pound. The Moyety whereof ſhall be to the Uſe of the Queen's Majeſty, and the other half to the Party, which ſhall give Information thereof to the Ordinary, or any Juſtice of Peace nigh to their Dwelling-place.

Numb. VII.

A Form of an Act for the better Execution of the Writ De Excommunicato capiendo.

E MSS. G. *Petyt.* Armig.

FOraſmuch as in theſe our Days divers Subjects of this Realm, and other the Queen's Majeſties Dominions, are grown into ſuch Licence and Contempt of the Laws Eccleſiaſtical, and Cenſures of the Church, that unleſs it were for Fear of the Tempotal Sword, and Power, they would altogether deſpiſe and neglect the ſame: Which Temporal Sword and Power, being oftentimes ſlowly and negligently executed, by reaſon of the Writ *De Excommunicato Capiendo*, being only directed unto the Sheriff within whoſe Circuit the Party excommunicate doth abide, by the Negligence, Corruption, Favour, or Delay of the ſame Sheriff, is either not executed at all, or elſe ſo ſlowly, that the Execution of Juſtice thereby is letted, or delayed; and the Party excommunicated thereby encouraged to continue and perſiſt in wilful and obſtinate Contumacy and Diſobedience: Whereby the Corruptions and Cenſures of the Church do run in great Contempt, and like daily to grow into more, unleſs ſome ſpeedy Remedy be provided in that behalf: May it therefore pleaſe your, *&c.* that it may be ordained, enacted and eſtabliſhed by the Conſent of the Lords Spiritual and Temporal, and the Commons in this preſent Parliament aſſembled, and by Authority of the ſame; that from henceforth all Writs *De Excommunicato Capiendo* may be directed to the Sheriffs, Under-Sheriff, and all Juſtices of the Peace, Bailiffs, Conſtables, and other Miniſters or Officers whatſoever, or unto any one of them, within whoſe Circuit or Precinct the Party or Parties Excommunicate doth abide. And that it ſhall be lawful unto him, one of the ſaid Sheriffs, Under-Sheriffs, Juſtices of the Peace, Bailiffs, Conſtables, or other Officers or Miniſters whatſoever, unto whoſe Hands the ſaid Writ ſhall come, by Virtue of the ſame, to attack and apprehend the Body of the Perſon or Perſons Excommunicate, and to carry and convey the ſame unto the next Priſon or Goal, there to remain without Bail or Mainprize, until ſuch Time as the ſaid Party or Parties with Effect ſhall humble and ſubmit himſelf, or themſelves, unto the Commandment and Laws of the Church: And alſo to ſatisfie unto the Party or Parties thereby grieved or damnified, all ſuch Coſts or Damages, as he or they have thereby any ways born or ſuſtained, at the Taxation of the Spiritual Judge, according to the Laws Eccleſiaſtical.

Provided, that all other Laws, Orders, Statutes, and Cuſtoms, which heretofore have been ordained, provided and uſed for the Puniſhment and Correction of ſuch as be, or ſhall be, for any Cauſe excommunicate, ſhall ſtand and remain in the ſame Force and Strength as they did ſtand in before the making hereof, any thing in this former Act to the contrary notwithſtanding.

Numb. VIII.

Juſtus Velſius *his* RULE: *Intitled, Chriſtiani hominis Norma, ad quam ſe explorare perpetuò quivis debet.*

1. QUISNAM eſt Chriſtianus? Qui quod Chriſtus per ſe, & Naturâ extitit, & eſt, id participatione atque Gratiâ eſt redditus, & reddendus. Paper-Office. A.

2. Quidnam per ſe & naturâ extitit Chriſtus, & eſt? Primùm, Deus in Homine, deinde & Homo Deus. B.

3. Quare Chriſtum Deum in Homine extitiſſe dicis? Quia dum Verbum Caro factum eſt, & habitavit in nobis, Deum ad nos cœlitùs deduxit, noſtræque paſſibili Naturæ conjunxit & univit, ut nobis in terra tanquam Advenis quibuſdam conſtitutis, ad cœleſtem Patriam, unde primi hominis inobedientiâ excidimus, reditus & itineris Initiator eſſet & Dux, perfectâ ſuâ ad montem uſque Crucis obedientiâ; per quam peccato mortuus eſt ſemel. C.

4. Quomodo peccato mortuum Chriſtum dicis, cum in peccato nunquam vixerit? *Peccatum enim non fecit, nec inventus eſt dolus in ore ſuo.* Quia etſi ipſe in peccato nunquam vixerit, Corpore, Animâ, & Spiritu ab omni injuſtitiæ contagione immunis; tamen noſtra peccata in Carne ſuâ pertulit, dum & à peccato inflictum paſſibilitatis & mortalitatis Vulnus in ſe recepit, & pœnam peccati pro nobis ἀντίλυτρον redditus ſuſtinuit, ſeſeque pro eo hoſtiam immaculatam per Spiritum æternum Deo Patri exhibuit & obtulit.

5. Quare eundem Hominem-Deum eſſe aſſeris? Quia dum ab elementis hujus Mundi mortuus eſt, & moriendo omnem Corruptibilitatem & Mortalitatem exuit, glorioſa ſua Reſurrectione Carne Verbum factâ & habitante in Deo, hominem ad Deum evexit, ipſiúſque impaſſibili Naturæ conjunxit & univit. D.

6. Quomodo utrúmque id homo participatione & gratiâ reddi poteſt? Per duplicem Regenerationem, interni alteram, alteram externi hominis: Quarum illa nos Deos in hominibus in hoc Seculo conſtituit, hæc Homines-Deos in futuro efficit. E. F.

7. Quænam eſt interni hominis Regeneratio? Qua ex Aquâ & Spiritu renaſcimur.

8. Quidnam eſt ex aquâ naſci? Secundum internum hominem peccato mori, & corruptionis mortíſque metus Servitute liberari, exuendo corpore peccatorum carnis per non manufactam Circumciſionem Chriſti; & veteri homine cum actibus ſuis deponendo: Atque in aquâ

Baptiſmatis, tanquam in mari rubro, ſubmergendo, & cum Chriſto conſepeliendo in mortem, ut deinceps actuoſus non ſit.

9. Quidnam eſt ex Spiritu naſci? Secundum eundem internum hominem Juſtitiæ reviviſcere, & in ſpem omnimodæ incorruptibilitatis & immortalitatis erigi, per vim Reſurrectionis Chriſti, & renovationem Sp. Sancti in mentem noſtram copiosè effundendi; ut induto novo homine, qui ſecundum Deum conditus eſt in Juſtitiâ & Sanctitate Veritatis, tum in Novitate vitæ ambulemus, membra noſtra accommodantes arma Juſtitiæ Deo, tum externum hominem continenter Supplantantes, & in Servitutem redigentes, Mortificationem *Jeſu* in corpore nóſtro perpetuò circumferamus, quo & vita *Jeſu* in corpore noſtro per externi hominis fiendam regenerationem, manifeſtetur.

G. 10. Quænam eſt externi hominis Regeneratio? Ejus ad incorruptibilitatis & immortalitatis conſortium à mortuis in noviſſimo die reſuſcitatio; quando erit & Deus, perfectâ Obedientiâ omnibus ipſi jam ſubditis, omnia in omnibus. Ad quam nemo perventurum ſe tum ſperet, qui non hîc in interno homine verè renatus, mortem primam, id eſt, animi & interni hominis devicerit. Nam hicſolus, eam qui devicerit, nec à morte ſecunda & corporis, quæ ipſi ad vitam eſt tranſitus, nec ab æternâ illa cum corporis tum animi, qua æternis Suppliciis utrúmque addicetur, quicquam, utpote nihil juris in ipſum obtinente, lædetur: reliquis omnibus nunquam finiendos intolerabiles Cruciatus perpeſſuris.

Hanc ego, nec aliam ullam Chriſtiani hominis Normam novi, quæ tuta certè ſit & fidelis: Ad quam me meáque jugiter examino: Quod & cuivis, qui ſeipſum decipere nolit, faciendum cenſeo. Atque ad hanc dum ex hominis Chriſtiani vero affectu & charitate alios quoque revocare conor, id mihi Pſalmiſtæ uſu venire experior, *Et poſuerunt adverſum me mala pro bonis, & Odium pro Dilectione mea.* Quid igitur ipſis (proh! Dolor) expectandum ſit, ex eodem illo diſcant Pſalmo, cujus initium, *Deus laudem meam ne tacueris; Quia os peccatoris & os doloſi ſuper me apertum eſt.* Vos autem mihi in Chriſto dilectos ſedulò moneo & hortor, ut hanc Normam à mentis veſtræ oculis nunquam amoveatis, ſed omnem veſtram vitam ad eam perpetuò exploretis ac dirigatis. Nam ſic tantummodo ſervari hoc peſſimo tempore poteritis,

Veſtræ omniúmque Salutis amantiſſimus

Juſtus Velſius Haganus.

Num. IX.

Num. IX.

Biſhop Grindal's *Animadverſions upon* Juſtus Velſius *his Scheme of Chriſtian Religion, or his* Rule, *whereby Chriſtians ſhould examine themſelves.*

In Scripto *Velſii*, (ſcil. in Chriſtiani hominis Norma) hæc adnimadvertantur.

NON edi ab ipſo Fidei Confeſſionem, ut oportuit; Si modò cupit ſatisfacere iis, qui reſipiſcentiæ fructus in eo deſiderant: Sed veluti Normam præſcribi ad quam omnium Conſcientias exigi vellet. Paper-Office. Fides Confeſſionem exigit.

Atqui in hâc Normâ nulla Fidei fit mentio, ſine qua fruſtra de Religione Chriſtiana, fruſtra de Regeneratione aut novo homine diſceptatur. Nulla mentio Fidei.

Aſtutè ergo præterit vim & modum Juſtificationis per Fidem; Item quid de viribus hominis ejuſque Arbitrio, quid de Operibus ſentiat. Juſtificatio per Fidem præteritur.

In iis verò ipſum perniciosè errâſſe, multorum turbâſſe Conſcientias, & Orthodoxæ Doctrinæ contraria docuiſſe, certiſſimum eſt. Nec deſunt in *Angliâ* oculati Teſtes qui ipſum convincant. De libero Arbitrio. Erravit in his.

Quæ verò nunc Scripta dedit, tametſi multis Sacræ Scripturæ verbis intertexta ſunt, tamen à purâ Scripturæ Sententiâ, veráque Doctrina longè diſcedunt.

Nam Chriſtiani hominis Definitio quam tradit, præterquam quod jejuna nec ſufficiens eſt, abſurditatem maximam & à Fide noſtrâ alienam; continet. *Chriſtianus*, inquit, *is eſt, qui quod Chriſtus per ſe & natura eſt, gratia redditur.* Ac ſubjungit, *Chriſtus per ſe & natura eſt Deus in homine, & homo Deus.* Quid hinc ſequitur? Chriſtianum eſſe Deum in homine, & hominem Deum. Ac ne videar id ex meipſo inferre, id poſtea apertè concludit. A. B.

At non ita loquitur Scriptura. Nam quæ propriè & unicè competunt Chriſto Capite noſtro, id membris tribui ſine Sacrilegio & Blaſphemia non poteſt. Nullus ergo Chriſtianus Deus in homine, aut homo Deus dici debet. CHRISTUS enim ſolus eſt *Immanuel*, ſolus Redemptor, ſolus μεσίτης, ἱκέτης, &c. hanc Dignitatem, hæc Officia membris non diſpertit; *Gloriam meam alteri non dabo*, dicit Dominus. Efficacia quidem & fructus eorum diſtribuuntur membris, quos percipiunt per Fidem. Fiunt eum Filii Dei, Templa Dei, quia Spiritus Sanctus in ipſis habitat. Sed non ideo Dii in hominibus, aut *Homines Dii* dici poſſunt. Scriptura non ita loquitur.

Dete-

Detegendus ergo eſt anguis, qui ſub involucris Scripturæ tanquam ſub Herbâ latet, & in lucem proferendus eſt. Nam quæ garrit de unione noſtrâ cum Chriſto captioſa & fallacia ſunt.

C. Initiator Chriſtus.

Præterea, cum Initiatorem Chriſtum vocat, multum de ejus Majeſtate & Virtute imminuit. Hoc enim Solummodo ei tribuit, ut introducat, ac veluti elementa doceat; ut nos poſt talem initiationem noſtris viribus ad perfectionem contendamus.

D. Duplex Regeneratio.

Quod Regenerationem facit duplicem, unam interni, alteram externi hominis, ex Scriptura non didicit, quæ totum hominem renovari jubet. *Niſi quis renatus*, &c. Joan. 3. De externo homine ſic loquitur *Paulus*, 2 Corinth. 4. *Licet is qui foris eſt homo noſter corrumpatur, tamen is qui intus eſt renovatur de die in diem.* Eundem verò eſſe *externum* hominem, qui *vetus* dicitur, apparet ex aliis locis, ut *Eph.* 4. *Vos edocti eſtis deponere veterem hominem ſecundum priſtinam converſationem, qui corrumpitur ſecundum deſideria Erroris. Renovamini autem Spiritu mentis veſtræ: Et induite novum hominem, qui ſecundum Deum creatus eſt in Juſtitia & Sanctitate Veritatis.*

E. Deos in hominibus.

Quod interni hominis regenerationem Deos in hominibus conſtituere dicit in hoc Seculo, alienum eſt à formâ loquendi quâ Scriptura utitur. Nuſquam enim dicit nos regeneratione fieri Deos, ſive in hoc Seculo, ſive in futuro. Sed hinc apparet, quorſum prius dixerat nos fieri id quod Chriſtus eſt, & Chriſtianos reddi Deos in hominibus. Vult enim ſtatuere Perfectionem quam ſibi ipſe finxit eſſe in homine Chriſtiano, & perſuadere omnes Chriſtianos eſſe Deos; id eſt, ab omni Labe & Culpâ immunes. Quæ arrogantia quam deteſtabilis & execranda ſit, nemo pius non videt.

F. Chriſtianum in futuro ſeculo Deum fore.

Non minus alienum atque impium eſt, quod dicit Chriſtianum in futuro Seculo Deum fore; idque nullo Colore, aut ullâ expoſitione tegi aut leniri poteſt. Nec enim dicit Chriſtus, Eritis Dii; ſed eritis Beati, Benedicti, Vivetis, Vitam æternam poſſidebitis. Nec quiſquam eſt qui plus expectare, aut ſibi polliceri poſſit aut debeat, quam quod Chriſtus dixit Apoſtolis, *Matth.* 29. *Vos qui me ſequuti eſtis in Regeneratione, cum ſederit Filius hominis in ſede Majeſtatis ſuæ, ſedebitis & vos ſuper duodecim ſedes, judicantes duodecim tribus Iſrael.* Unicuíque ergo ſufficere debet, ſi gloriæ Chriſti pro menſurâ ſuâ particeps reddatur.

G. Regeneratio externa pro Reſurrectione. Rejicit Doctrinam Fidei.

Videtur autem externi hominis Regenerationem accipere pro ultimâ Reſurrectione, in quâ quid ſomniet nondum aſſequor.

In eo vero ſe maximè prodit, cum teſtatur ſe nullam aliam Normam Chriſtianæ Religionis agnoſcere. Nec enim poſſet apertius rejicere Doctrinam Fidei, & Remiſſionis Peccatorum. Atque hinc conſtat ipſum novum quoddam Evangelium fabricare; nec dubito, quin alia monſtra alat, quæ nondum ex iis, quæ protulit detegi poſſunt.

EDM. LONDON.

Num. X.

Boner, *late Biſhop of* London *to the Queen; Excuſing his Refuſal of the Oath of Supremacy,*

Auxilium meum à Domino.

Sereniſſima, Clementiſſima & Optima Regina, Salutem: Addere etiam oportet, Felicitatem, eámque perpetuam, cum omni meo Obſequio & Servitute.

ET quoniam religiosè Dii ſunt adeundi, Téque veluti in Terris Deam, non oſcitanter & negligenter accedere conveniat, liceat mihi (O Clementiſs. Regina) cum tuâ bonâ Veniâ te cum omni Obedientia, Humilitate & Reverentia per Literas alloqui, quando præſens per Carceris Anguſtias id facere non poſſum; hoc ſcil. adjungens quod olim Cæſari dixit *Ovidius* abſens, E MSS. *Guil. Petyt.* Armig.

Ingenium vultu ſtátque cadítque tuo.

Quâ Sententiâ nihil aliud ſignificatum volo, quàm ſi tua inſignis Clementia meas actiones, quas multi (prout varia ſunt Mortalium ingenia) variè interpretentur, vel probet, vel improbet, ego vel felicem, vel infelicem prorsùs meipſum judicaturus. Et nè Majeſtatem tuam multis Regni tui negotiis occupatam, longo & inani Verborum Strepitu diutiùs quàm par eſt, detineam, id mihi præfandum eſt, nolle me quicquam de tuâ Summâ Poteſtate detrahere; quam, ut par eſt, ſartè tectam eſſe, & colendam apud omnes, ubique, profiteor & contendo.

At excipies, dicéſque, de Poteſtate Principis non eſſe diſputandum. Scio id quidem, Optima Regina: Nam id me olim docuit Juris Civilis Prudentia, (cui pro mea virili tum temporis operam dabam) id ſcil. atteſtata Sacrilegii inſtar Criminis eſſe de Principis Facto judicióque aliter cenſere, quam ipſe Princeps cenſet. Cur ergo, inquies, Juramentum quod Statuti tenor exigit, non præſtitiſti? Audi, O! pientiſſima Regina, præſtandum eſſe aliquando Juramentum ſcio, aliquando vero non præſtandum. Sed explica, inquies, apertiùs. Præſtandum eſſe tum demum cenſeo Juramentum, quando abſque periculo Salutis æternæ præſtari & obſervari poſſit: Præſtandum eſſe, ſi ſuos habeat Comites, nempè Veritatem Conſcientiæ, Judicium Diſcretionis, ſive Deliberationis, & Juſtitiam; ut licitum & juſtum ſit quod juratur. Non præſtandum verò, quando res ita non ſe habeat. Id quod verbis quidem apertis Divus *Hieronymus* cum *Hieremia* Prophetâ atteſtatur. Et *Innocentius* Tertius, Vir ſummæ Doctrinæ, & Virtutis clariſſimè confirmat in Cap. *Et ſi Chriſtus de juræjurando.*

Porrò, quando ſcriptum ſit, Juramentum non ut Vinculum ſit Iniquitatis inventum eſſe; deinde, quando *omne quod non eſt de Fide*, Atteſtante Apoſtolo, *peccatum eſt*; & qui contra ſuam Conſcientiam facit, ædificare cenſetur ad Gehennam; denique cum certum ſit, tuam Pietatem (quantumvis urgeant alii) nolle Subditos tuos illaqueare aut peccato mortali aut perjurio: Mihi perſuadeo in tua Virtute & Lenitate, Oh! Clementiſſima Regina, me in hoc meo facto honeſtâ ductum Conſcientiâ, nec diſplicuiſſe Deo, nec tuæ excellentiſſimæ Majeſtati. Atque ut ita de me & cenſeat & loquatur, meúmque Factum ſic interpretari velit, humiliter & reverenter obteſtatam illam eſſe volo.

Inhærere hic volebam & inſarcire (Chariſſima Princeps) quoſdam *Hieronymi* & *Auguſtini* Sententias, ad Negotium hoc valdè pertinentes: Sed habui rationem tuæ Majeſtatis, verebárque me nimiâ Loquacitate meâ caſtas illas & prudentes aures tuas offendere; ideóque Sententias illas ſeorſim extra Epiſtolam appoſui, ut aliquando ubi libitum eſt pro tuo otio (ſi viſu ſunt dignæ) perlegere poſſit tua Clementia. Cui me humillimè iterum iterúmque commendo. Raptim ex Carcere ubi includor, Sede ſcil. Tribunalis tui Regii in *Southwark* XXVI. *Die Octobris* 1564.

Parcere proſtratis nobilis eſt ira Leonis.

Humillimus ſubditus Serenæ Majeſtatis tuæ ad pedes tuos provolutus humillimè, EDMUNDUS BONERUS manu propria, ſed rudi tamen & inculta.

Hieronymus in Epiſtolam ad *Epheſ.* & recitativè in Cap. *Si Dominus* XI. ſic ait, "Si Dominus ea jubet, quæ non ſunt adverſus Sanctis "Scripturis [Sanctas Scripturas] ſubjiciatur Domino Servus. Si verò "contraria præcipit, magis obediat Spiritus quam Corporis Domino, &c. "Deinde, ſi bonum eſt quod præcipit Imperator, jubentis exequiere voluntatem: Si malum, reſponde, *Oportet Deo magis quam Hominibus obedire.* Hoc ipſum & de Servis apud Dominos, & de Uxoribus apud "Viros, & de Filiis apud Patres. Quia in illis tantum debeantur [debeant] Dominis & noſtris Parentibus eſſe ſubjecti, quæ contra Dei "mandata non ſunt.

Auguſtinus in Sermone de Verbis Domini, & recitativè in Cap. *Qui reſiſtit* XI. ſic dicit, "Qui enim reſiſtit poteſtati, Dei Ordinationi reſiſtit. Sed quid ſi illud jubeat, quod non debes facere? Hic ſanè contemne Poteſtatem. Timendo Poteſtatem, ipſos humanarum rerum gradus "advertitis. Si aliquid juſſerit Curator, nonne faciendum eſt? Si contra Proconſul, non utique contemnis, ſed eligis majori ſervire. Nec "hic debet minor iraſci, ſi major prælatus eſt. Rurſum, ſi aliquid jubeat Imperator, & aliud Deus, quid judicatis? Solve Tributum: Eſto "mihi in Obſequium. Rectè, ſed non in Idolio. In Idolio prohibet major Poteſtas. Da veniam, O Imperator. Tu carcerem, ille Gehennam minatur. Hinc jam tibi aſſumenda eſt Fides tua, tanquam ſcutum, "in quo poſſis ignito jaculo inimici extinguere.

Then follows another Allegation out of the ſame Author.

Sereniſſimæ Reginæ noſtræ Dominæ.
Elizebethæ omni virtutum genere
præcellenti, hæ Literæ dentur.

Num. XI.

Num. XI.

Biſhop Grindal *to* Bullinger, *concerning the Controverſie of the Habits.*

Reverendo in Chriſto D. *Henrico Bullingero, Tiguriнæ* Eccleſiæ Miniſtro fideliſſimo, ac Fratri in Domino chariſſimo, *Edmundus Grindallus*, &c. Salutem in Chriſto.

CLariſſime D. *Bullingere*, ac Frater in Chriſto chariſſime, D. *Joannes Abelus* tradidit mihi literas tuas Dominis *Wintonienſi*, *Norwicenſi*, & mihi communiter inſcriptas, unà cum Scripto veſtro de re Veſtiaria. Quorum ego exemplaria ad Dominos *Wintonienſem* & *Norwicenſem* ſtatim tranſmiſi. Quod ad me attinet, ago tibi maximas gratias, tum quod noſtrarum Eccleſiarum tantam curam geris, tum quod me hominem tibi ignotum participem facis eorum, quæ ad noſtros de rebus controverſis ſcribuntur. Vix credibile eſt, quantum hæc controverſia de rebus nihili Eccleſias noſtras perturbarit, & adhuc aliqua ex parte perturbat. Multi ex Miniſtris doctioribus videbantur Miniſterium deſerturi. Multi etiam ex plebe contulerunt Conſilia de ſeceſſione à nobis facienda, & occultis cœtibus cõgendis. Sed tamen, Domini benignitate, maxima pars ad ſaniorem Mentem rediit. Ad eam rem Literæ veſtræ pietatis & prudentiæ plenæ, plurimum momenti attulerunt. Nam eas Latinè ac Anglicè Typis evulgandas curavi. Nonnulli ex Miniſtris, veſtro judicio atque authoritate permoti, abjecerunt priora Conſilia de Miniſterio deſerendo. Sed & ex plebe quam plurimi mitiùs ſentire cœperunt, poſtquam intellexerunt noſtros ritus à vobis, qui iiſdem non utimini, nequaquam damnari impietatis: quod ante publicatas veſtras Literas nemo illis perſuaſiſſet. Sunt tamen qui adhuc manent in priori ſententia. Et in his D. *Humfredus*, & *Samſonus*, &c. Nihil verò eſſet faciliùs quam Regiæ Majeſtati eos reconciliare, ſi ipſi ab inſtituto diſcedere vellent. Sed cum hoc non faciunt, nos apud Sereniſſimam Reginam iſta contentione irritatam, nihil poſſumus. Nos, qui nunc Epiſcopi ſumus (eos dico, qui in *Germania* & aliis locis exulaverant) in primo noſtro reditu, priuſquam ad Miniſterium acceſſimus, diu multúmque contendebamus, ut iſta de quibus nunc controvertitur, prorſus amoverentur. Sed cum illud à Regina & Statibus in Comitiis regni impetrare non potuimus, communicatis Conſiliis, optimum judicavimus non deſerere Eccleſias propter ritus non adeo multos, neque per ſe non impios, præſertim cum pura Evangelii doctrina nobis integra & libera maneret. In qua ad hunc uſque diem (utcunque multi multa in contrarium moliantur) cum veſtris Eccleſiis, veſtráque Confeſſione, nuper editâ, pleniſſimè conſentimus. Sed neque adhuc pœnitet nos noſtri Conſilii. Nam interea, Domino dante incrementum, auctæ ſunt Eccleſiæ, quæ alióque *Ecceboliis*, *Lutheranis*, & Semi-papiſtis prædæ fuiſſent expoſitæ. Iſtæ verò iſtorum intem-

E Biblioth. Tigur.

intempestivæ contentiones de Adiaphoris (si quid ego judicare possum) non ædificant, sed scindunt Ecclesias, & discordias seminant inter Fratres. Sed de nostris rebus hactenus.

In *Scotia* non sunt res tam benè constitutæ, quam esset optandum; retinent quidem adhuc Ecclesiæ puram Evangelii Confessionem: Sed tamen videtur *Scotiæ* Regina omnibus modis laborare, ut eam tandem extirpet. Nuper enim effecit, ut sex aut septem Missæ Papisticæ singulis diebus in Aula sua publicè fierent, omnibus, qui accedere volunt, admissis; cum antea unica, eáque privatim habita, nullo *Scoto* ad eam admisso, esset contenta. Præterea cum primum inita esset Reformatio, cautum fuit, ut ex bonis Monasteriorum, quæ Fisco dijudicata sunt, stipendia Evangelii Ministris persolverentur: At ipsa jam integro biennio nihil solvit. *Joannem Knoxum*, Regia Urbe *Edinburgo*, ubi hactenus primarius fuit Minister, non ita pridem ejecit; neque exorari potest, ut redeundi facultatem concedat. Publicè tamen extra Aulam hactenus nihil est innovatum: Et Proceres Regni, Nobiles item ac Cives, multo maxima ex parte, Evangelio nomen dederunt, ac multa magnáque constantiæ indicia ostendunt. In his præcipuus est D. *Jacobus Stewardus*, *Murrayæ* Comes, Reginæ Frater nothus, Vir pius, & magnæ apud suos authortatis. Perscribitur etiam ad me ex *Scotia*, Reginæ cum Rege marito pessimè convenire. Causa hæc est. Fuit *Italus quidem*, nomine *David*, à Cardinale *Lotharingo* Reginæ *Scotiæ* commendatus. Is cum Reginæ à Secretis & intimis Consiliis esset, ferè solus omnia administrabat, non consulto Rege, qui admodum juvenis & levis est. Hoc malè habebat Regem: Itaque facta Conspiratione cum Nobilibus quibusdam & Aulicis suis, *Italum* illum, Reginæ opem frustra implorantem, ex ipsius conspectu abripi, & statim, indicta causa, multis pugionum ictibus perfodi atque interfici curavit. Hujus tam immanis facti memoriam Regina, tametsi Regi Filium pepererit, ex animo deponere non potest. Hæc paulo verbosius de *Scotia*, ex qua fortassis rarò ad vos scribitur Ora, ut Dom. *Gualterum*, ac reliquos collegas tuos meo nomine Salutes. Dominus te nobis & Ecclesiæ suæ quam diutissimè conservet. *Londini* 27. Augusti, 1566.

Deditissimus tibi in Domino,

***Edmundus Grindallus*, Episcopus *Londinensis*.**

Numb. XII.

Grindal *Biſhop of* London *to* Zanchy; *Giving him account of the State of the preſent Differences in Religion.*

S. Ex poſtremis meis ad te Literis, ad decimum octavum Decembris datis, intelligere potuiſti, doctiſſime *Zanche*, cauſas extitiſſe juſtas & graves, cur de tuis ad Regiam Majeſtatem reddendis Literis, deliberationem mihi cum Viris piis & doctis ſuſcipiendam ſtatuiſſem. Quamobrem liberatus illâ, quæ tum me impeditum dixi, prælonga & plena Sollicitudinis circa *Hiſpanienſem* Legatum curâ, probatiſſimos quoſque capiendi Conſilii cauſa adibam, exque iis, re coràm explicata, quid ipſis videretur diligenter exquirebam. In iis & Eccleſiaſtici Ordinis Viri lectiſſimi, longeque Principes, & Regiæ Majeſtatis Conſiliarii aliquot, & alii quidam magni Judicii Viri, Deúmque timentes, Sententiam rogati, de Literis minimè exhibendis, pluribus in medium adductis Rationibus, ad unum omnes ſtatuerunt. Eorum autem ad quos nuperrimè datis ad me Literis ſcripſiſti, neminem prætermiſi, cujus vel Conſilium diligenter percontando non petiverim, vel à quo, ſive per Literas, ſive in Congreſſu familiari, reſponſum in eandem Sententiam non tulerim. Quas autem ſinguli ſui Judicii attulerunt rationes, eas ſigillatim referre omnes, & longum eſſet, nec fortaſſe expedit. Sunt qui Diſſentientium inter ſe partes non te rectè perſpexiſſe; alii nè Rei quidem controverſæ ſtatum plenè te percepiſſe, ex illis quas ad Amicos quoſdam ſcripſiſti Literis, non temerè conjecturam facere videntur. Sed nec facilis fortè erit Explicatio. Foxii MSS.

Verùm quo certius & melius è re nata negotii Certitudinem, Varietatem, Magnitudinem, ipſe tibi expiſcari poſſis, conabor quidem ſedulò, ut ab ipſis Fundamentis, Re paulo altius repetita, omnia tibi reddam quàm explicatiſſima. Sic ergo habeto.

Quo primum tempore Sereniſſima ELIZABETHA fæliciſſimis auſpiciis Regni Gubernacula ſuſceperat, Doctrina Cultúque profligato Papiſtico, ad eam adminiſtrandi Verbi Dei, Sacramentorúmque & totius Religionis Normam, quæ, Regnante beatæ quidem, ſed & luctuoſiſſimæ Memoriæ EDWARDO Sexto, in noſtris Eccleſiis deſcripta conſtitutáque fuerat, omnia revocavit. In hanc celeberrimo convocato Concilio, quod pervulgata Sermonis Conſuetudine *Parlamentum* vocamus, ab omnibus Regni Ordinibus plenis Suffragiis aſſenſum eſt. Hujus tanta eſt Authoritas Concilii, ut quæ in eo ſcribuntur Leges, illæ, niſi jubente eodem, diſſolvi nulla ratione poterant. Quare cum in hac ipſa, de qua jam dixi, olim à Rege EDWARDO conſcriptæ Religionis. Forma, multa de Veſtiendi ratione ad Eccleſiæ Miniſtros

propriè accommodata præcipiantur; déque rebus aliis, quæ vel aboleri vel emendari nonnulli Viri boni cuperent, quo minus huic operi manum quiſpiam admovere potuit, Legis Authoritate prohibebatur. Regiæ verò Majeſtati, ut ex Epiſcoporum quorundam Conſilio, quædam immutare poſſit, Lex ipſa concedit. At vero de Lege nihil nec mutatum nec imminutum eſt. Nec ſanè Epiſcoporum quod ſciam quiſquam reperitur, qui non & ipſe præſcriptis pareat Inſtitutis, & cæteris, ut idem faciant, ducem ſe ſuaſorémque præbeat. Quamobrem, in quo ipſi tibi jam antè ultrò conceſſerint, non eſt quod perſuadendo magnopere labores, ut ſcil. vel ipſi in ſua maneant Statione, vel Regina erga eoſdem tergiverſantes mitius ſe gerat. In eandem cum Epiſcopis ſententiam cæteri quoque Eccleſiarum Miniſtri, docti indoctíque ferè omnes, non invitè concedere ſanè videntur.

Quædam deſiderantur.

Doctrinam inconcuſſam jam hactenus illibatámque in noſtris Eccleſiis tenemus. A Diſciplinâ igitur cum omnis noſtra defluxerit Controverſia, iſta ſunt de quibus queri plerúmque ſolet. In veſtitu Miniſtrorum communi ex præſcripto requiritur Veſtis talaris, pileum quadratum collóque circumducta Stola quædam ab utroque humero pendula, & ad talos ferè dimiſſa. In publicis precibus, omníque Adminiſtratione Sacra, præter iſta communia, lineum quoddam indumentum, quod novo Vocabulo *Superpelliceum* dici ſolet, Miniſtrantibus ut accommodetur, Eccleſiaſtica jubet Diſciplina. Ex quibus cum depravatæ Religionis Sacerdotes, ab iis qui Evangelii Lucem adminiſtrent, quaſi teſſeris quibuſdam, diſcriminari cauſentur nonnulli, talibus obſequiis vel Idololatrarum probare hypocriſin, vel ſuum fœdare Miniſterium. Non ſibi licere dicunt. Moderatiores verò, licèt ut edictis pareant ritibus nullo ſe modo cogi patiantur, tamen nec aliis quòd Obedientiam præſtant, vitio verti volunt, nec rerum illarum uſum ut impium habendum ducunt. Sunt autem nonnulli, qui peculiarem illum Veſtiendi morem ſic tuentur, ut eo remoto, & Sacra omnia tantùm non profanari, & magno cum Miniſterium Ornamento, tum Populum Documento fraudari, acriter contendant. At enim Ordinis Eccleſiaſtici, ut dixi, Pars major in ea perſiſtere videntur ſententia, ut quantumvis aboleri iſta poſſe putent, & plurimi certè deſiderant, tamen cum in deſerta Statione, quam in ſuſcepta Veſte, plus ineſſe ſtatuant peccati, tanquam ex malis minimum, parere juſſis, quam loco cedere ſatiùs ducunt.

Atque in tanta ſententiarum Varietate, ſui cujuſque animi ſenſa ſolidis ſe rationibus probè munita tenere quiſque confidit. Sed mitto rationes: Res enim nudas commemorare ſtatui.

In Baptiſmi Sacramento adminiſtrando, Interrogationes Reſponſionéſque, quæ de more adhiberi ſolent, alii ut è mero Papatu deductæ, alii ut Infantibus inutiles, ipſis autem Suſceptoribus duriores quam ut præſtando pares eſſe poterint, ſeverè criminantur. Item, ejuſ-

dem

dem adminiſtrandi Sacri quædam ratio præſcribitur, quam & *Privatam* dicunt; & de vita periclitantibus nominatim conceditur; hæc cum ad Mulieres, quibus adeſſe ſolis parientibus licet, Verbis non apertis, ſed tacitis devolvi videatur, multorum reprehenſione non caret. In Cœnæ Celebratione Genuflexio præcipitur; deque pane azymo nonnihil controverſum eſt. Ordines Eccleſiaſtici petentibus ex ſolius Epiſcopi arbitrio diſpenſantur. Qui autem per manuum Impoſitionem ad ſacrum Miniſterium conſignantur, iis preces publicas cæteráque adminiſtrare Sacra licet. Evangelium autem, niſi nova aliunde accerſitæ poteſtatis impetrata acceſſione, annunciare non licet. Epiſcopi niſi ex Mandato Regio nec eliguntur, nec ordinantur. Hiíque ut ſuo quiſque Archiepiſcopo obedientiam præſtent, Sacramento obligantur. Sunt autem, qui Archiepiſcoporum, Archidiaconorum, & ſimilium Nomina Authoritatémque, quaſi quæ Dominatum quendam in Eccleſia Sacris libris vetitum conſtituant aboleri. Presbyterium autem per ſingulas Eccleſias ex Apoſtolorum præſcripto inſtaurari oportere contendant. Ad ſummam, nè ſingula perſequar, ita per omnes partes noſtram Diſciplinam & mancam, & corruptam eſſe querantur: Ut de totius etiam Eccleſiæ (quam, Diſciplina remota, nullam eſſe volunt) Incolumitate, Certitudinéque dubitationes aſpergere ſubobſcurè videantur.

Quæ cum ita ſint, Autoritate quadam Eccleſiaſtica cavetur, nequis ſacrum adminiſtrandi Evangelii munus ſuſcipiat, ſuſceptámve retineat, qui non & iſta de quibus jamdiu loquimur, generiſque ejuſdem alia, Libro quodam comprehenſa, pro ratis habeat, & nihil eo Libro contineri, quod cum Verbo Dei pugnet, ſuo quiſque aſcripto Chirographo profiteatur. Nec vero ſiquis, quo minus id ſibi facere liceat, Conſcientiæ queratur aculeos vel ſiquid aliud contra afferat, ad Cauſæ præſidium valere ea quicquam poſſunt, recté ne an ſecus in medio relinquo. Neque enim alicujus vel factum vel inſtitutum improbandi Cauſa, hunc mihi laborem ſuſceptum putes: Ipſos enim homines Sententiis inter ſe variantes, propter ſummam eorum Pietatem, Doctrinam, Auctoritatem utrobique colo, venerórque. De rebus nullum meum interpono Judicium. Siquid interrarandum in alteram partem præponderare videbitur, id ad rei m[illegible]m explicationem accommodatum, non affectibus indultum, exiſtimabis. Ego enim ad iſta ſcribenda, non animi aliqua perturbatione, ſed officio ducor. Nam cum & hanc tibi de qua ſcriberes materiem ſuſcepiſſes, & meum aliquod in eo deſiderâſſes officium, cum quas ob cauſas tuo minus ſatisfecerim rogatui, reddendum mihi rationem putavi: Tum nequa via per errorem à recto propoſiti argumenti ſcopo calamum deflecteres, qua potui Cura & Diligentia adeſſe tibi volui; ita tamen ut ego tibi ad eam quam inſtituiſti ſcribendi provinciam Autor eſſe nolim; multo minus, ut nullo ad parandam gratiam adjumento, Principis animum rei novitate percellas. Res enim lubrica, incertíque eſt eventus, ut quæ non ſemel ante prætentata, ex parvis ſcintillulis magnas ſæpe flammas excitaverit.

Sin

Sin omnino hoc vobis Curæ erit, ut ope aliqua veſtra, Conſiliiſque noſtras juvetis Eccleſias, alia vobis ingrediendum eſſe via videtur. Primùm enim, ipſos Epiſcopos per Literas excitandos eſſe, ut cum Regiæ Majeſtati ad ea emendanda quæ offenſiones pariant, curſúmque impediverint Evangelii, quibus poterint modis accommodatiſſimis ſuaſores impulſoréſque ſe præbeant, tum etiam ſiquæ volent, minus impetraverint omnia, ut in pœnis exequendis erga Fratres & Comminiſtros ſuos, præſertim eos quibus grave Conſcientiæ onus incumbet, aliquanto leviores eſſe velint, & ad Tolerantiam propenſiores. Non quòd viros tantos vero Pietatis erga Fratres affectu carere, cuiquam unquam in Mentem venerit, nam & aliis laudatiſſimis in amplificanda fovendáque Chriſti Eccleſia amoris ſui Teſtimoniis abundant, & ſeveritatem illam, qua, in tuenda legum Autoritate, uti plerunque ſolent, ad vitandam in Eccleſiis ἀταξίαν, qua Peſtis nulla major eſſe poteſt, à piis patribus,

Cætera (heu !) deſiderantnr.

Num. XIII.

Num. XIII.

Franciſcus Farias *and* Molinus, *Two* Spaniſh *Proteſtants*; *Their Addreſs to the Biſhop of* London, *being in Danger of the Inquiſition.*

QUOD à te, Humaniſſime atque Ampliſſime Præſul, humiles petimus, eſt, ut in re gravi Conſilium præſtes, tanquam Pater verúſque Paſtor. Intelleximus atque nobis pro certiſſimo compertum eſt, quemdam hominem Evangelii hoſtem (qui ab *Hiſpaniâ* fugerat certis de Cauſis) ut in Regis *Hiſpaniarum* gratiam veniret, quamdam Calumniam fabricâſſe: atque cum Legato *Hiſpaniæ*, Gubernatricéque *Flandriæ* tractâſſe. Scopus Calumniæ hic eſt, ut duo *Hiſpani*, qui hic ſumus propter Dei Verbum exules, (ſunt jam octo Anni) tradamur, in *Hiſpaniámque* ducamur. Calumniæ Fabula talis eſt: Quod Rex *Hiſpaniæ* animadvertatur, ut præcipiat *Hiſpanicis*, Inquiſitoribus, Informationes facere contra nos magnorum Criminum. Quibus Informationibus addatur alia contra quemdam *Hiſpanum*, peſſimum hominem, qui à *Flandria* aufugit propter latrocinium & alia Crimina, núncque hic habitat; & ſimul cum iſtis Informationibus Rex *Philippus* ſcribat Reginæ; rogans ut tales homines criminoſi tradantur ſuo Legato, ut illos in *Hiſpaniam* mittat. Sicque homo iſte, qui *Flandriæ* fuit manifeſtus Malefactor, nobiſcum primus in Ordine ponatur, nè de nobis dubitetur, illo ſimiles eſſe, vel pejores. Paper-Office.

Quantum ad Informationes, quæ hic afferri poſſunt, teſtamur Deum, pro cujus nomine exilium patimur, quod nullæ poſſunt adduci, quæ, ſi veræ ſint, potius non ſint in Laudem, quam in vituperium noſtrum. Sed tamen, cum hoc nobis planè manifeſtum eſt, quod quum, Religionis Causâ, maximo odio *Hiſpanis* Inquiſitoribus ſimus, & in inquirendis nobis & aliis, qui nobiſcum ab *Hiſpaniâ* egreſſi ſunt, à die, quo eximus uſque nunc, ſint expenſi pluſquam ſex Mille Coronati aurei, non dubitamus, quin *Hiſpaniæ* Inquiſitores tot falſos Teſtes inveniant, quot ipſi velint. Et ſic facillimè imponere nobis poterunt omnia Crimina quæ ipſi voluerint. Præſuppoſito nunc, quod tales Informationes ſimul cum Regis *Philippi* Literis Majeſtati Reginæ præſententur, ut præcipiat nos tradi, ut in *Hiſpaniam* ducamur, ſcire cupimus periculúmne incurramus? Nam ſi ita res ſe habet, aliam Regionem quæremus, ubi talis Calumnia, locum non habeat. Quapropter, ter piiſſime Præſul, brevi tuum Conſilium deſideramus, ut noſtris Negotiis in Tempore providere poſſimus. Nam *Judas* non dormit, ut nos tradat; fortaſſísque Informationes jam in Itinere ſunt. Deinde, alter noſtrûm Uxorem habet gravidam, quæ ſi profectus differatur, itineris Laborem

ſuſtinere non poterit. Et ſic moræ Cauſa poſſemus tradi, ducíque, ubi, Verbi Dei causâ, immaniſſimis Tormentis vitam ageremus. Quod ſi Dei providentiâ ſic decretum eſt, adorabimus eum, precabimúrque nos ſuâ Fide muniat, & corroboret, ut poſſimus pro ejus nominis Gloriâ fideli conſtantíque animo ad Finem uſque perſiſtere.

Num. XIV.

A Letter from the Queen's Eccleſiaſtical Commiſſioners in behalf of ſome Members of the Dutch *Church,* London, *impriſoned in* Flanders *for Religion.*

Paper-Office. COmmuni Rumore certáque Fama ad nos eſt perlatum (Magnifici generosíque Viri) tres Fratres noſtros, Negotiorum ſuorum Cauſa, iſthac in Patriam ſuam contendentes, à Menſe jam plus minus uno in itinere apud vos captos fuiſſe, ac etiam nunc captos detineri, eíſque etiam non parum Negotii exhiberi nomine Religionis, quaſi à Fide Catholicæ Dei Eccleſiæ uſpiam deflecterent. Nos porrò ſatìs mirari non poſſumus adeò præproperam ipſorum Captivitatem : Præſertim dum ſignificatum eſt nobis piorum Virorum Literis, eos iter ſuum quietè proſecutos eſſe, neque ullam Diſputationem cum quoquam mortalium inſtituiſſe ; ut vel contra publica Patriæ veſtræ Decreta deliquiſſe meritò dici nequeant.

Quod verò Fidem ipſorum attinet, quæ nunc in Controverſiam rapitur, certò ſcimus eos ſanam de Chriſto Domino (cui uni Lex & Prophetæ omnes Teſtimonium perhibent) Fidem habere : Poſteaquam eum verum Deum ex vero Deo, Patríque ipſi co æternum, co-æqualémque eſſe agnoſcunt ; verúmque hominem ex hominis, nimirum, Virginis matris Subſtantia, ac denique unicum Mediatorem, Sacerdotem, Prophetam, Regem ac Servatorem humani generis, maximè vero fidelium : Ipſúmque eſſe unicum oſtium ovium ſuarum, quæ vocem ipſius audiunt, per quem qui introierit, ſervabitur. Qui aliunde ingreſſum quærunt in Vitam æternam, eſſe fures & latrones ; neque ullo prorſus modo ſervari poſſe, Chriſto ipſomet Domino, qui eſt ipſa Veritas, neque mentiri poteſt, id atteſtante. Quam quidem Fidem de Chriſto Domino, reliquíſque Capitibus Chriſtianæ Religionis apud nos jampridem publicè ſunt profeſſi Fratres prædicti ; ſéque omni Admonitioni correctioníque fraternæ ex Dei verbo ſubjecerunt, juxta Majeſtatis Regiæ voluntatem. Ut extra omnem omnino ſit controverſiam, eos non eſſe vagos Errones aut homines leves, ſed ſubditos Eccleſiæ hic noſtræ multò fideliſſimos ; qui jam longo Tempore

pro

pro majore ſaltem parte peregrè vixerunt, hicque etiamnum jamdiu ſine ulla omnino offenſione cujuſque habitarunt: ac retenta hic habitatione ſua, Negotiorum quorundam ſuorum Cauſa, iſthuc ſub ſpe mox redeundi ſunt profecti.

Itaque ut hanc ipſam de eis Exiſtimationem habeatis, ac proinde eos nimirum *Jacobum Diaſaert*, *Chriſtianam de Queker*, ac *Adrianam Skoningks*, Virginem, carcere mox liberandos curetis, ac ad ſua ſalvos redire permittatis, rogamus quam poſſumus inſtantiſſimè. Nos, quibus Majeſtas Reginalis ſummam Authoritatem in Cauſis Religionis delegavit, nemini ex veſtris, aut cuíque Peregrino, qui quietè hic vivere voluit, ullum Negotium Religionis nomine hactenus faceſſimus. Quod ſi hic qui in noſtram ſe Fidem dederunt, atque Eccleſiæ noſtræ membra ſunt in aliis Regionibus in hunc modum tractantur, cogemur etiam ipſi (quod non optamus) eâdem menſurâ aliis Nationibus metiri. Sed de veſtra æquitate omnia nobis pollicemur. Hortamur verò, ut ab omnibus Sanguinis innoxii effundendi Conſiliis vos quam longiſſimè ſegregetis, nè in ſeveriſſimum judicium Dei viventis, in cujus manus horribile eſt incidere, ipſi incidatis, præſertim *Si cognita Veritate Sanguinem innoxium effuderitis. Valete, &c.*

Num. XV.

Num. XV.

The Names of the Members of the Dutch *Church,* London, *which were fled from the King of* Spain's *Dominions for Religion: Sent to the Biſhop of* London *by his Order; from the Miniſters and Elders: Which Liſt was as follows.*

Catologus eorum qui ex Ditione PHILIPPI Hiſpaniarum *Regis Eccleſiæ* Belgico-Germanicæ Londinenſi *ſubſunt.*

A.

ANthonius Aſhe, *Eccleſiæ Senior.*
Arnoudt Van den Boinne,
Arnoudt de Bruynne,
Andries Janſſen,
Anthonis Jordaens,
Adriaen Kraanmeeſter,
Abraham de More,
Adriaen Breckpott,
Adam Gerards,
Ardt Van de Roiſt,
Alexander Van,
Adriaen Gillis,
Adriaen Gonards,
Arnoudt Janſſen,
Anthonis Marcelis,
Andries Heilbroeck,
Alardt Janſſen Van horne,
Ardt Pieterſſen,
Adriaen Speelman,
Alexander Bogaert,
Abraham Michiels,
Alardt Janſſen Sciynwerker,
Anthonis Van der Molen,
Alexander de Ridder,
Anthonis Bernards.

B.

BErtholdus Wilhelmi, *Verbi Miniſter.*
Bartholomeus Moennen,
Balthen Kermaus,
Bartholomeus Corneliſſen.

C.

CLaudius Dottegnie, *Senior.*
Cornelis Smolders,
Cornelis Janſſen Teſſemaker,
Cornelis Boeſs,
Clement Wouterus,
Cornelis Janſſen Slotmaker,
Chriſtiaen Sernaeſs,
Chriſtiaen Kram,
Chriſtiaen Buyl,
Cornelis Jacopſen,
Chriſtiaen Boeyer,
Chriſtiaen Liebardt,
Cornelis Joiſten,
Cornelis de Klerck,
Claude Engelandt,
Cornelis de Hoighe,
Cornelis Borne.

D.

DIerick Van Roiſtveldt,
Dierick Janſſen,
David Lingels,
David Henrickſon,
David Janſſen,
Dierick Joppen,
Dierick Corneliſſen.

E.

E.

ERaſmus Hoen.

F.

FRanſois Hoinch, *Diaconus.*
Ferdinandus Dottegnie,
Frantz Pape,
Frantz Jacobs,
Frantz Van den Winckel.

G.

GErardt Artis, *Senior.*
Gilleyn de Beſte *Diaconus,*
Gillis Van Thiennen,
Gillis Jacobſs,
Gerardt Janſſen,
Gillis Van den Berge,
Gillis Valcke,
Gerardt Janſſen van Vimmepen,
Gerardt Van den Abele,
Gerardt Ver [Van] Strype,
Gilleyn de Beck,
Gherardt Willenſon.

H.

HEnrick Kinickes,
Henrick de Moir,
Henrick Sweyrds,
Hans Smidt,
Hermon Henrickſon,
Hans Ver Haghen,
Henrick Lienens,
Hans Cornelis Van Breda,
Henrick de Wyrdt,
Henrick Willems,
Hans Van Auweghen,
Henrick Van Orſell,
Hans Tielmans,
Henrick Claeſſen,
Hans Smidts,
Hans Van Diependael,
Hans Piefferoen,
Henrick de Knoip,
Henrick Simoens,
Huyge Wiltſen,
Herman Wolfardt,
Hans Lucas,
Hans Angeloe,
Henrick Pieterſſon,
Hansken Van der Hole,
Henrick Teſſmaker,
Hans de Bruynne,
Hans Hagelers,
Hans Baerwyns,
Hans Van der Scheuren.

I

JAn Engelram, *Senior.*
Jacob Saal, *Senior.*
Jan Lamoot, *Senior.*
Jan Danelu, *Diaconus,*
Jan Loeyen,
Jan Van den Grave,
Jaſper Van den Hone,
Jan Pieterſſon Van den Boſſche,
Jan Pieterſſon Van Rummunde,
Jan Hauwe,
Jacob Heyn, *Diaconus,*
Jacob Van Aken,
Jois Bauwens,
Jan Beeckmans,
Jan Cornelis,
Jan Willickſon,
Jois Provooſt,
Jan Van der Beke,
Jan de Konynck, *Senior.*
Jaſpar Jacopſen,
Jan Bernardts,
Jan Van Orſell,
Jaques Roelandt,
Jan Lodwyckſs,
Jaſpar Van Toulouſe,
Jan Cuypers Corneliſſen,
Jacop Grammeye,
Jaques Koeck,
Jan Stell,
Joeris de Blare,
Jan Daniels,
Jan Winrickſſen,
Jan Van der Vliet,
Jan Kabeliauw,
Jan de Beck,
Jaques de la Chantiere,

Jan Dierickſſen,
Jan de Grave van Kaſſel,
Jan Henrickſſen,
Jaques Weelſs,
Joren Orinck,
Jois Van den Veſte,
Jan Senertyen,
Jorge Wullenaer;
Jan Van Kampenhaut,
Jooris de Dobbelaer,
Jan Van Kerdt,
Jan Van Verdebau,
Jan Van den Boſche,
Jaques Hoſte,
Jooris Wieders,
Jan Grieten;
Jan Willenſon,
Jaques de Dunel,
Jan Janſſen Van Audenarde,
Jan Janſſen Van Zierickſee,
Jan Nachtegael,
Jeſayas Beyts,
Jan de Mennynck,
Jan Looriſſon,
Jooris de Lettewerck,
Jacop Hortzwoer,
Jois Bardts,
Jan Broeck,
Jaſpar Baudens.

K.

KOnrardt Janſſen,
Klays Theyſſen,
Klays Van Tungeren.

L.

LOiis Tiery, *Senior.*
Lambrecht Nenem,
Lenardt Corneliſſon,
Lienen Van Vyne,
Lucas de Heere,
Lienen de Bake,
Lienen de Buſs,
Lodowyck Van Mauwden.

M.

MAuritius Van den Hone,
Michiel Wouters,
Marten Boin,
Matthieu Verkens,
Matheus Verhonen,
Marten Van de Laten,
Marten de Coſter,
Matheus Stilte,
Matrio Verlare.

O.

OTto Jacobs.

P.

PEtrus Carpentarius, *Senior.*
Pieter Pieterſſen, *Diaconus,*
Pieter de Berdt, *Diaconus,*
Paſchieu Van der Mote,
Pieter Lamoot,
Pieter de Bruynne,
Pauwels de Boyr,
Philippus Garcie, *Diaconus,*
Pieter Bogardt,
Pieter Vereycke,
Pieter Voſs,
Pieter Doffaye,
Pieter Van der Elſt,
Philips Henrickſon,
Philips Van Lonen,
Pieter de Wale,
Pieter Roeles,
Pieter Koſelaer,
Pieter Uniſtardt,
Petrus Geluius,
Pieter Sterten,
Pieter Segerſs,
Pieter Tieretens,
Pieter Verroiſt.

R.

REnier Verwayen,
Roelandt Van Sandtfordt,
Raphael Van den Putte,
Roeguer Stevens,
Remer Van Reckem,
Romboudt Van Kerſsbeke,
Robert Janſſen.

S.

S.

STeven Unyſtardt,
Sebaſtiaen Urancks,
Sebaſtiaen Pieterſſen,
Sebaſtiaen Doraff,
Segar Van Pelkem.

T.

TOmaes Soenen, *Senior.*
Thomas Corneliſſen.

V.

VIncent Van der Leyen.

W.

WIllem Salween,
Willem Jacobſon,
Willem de Wagenaer,
Willem Mayardt,
Willem Kock,
Wouter Urancks,
Willem Prooffſts,
Willem Frantzen,
Walterus Pannekoeck.

Ad poſtulationem R^di D. Epi. *Londinenſis*, teſtamur nos Miniſtri Verbi, Nomine totius noſtri Conſiſtorii, numero (prout eos in *Philippi Hiſpaniarum* Regis ditione natos ex Eccleſiæ noſtræ Regiſtro diſcernere potuimus) ducentos & triginta ſex, eſſe Viros Pietatis & Honeſtatis ſtudioſos; qui non ſolum in dictâ noſtrâ Eccleſiâ ſuæ Fidei publicam Confeſſionem ediderunt, ſed & Diſciplinæ ejuſdem Eccleſiæ ſeſe ſubjecerunt, ac ejuſdem Miniſterium ac Sacramenta hactenus frequentarunt.

Sequentes verò hic infernè adſcriptos in ejuſdem *Hiſpaniarum* Regis ditione natos teſtamur, ad ejuſdem Reverendi D. Epi. *Londinen.* poſtulationem, eſſe Viros probos & modeſtos, ac purioris Religionis Causâ è Belgio profugos (prout nobis quorundam Fratrum ac quorundam aliorum proborum Virorum teſtimonio commendati ſunt) qui ſe noſtræ dictæ Eccleſiæ per publicum in noſtro Conſiſtorio Fidei Examen & Profeſſionem jam à Feſto Natalis Dominici proximè elapſo, ſubjecerunt, ac deinde etiam in eâdem dictâ Eccleſiâ Dominicæ Cœnæ communicarunt.

A.

ADriaen Moel Enyſer,
Anthonio Kethel,
Abraham de Kock,
Adriaen Godtscalck,
Arnoudt Hoſe,
Adriaen Van der Mote,
Adriaen Happardt.

B.

BErnardt Van den Broncke,
Bernardt Remſs.

C.

CLement Van den Drieſſche,
Chriſtiaen Kryntzen.

D.

DAvid de Moelenner Gillems.

F.

FRederick Tſeyſs,
Frantz Vederhonen.

G.

GYsbrecht Turmael,
Gillis Van der Ghemſt.
Guillame Bogardt,
Gysbaert Steynmuelen,
Gillis Lemmens,
Gillis Stichelbaut,
Gillis Orblock,
Guiliame Boerte,
Gillis Van der Beke,
Gillis de Vroye.

H.

HAnſs Hoſſardt,
Hercules Fremault,

Hilgardt

Hilgardt Gerardtſſen,
Hans Gonardſs.

J.

JAques Gommardts,
Jan Blummardt,
Jacob Schuddemate,
Jan de Vetter,
Jan Vailliandt,
Jakes Van Maalſack,
Jaſper Vander Plaetzen,
Jan de Franke,
Jaques de Kock,
Jan Van Eynde,
Jacob Hoſte,
Jan Dierickſon,
Jacob Jacobſen,
Jooris Smynt,
Jan Peyſs,
Jeroon Galmards,
Jaſpar Sulſs,
Jan Hoſſaert.

K.

KLaeſs Sandfordt,
Klaefs de Coninck.

L.

LUcas Van Pene,
Lienen de Heirder,
Lienen Van der Hulſt,
Lupardt Goedhalſs,
Lodowyck Theeuwes,
Lienen de Wachter,
Lienen de Wulf.

M.

MAtheus Verhagen,
Machiel Corſſelis Griffoen,
Maerten Tayen,
Maerten de Viſcher,
Machiel de la Rouere,
Maerten Van Pene,
Machiel Tſnyſs,
Maerten Vrolick,
Maehardt Lamoot.

N.

NIcolaes Bendt,
Nicolaes Van der Luffel.

O.

OLivier Van den Drieffche.

P.

PIeter Van den Broncke,
Pieter Moir Van Haſſel,
Pauwels Van Anwerpen.

R.

RIppardt Herrickſſen,
Ridſardt Chriſtiaens,
Romeyn Janſſen.

V.

VUllinck Van Riette.

W.

WIllem Maaſs.

Ita eſt: Gottfridus Wingius in Eccleſiâ Belgio-Germanicâ Verbi Miniſter.

BArtholdus Wilhelmi, *Nerdenſis.*

Thomas Soenen,
Loys Tyry,
Jan de Coninck,
Franciſcus de Marcſinii,

A ——— de Stuer,
Verbi Miniſter,
Pieter de Carpentier,
Claude Dottegnie,
Jan Lamoot,
Gherardt Artiis,
Jacobus Salius,
Jan Klercks,

Examined by, { William Cocks, And William Sharington.

Num. XVI.

NUMB. XVI.

Theodore Beza, *To certain Brethren of the* Engliſh *Churches, upon ſome Controverſies in the Eccleſiaſtical Polity.*

Epiſtola Bezæ duo decima.

SÆPE *multúmq; à chariſſimis* Anglicarum *Eccleſiarum Fratribus rogati, &c. i. e.* Being often and earneſtly required by certain of our dear Brethren of the *Engliſh* Churches, that in their miſerable State, we ſhould ſuggeſt ſome Counſel to them, in which their Conſciences might acquieſce, eſpecially the Opinions of many varying from one another; We deferred a great while to do it, for very weighty Cauſes; and we declare, that even now alſo, we would moſt willingly be ſilent, but that we held our ſelves bound not to reject the ſo often repeated Petitions of the Brethren, and their lamentable Groans. But the Cauſes of our long Silence were theſe:

Firſt, as on one ſide we are unwilling to call in Queſtion the Credit of the Brethren, but that they ſincerely wrote to us this whole Buſineſs; yet on the other Hand, it is very hard for us to ſuſpect ſuch great Men as the Biſhops, of things ſo different from their Offices, much leſs to perſuade our ſelves thereof.

In the next Place, Who are we, that we ſhould give any Judgment of theſe things?

But and if it were allowable for us to judge of them by ſome Right, or by the Requeſt and Conſent of the Parties; yet would it be moſt unjuſt to determine any thing, the other Party being abſent or unheard.

Laſtly, We feared another thing alſo, leſt by this our Counſel, what ever it were, this whole Evil might rather rankle, than receive a Cure; as being a thing, as it ſeems to us, that can be healed only by Prayers and Patience. Since therefore the Brethrens Intreaties do ſo far force us by all Means to afford them ſome Counſel, we do expreſly avow theſe things are ſo writ by us, that we mean not any Prejudice to happen to the other Side, much leſs to aſſme to our ſelves a Judgment upon any Man. And we beſeech all thoſe in the Lord, into whoſe Hands theſe Writings ſhall come, that they be not offended therewith, but to perſuade themſelves, that theſe things are written by us in Simplicity and Truth, by a Preſuppoſition of the Fact, as they ſpeak, for the pacifying in ſome Meaſure, the Conſciences of the Brethren earneſtly deſiring this of us; which wholly to neglect, we could not for Charity Sake. Therefore, ſuppoſing the Things ſo as we hear, we ſimply and ingenuouſly profeſs, That this is our Opinion of theſe Controverſies.

Vocation of Miniſters.

I. It is enquired, *Whether we can prove this Diſorder in the Vocation of the Miniſtry*, viz. *That without any lawful Conſent of the Preſbytery, and any Pariſh aſſigned, upon a very light Examination of Mens Lives and Manners, they ſhould be received into the Number*

of the Ordained. To whom afterwards, according to the Biſhop's Pleaſure, Power is given to preach the Word of God for a certain Time, or to ſay only the Liturgy.

We anſwer: Such Vocations and Ordinations ſeem not at all lawful, whether we have Regard to the expreſs Word of God, or the purer Canons. Yet we know it is better to have ſome thing than nothing. But we beſeech God with-al our Heart, That he grant this alſo to *England*, *viz.* a Lawful Calling of the Miniſters of the Word and Sacraments: Which being hindred, the Benefit of the Doctrine of the Truth, muſt either vaniſh preſently, or be maintained by ſome Extraordinary and Heavenly Means. In the next place, we, in all Lowlineſs, beg the Queen's Majeſty, by the Sacred Name of God, That She bend all her Mind to the Amendment of this thing, which is the Stay of the whole *Engliſh* Church, and ſo of the Kingdom itſelf alſo. In the third Place, We alſo beſeech thoſe great Men, as well who are of her Privy Council, as thoſe who have ſucceeded the Popiſh Biſhops, by the ſingular Mercy of Almighty God, That they deſtroy that Tyranny which hath ruined the Chriſtian Church, out of that very Place whence the Ruine ſprang; We beſeech both, I ſay, even with Tears, and by the Name of Him, before whoſe Tribunal we ſhall all ſtand, that being mindful of the former Times, and of their Duty (eſpecially ſince the Lord hath given them Her Majeſty, from whom all Heroical Things are to be hoped for, unleſs they be wanting to themſelvs) they deſiſt not doing their Endeavour, in entring into Counſels for the Eſtabliſhing this Matter, and perſuading her Majeſty, and give themſelves no Reſt until the Buſineſs be effected.

But what is to be done in the mean time? Certainly, as to our ſelves, we would not take the Function of the Miniſtry on this Condition; no, tho' it were offered, much leſs ſeek it. Yet thoſe to whom the Lord this way hath opened an Entrance to propagate the Glory of his Kingdom, we exhort, That they hold out ſtrongly in the Fear of the Lord; yet on this Condition added, that they may holily and religiouſly diſcharge their intire Miniſtry; and moreover, according to their Office, propound and urge ſuch Matters as tend to put things into a better State. For otherwiſe, if this Liberty be taken from them, and be commanded after this manner to wink at a manifeſt Abuſe, ſo as even to approve of what, it is evident, wants to be amended, what elſe may we adviſe, than that they chooſe rather to live privately, than to cheriſh an Evil againſt their Conſcience, which, in a ſhort time, will neceſſarily draw with it the whole Ruine of the Churches. And we hope, that her Royal Majeſty, and ſo many Men of Dignity and Goodneſs, will endeavour, that Care may rather be taken of ſo many Pious and Learned Brethren, than ſo great an Evil ſhould happen; to wit, That the Paſtors ſhould be forced even againſt their Conſciences to do that which is Evil, and ſo to involve themſelves in other Mens Sins, or to give over. For we more dread that Third thing, *viz.* To execute their Miniſtry contrary to the Will of her Majeſtry, and the Biſhops, for Cauſes, which, tho' we hold our Peace, may well enough be underſtood.

II. It

II. It is demanded alſo of us, *Whether we approve of that Diſtinction in Caps and Garments, as well in common Uſe, as in the Function of the Miniſtry. And that we anſwer openly and freely.*

Of Caps and Garments.

We anſwer therefore freely, if the Matter be ſo as we hear, they ſeem to deſerve very ill of the Church of God, and muſt render an Account of this Deed before Chriſt's Judgment-Seat, who are the Authours of this thing. For altho' we think, that Civil and Politic Order is by no Means to be diſproved: whereby, not only he Orders of Citizens, but of Offices are diſtinguiſhed; yet we think any Diſtinction is not to be approv'd. For what if Miniſters be commanded to wear ſuch Habits as Buffoons, or Stage-Players uſe? Is it not a manifeſt Mockery of the Eccleſiaſtical Function? But here ſomewhat worſe ſeems to be by us admitted of; becauſe, not only the Lord hath rendred that Prieſtly Habit ridiculous to many Papiſts themſelves, but it appears polluted and defield with infinite Superſtitions.

Some will ſay, That they are *Antient:* They are ſo, but much antienter is the Apoſtolical Simplicity, under which the Church flouriſhed.

But if we were minded to enquire more largely into theſe things, it would not be hard to ſhew, that thoſe Matters which ſerved afterwards for Diſtinction, were firſt common and ordinary. But things being altered after ſo long a Diſtance of Time, wherefore this Strangeneſs, unleſs out of an unprofitable evil Zeal?

Some will ſay again, They are things *Indifferent in themſelves.* We grant indeed they are ſo, if they be conſidered by themſelves. But who will ſo conſider them? For thoſe that are Papiſts, whatſoever the Civil Law may pretend, are confirmed by this Means in their old Superſtition. Such as begin ſo far to detect Superſtitions, that they have begun to curſe the very Footſteps of them, how much are they offended? They that are better informed, What Fruit do they reap hence? Whether is the Diſtinction of ſo great Value, that the Conſciences of ſo many ſhould be therefore diſturbed, the Reaſon of that Diſtinction being fetch'd from the manifeſt and ſworn Enemies of ſound Doctrine? Moreover, that of them that are called *Clergy-Men*, not the leaſt Part is ſaid ſtill to carry Papiſtry in their Boſom. Now will they become better by the reſtoring of this Habit? Or, will they not rather wax bold with the Hope that their Papiſtry ſhall ere long be ſet up again?

But if any object the Circumciſing of *Timothy*, and other things of that ſort, we pray him again and again to conſider, what *Paul* would have ſaid, if any had made ſuch a Law, that whoſoever exerciſed the Miniſtry of the Goſpel, ſhould be bound to wear a *Phariſee*'s Garment, or to preach the Goſpel, and adminiſter the Sacraments in the Habit of prophane Prieſts; much leſs to circumciſe their Children, whatſoever Reaſon might be added to ſuch a Civil Law: Yea, why ſhould theſe things be brought in? For however they might be tolerated in the beginning, until they might by little and little be changed; yet being once taken away, for what Benefit they ſhould be received again, in Truth we do not ſee. That therefore,

which

which we ſaid before, we repeat again, we cannot like of that Counſel, nor hope for any Good to come from thence. Yet we ſhall willingly depart from our Opinion, if we ſhall hear any thing righter urged.

What then, ſay the Brethren, *do you think fit that we ſhould do, on whom theſe things are obtruded?* We anſwer, That here is need of a Diſtinction: For the Condition of the iniſte rs is one, and that of the Flock another: Next, many things may, and ought to be born, which neverthelſs are not rightly commanded.

Therefore we anſwer, *Firſt*, Altho' thoſe things in our Judgment are not rightly brought back into the Church again; yet, ſince they are not of the Nature of thoſe things which are wicked in themſelves, we do not think them of ſo great Moment, that therefore, either the Paſtors ſhould leave their Miniſtry, rather than take up thoſe Garments, or that the Flocks ſhould omit the publick Food, rather than hear Paſtors ſo cloathed. Only, that the Paſtors and the Flocks ſin not againſt Conſcience (ſo that the Purity of the Doctrine itſelf, or of Opinions, remain ſafe) we perſuade the Paſtors, that after they have delivered their Conſciences, both before the Queen and the Biſhops, by a modeſt Proteſtation (as becomes Chriſtians, void of all Tumult and Sedition, and yet grave and ſerious, as the Greatneſs of the Matter requires) let them to their Flocks openly inculcate thoſe things, which belong to the taking away this Scandal, and prudently, and quietly inſiſt upon the Amendment of thoſe Abuſes, as the Lord ſhall offer Occaſion. *But thoſe things which they cannot change, let them bear, rather then for this Cauſe forſaking the Churches, by greater and more dangerous Evils, they yield an Occaſion to Satan, that ſeeks nothing elſe.*

The Flocks alſo (the pure Doctrine remaining) we perſuade, That nevertheleſs they attentively give Ear to the Doctrine itſelf, religiouſly uſe the Sacraments, put up their Sighs to the Lord, until, by a ſerious Amendment of Life, they obtain from him, that which is requiſite to an intire Reformation of the Church. But if it be commanded Miniſters, not only to tolerate them, but to approve of them as right by their Subſcription, or cheriſh them by their Silence; what elſe can we adviſe, than that having born Witneſs of their own Innocence, and try'd all Remedies in the Fear of the Lord, to give way to manifeſt Violence. But we propheſie to the Realm of *England* better things than theſe Extremities.

Alternate Singing, the Croſs in Baptiſm, &c.

III. This alſo is enquired, *What we think of that broken* [i. e. *alternate*] *Singing; of Signing with the Croſs; of putting Queſtions to the Children to be Baptiſed; of the round Unleavened Wafer, and Kneeling in the Lord's Supper.*

We anſwer, That Kind of *Singing* ſeems to us a manifeſt Corruption of the pure and antient Praiſing of God. As for the *Sign of the Croſs*, as there was in time paſt ſome Uſe of it, yet the Superſtition certainly is ſo very execrable, and withal ſo novel, that we judge they did very rightly, who once baniſhed the Rite out of the Churches: Whereof alſo we ſee not what the Profit is. *The Queſtioning of Children*

Children to be Baptized, we make no doubt, came into the Church from hence, That by the Negligence of Biſhops, the ſame Form was retained in the Baptiſm of Infants, which in the Beginning was uſed in the adult *Catechumens*; a Matter which we may alſo perceive from many other things which yet prevail in Popiſh Baptiſm. Therefore, as Chriſm and Exorciſiug, however antient, are, with good Right, aboliſhed; we ſhould deſire alſo, That that, not only needleſs, but trifling *Interrogation* be laid aſide, however *Auguſtin* himſelf, in a certain Epiſtle, defend it by ſome Interpretation. The *Bread*, whether it be leavened, or unleavened, we think it worth no great Pains, altho' we think the common Bread to be much more agreeable to the Appointment of Chriſt. For why did the Lord uſe Unleavened Bread, but becauſe at that time wherein He thought fit to inſtitute that Holy Supper, none in *Judea* uſed other Bread? Either therefore the Feaſt of Unleavened Bread muſt be reſtored, or we muſt acknowledge the Common and Ordinary Bread is more rightly uſed after the Example of our Lord, altho' the Lord uſed Unleavened Bread. To ſay nothing of the Cuſtom of the antient purer Church, which the *Greek* Church retains to this Day. Laſtly, *Kneeling*, while the Elements are received, hath a certain Shew of Pious and Chriſtian Worſhip; and ſo heretofore might be uſed fruitfully: Yet, becauſe from this Fountain that deteſtable Bread-Worſhip ſprang, and ſtill remains in the Minds of many, it ſeems fit, upon good Reaſon, to be taken away. Therefore, we beſeech Almighty God to ſuggeſt to the Queen's Majeſty, and the Biſhops, ſuch Counſel in theſe things, as ſeems neceſſary once to purge away theſe Defilements.

IV. It is asked, *Whether we approve of Baptiſm adminiſtred by Midwives.*

We anſwer, It is not only diſliked by us, as the former Matters were, but ſeems alſo altogether intolerable; as ariſing from the Ignorance of the true Uſe of Baptiſm and the publick Miniſtry. Therefore, we think the Miniſters ſhould earneſtly reprove the retaining ſuch an Abuſe, but by no Means allow ſuch falſe Baptiſm.

V. They ſay alſo, That *Excommunications and Abſolutions in ſome Epiſcopal Courts in* England *are executed, not according to the Sentence of the Presbytery* (becauſe there is none there) *nor according to the Word of God; but by the Authority of ſome Lawyers, and ſuch others; yea, ſometimes, of ſome one Man, and indeed, for mere Mony-Cauſes, or Matters Civil, and other things of that Nature, as was wont to be done in Popery.*

We anſwer, That it ſeems to us almoſt incredible, that ſuch an Abuſe of a moſt perverſe Cuſtom and Example, ſhould ſtill be uſed in that Realm, where the Purity of the Doctrine flouriſheth. For the Right of Excommunication, before that Papal Tyranny, will be never found to be in the Power of One, but in the Power of the Presbytery, and the People not wholly excluded. In the next place, That judicial Handling Βιωτικῶν, *of things pertaining to this Life,*

came to the Biſhops plainly by Abuſe. For as to that the Apoſtle diſcourſeth, of appointing Judges at *Corinth*, it is nothing to the Purpoſe, where there is a Chriſtian Magiſtrate: Neither ever came it into the Apoſtle's Mind, to load the Presbytery with ſuch Matters of Cognizance merely Civil. It appears alſo, that the antient Biſhops, not by any Power of theirs, but by the Importunity of ſuch as contended together, had the hearing of ſuch Controverſies, and that only as private Judges. Among whom nevertheleſs they did moſt wiſely, who rather choſe to follow the Example of Chriſt, refuſing the Umpirage of dividing the Inheritance, and of being Judge in a Matter of Adultery brought before him.

If any thing therefore be done to the Contrary in *England*, truly we think, that by ſuch Judgments, a Man is not any more bound before God, than by thoſe Papal Excommunications. And we wiſh this Cruelty of Conſciences, and foul Prophanation of Juriſdiction Eccleſiaſtical, and merely Spiritual, were at the firſt Opportunity, by the Queen's Authority aboliſhed, as much as the Corruptions of *Doctrine* itſelf; and that Presbyteries and Deaconries were ſet up according to the Word of God, and the Canons of the pure Church. Which unleſs it be done, we fear in Truth, leſt it be the Beginning of many Calamities; which however, I pray God, avert. For it is certain, the Son of God will one Day ſeverely revenge from Heaven ſuch manifeſt Abuſes, whereby Conſciences are diſturbed, unleſs ſome Remedy be uſed. In the mean time, that which is not rightly done, we think is rightly born by thoſe who cannot change what they bear: Yet ſo far forth, that they approve not of the thing it ſelf, but redeem unjuſt Vexation with Patience. But if they be preſt ſo far, as to be compelled not only to bear this Courſe, but to approve of this Excommunication as lawful, and by ſuing for unlawful Abſolution manifeſtly to aſſent to that Abuſe; we perſuade, that they rather bear any thing, than act againſt their Conſciences.

But why do I ſpeak theſe things? For certainly we promiſe our ſelves much better things, yea, all the beſt things now of that Realm: Wherein the ſetting up of Chriſtian Religon hath been Sealed with the Blood of ſo many moſt eminent Martyrs. We only fear, leſt the ſame which hath befallen ſo many other Countries, happen alſo to *England*; to wit, That becauſe *Fruits meet for Repentance be not brought forth*, the Lord being Angry, taking away the Light of his Goſpel, double their Darkneſs. Theſe are the daily Sermons in our Churches; and truly our Judgment is, That in the *firſt* place, the ſame ſhould be done by all the Miniſters of God's Word; That by all Ways they urge this Part of the Goſpel eſpecially, which reſpects a ſerious Amendment of Life. For this being obtained, the Lord would certainly ſuggeſt both Counſels, and Zeal, and ſuch other things, needful to begin the Reformation of the Church.

We Exhort therefore in the *firſt* place, and moſt humbly beſeech with Tears, our right Good Brethren of the *Engliſh* Churches, and moſt reſpected in the Lord, That all Bitterneſs of Minds being laid aſide,

aſide, (which we fear, this Evil hath greatly encreaſed on both ſides) the Truth of Doctrine itſelf remaining ſafe, and Conſcience ſafe, Men patiently bear with one another, heartily obey the Queen's Majeſty, and all their Biſhops; and *laſtly*, conſtantly reſiſt Satan, who ſeeketh all Occaſions of Tumults and infinite Calamities, Mens Minds agreeing together in the Lord, tho' they are not preſently of the ſame Opinion in ſome things. For the Great GOD is our Witneſs, That this our Writing is by no Means intended, or looks that way, that one Part ſtrive thereby againſt the other; or as tho' we caſt it forth as ἔριδος μῆλον, *the Apple of Contention*; altho' the Truth of the Fact, as they ſpeak, preſuppoſed (being overcome by the continual Petitions of the Brethren) we have in Simplicity declared our Opinion concerning theſe things. And we join our daily Prayers, with the Groans of all the Godly who are there, that the moſt merciful Lord, taking Pity upon Human Infirmity, would moſt effectually direct the Queen's Majeſty with his Holy Spirit, and all the Nobles of the Kingdom of *England*, as alſo the Prelates of the Churches; and in a word, all the Workmen of the Spiritual Building: that the Work of the Lord, ſo often begun, and ſo often hindred, might moſt happily be promoted in the higheſt Peace and Concord of all Orders; that not only all old Stains both of the Doctrine itſelf, and the Eccleſiaſtical Polity may be once purged; but alſo, all the Monſters of Errors driven away, that Satan again endeavoureth anew to bring into the Church of Chriſt. Which the moſt Gracious Father, by his Holy Spirit grant, in *Jeſus Chriſt* his True, Eternal Son, of the ſame Eſſence with Himſelf, in which we profeſs One and the Same GOD to be adored for Ever. *Amen.*

From *Geneva* 24. *Octob.* 1567.

NUMB. XVII.

A CATALOGUE of ſuch unlawful Books as were found in the Study of JOHN STOWE *of* London, Feb. 24. 1568.

A Parliament of Chriſt, made by *Thomas Heskins.*
Flores Hiſtoriarum, in Parchment, Written Hand.
A brief Collection of Writings of Matters of *Chronicles.*
The Hatchet of Hereſies; ſet out by *Shacklock.*
A Summary of the Chronicles, corrected by him.
Fundationes Eccleſiarum, Monaſteriorum, &c. in Papyro Script:
An Expoſition of the Creed, Ten Commandments, *Pater Noſter, Ave Maria, &c.* Set forth by Dr. *Bonner.*
A Diſcourſe of the Troubles in *France*, in Print. Tranſlated by *Thomas Jeney*, Gent. Dedicated to the *French* Queen.
Bede; Tranſlated by *Stapleton.*
Queſtions of Love, and the Anſwers; tranſlated out of *French* into *Engliſh.*

Certain

Certain Sermons ſet forth in Print. Preached by Mr. *Roger Edgeworth*, Dr. in Divinity, Chancellour of the Church of *Wells*.

Dr. *Watſon*'s Sermons.

A great old Printed Book, containing the Manner of the Liſt of Saints.

The Five Homilies made by *Leonard Pollard*, Prebendary of *Worceſter*.

A *Proof* of certain Articles in Religion, denied by Mr. *Juel*, *&c.* by *Thomas Dorman*.

Two notable Sermons made by Dr. *Watſon*, the Third and Firſt [Fourth] Fridays in *Lent* laſt paſt, before the Queen, concerning the *Real Preſence*, *&c.* and the Maſs; which is a Sacrifice of the New Teſtament.

The Cardinal of *Lorain* his Oration.

An Explanation and Aſſertion of the true Catholick Faith, touching the moſt Bleſſed Sacrament of the Altar; with Confutation of a Book written againſt the ſame. Made by *Stephen* Biſhop of *Winton*, and exhibited by his own Hand, for his Defence, to the King's Majeſty's Commiſſioners at *Lambeth*, in Print.

A Confeſſion of *William* [perhaps *Richard*] *Smith*, made to the Lord Protector's Grace, and the reſt of the King's moſt Honourable Council, the Firſt of *December*, in the 6th Year of King *Edward* VI. [it muſt be before, for the Protector was dead ſome Years before.] In written Hand.

Much rude Matter gathered together for a Summary of a Chronicle. [So *Stow*'s Hiſtory of *England* was called; which was printed not long after in a ſmall Volume; and again the ſecond time, *Ann.* 1573.]

A Buckler of the Catholick Faith of Chriſt's Church, containing divers Matters now of late called into Controverſie by the New Goſpellers. Made by *Richard Smith*, Dr. of Divinity. In Print.

A Piece of a Maſs Book in Print; with a certain Directory in Writing, of the Old Popiſh Service.

A brief Collection of Matters of Chronicles, ſince *Ann. Dom.* 1563. entred in an old written Book of Chronicles: Bound in Board: Written, as it ſeems, with his own Hand.

The Pearl of Perfection; made by *James Canceller*.

A Diſcourſe, wherein is debated, Whether it be expedient that the Scriptures ſhould be in *Engliſh*, for all Men to read that will.

The Way home to Chriſt and Truth; leading from *Antichriſt*, *&c.* Set forth by one *Vincent* [*Vincentius Lirinenſis*] a *French*-man; in *Latin*, above Eleven Hundred Years paſt; and tranſlated into *Engliſh*, and Imprinted *Anno* MDLVI.

A little Book of Homilies, ſet forth by Dr. *Bonner*.

Two Homilies, upon the Firſt, Second, and Third Articles of the Creed; made by Dr. *Feckenham*.

John Angel, his Book, late Subdean of the Queen's Chapel.

A Sermon of Dr. *Brooks*, late Biſhop of *Glouceſter*.

The diſplaying of Proteſtants. Made by *Miles Huggerd* [*Hogherd*, a Hoſier in *London*.]

The

The Tryal of *Supremacy.* Wherein is ſet forth the Unity of Chriſt's Church Militant; Given to St. *Peter* and his Succeſſors by Chriſt; and that there ought to be one head Biſhop, *&c.*

A brief Shew of falſe Wares, *&c.* By *Raſtal.*

A plain and godly Treatiſe concerning the Maſs and bleſſed Sacrament of the Altar, *&c.*

Teſtimonies of the real Preſence of Chriſt's Body and Blood in the Sacrament of the Altar: Set forth by *Poiner,* Student in Divinity.

A brief Treatiſe, ſetting forth divers Truths, *&c.* By Dr. *Smith* of *Oxford.*

A Copy of a Challenge taken out of the Confutation of Mr. *Juell's* Sermon. By *John Raſtal.*

A Defence of the Sacrifice of the Maſs; by Dr. *Smith.*

The Aſſertion and Defence of the Sacrament of the Altar, *&c.* By Dr. *Smith.*

A Confutation of a certain Book called, *A Defence of the True and Catholick Doctrine, &c.* againſt the late Archbiſhop of *Canterbury*; by Doctor *Smith.*

A Sermon made at *Powles-Croſs,* by one *Hugh Glaſier.* Allowed and approved by Dr. *Bonner.*

NUMB. XVIII.

Propoſitions or Articles framed for the Uſe of the Dutch *Church in* London, *and approved by the Church of* Geneva, *for the putting an End to long Controverſies among the Members of that Church: Being alſo very profitable to be ſet forth in theſe Days, wherein new Congregations do ſpring up.*

E Biblioth. D. *Johan.* Ep. *Elien.*

I. *What is the Chriſtian Liberty.*

CHRISTIAN *Liberty* is not a wandring and unruly Licence, by which we may do, or leave undone whatſoever we liſt, at our Pleaſure; but it is a free Gift beſtowed upon us by Chriſt our Lord; by the which, the Children of God (that is, all the Faithful) being delivered from the Curſe of the Law, or Eternal Death, and from the heavy Yoke of the Ceremonial Law, and being endowed with the Holy Ghoſt, begin willingly of their own accord to ſerve God in Holineſs and Righteouſneſs.

II. *How this Liberty is tranſgreſſed.*

Therefore, ſith that He which is the Son of God, is ruled by the Spirit of God, and that the ſame Spirit commandeth us, We ſhould obey all Ordinances of Man, (that is, all Politic Order, whereof the Magiſtrate is the Gardian) and all Superiours, which watch for the Health of our Souls; yea, and that according to our Vocation, we ſhould diligently procure the Safe-guard of our Neighbour; it followeth, that that Man abuſeth the Benefit of *Chriſtian*

Liberty, or rather, is yet ſold under Sin, who doth not willingly obey either his Magiſtrate or Superiour in the Lord, or doth not endeavour to edifie the Conſcience of his Brother.

III. *Of private Mens Judgments in Matters indifferent.*

Moreover, what is profitable to edifie, and what is not, is not to be determined by the Judgment of the Common People, or of ſome ſimple Man, nor yet by the Iſſue of Mens Actions; but rather ſometime by the Nature of thoſe things, touching the doing, or not doing whereof, Queſtion is moved. As if they be either commanded, or forbidden by God, and be agreeable unto our Calling, or not: And ſometimes, (as if the Matters were otherwiſe of their own Natures, mean or *indifferent*) they are to be conſidered by the Circumſtances of the Times, Places and Perſons, weighed according to the Ballance of God's Word.

IV. *Of Conſcience.*

Conſcience is the Feeling of God's Judgment, whether that a Man be aſſured out of the Word of God of that Judgment, or that he make it to himſelf raſhly or ſuperſtitiouſly. But whereas 'tis the Duty of Chriſtians to obſerve the Commandments of their Lord, that indeed is properly called a right and good Conſcience, which is governed by the Word of God. Whereby it cometh to paſs, that every faithful Man by that revealed Word, doth examine and weigh with himſelf, both what he doth, and alſo what he letteth undone, that he may judge of them both, which is juſt, and which is unjuſt.

V. *Things Indifferent.*

Indifferent things are called thoſe, which by themſelves, being ſimply conſidered in their own Nature, are neither good nor bad, as Meat and Drink, and ſuch like; *in the which* therefore, it ſaid, That *the Kingdom of God conſiſteth not*; and that therefore a Man may uſe them well or evil: Wherefore it followeth, that they are marvellouſly deceived, which ſuppoſe they are called *Indifferent*, as though without any Exception, we may omit them, or uſe them as often as we liſt, without any Sin.

VI. *Indifferent Things commanded or forbidden.*

Things otherwiſe Indifferent of themſelves, after a ſort change their Nature, when by ſome Commandment they are either commanded or forbidden. Becauſe, neither they can be omitted contrary to the Commandment, if they are once commanded, neither omitted contrary to Prohibition, if they be prohibited; as appeareth in the Ceremonial Law.

VII. *Ceremonial Laws.*

Albeit the Yoke of the Ceremonial Law be taken away by Chriſtian Liberty, and that it is not lawful for any mortal Man to lay another Yoke in the place thereof; yet notwithſtanding the confuſed Uſe of Indifferent things may be lawfully repreſſed, both Generally and Specially.

VIII. *The Uſe of Things indifferent in General.*

Generally, the Uſe of theſe Indifferent Things is reſtrained by the Law of Charity, which is Univerſal. This is belonging to all Men, and

and to all Things, and plainly forbidding, that nothing, otherwiſe indifferent and lawful, be done, whereby thy Neighbour is deſtroyed; or that any thing be omitted, whereby he may be edified. But yet here are two things to be preſuppoſed: The one, that Judgment be taken out of the Word of God, what may, or ought to be done, or not done: The other, that every Man have Conſideration of his Calling. And ſo we ſay, the Words of the Apoſtle are to be underſtood, *I was made all things to all Men.*

IX. *The Uſe of Things Indifferent in Special.*

Specially, the Uſe of theſe things is forbidden by Eccleſiaſtical or Civil Decree. For although that only God doth properly bind the Conſcience of Man, yet in reſpect, that either the Magiſtrate, who is God's Miniſter, doth think it profitable for the Common-Wealth, that ſomething, otherwiſe of itſelf lawful, be not done, or that the Church, having Regard to Order, Comelineſs, and alſo Edifying, do make ſome Laws concerning Indifferent Things, thoſe Laws are altogether to be obſerved of the Godly, and do ſo far forth bind the Conſcience, that no Man wittingly and willingly, with a ſtubborn Mind, may, without Sin, either do thoſe things which are forbidden, or omit thoſe things which are commanded.

X. *Circumſtances in Things indifferent be diverſe.*

And ſith theſe things are not ordained ſimply for themſelves, but in reſpect of certain Circumſtances, not as though the things themſelves were of their own Nature unlawful (for it belongeth only to God to determine this) in caſe thoſe Circumſtances do ceaſe, and ſo be, that Offence be avoided as near as we can, and that there be no ſtubborn Will of Reſiſting; no Man is to be reproved of Sin, which ſhall do otherwiſe than thoſe Ordinances: As it is plain, by the Example of *David*, in a Caſe otherwiſe flatly forbidden, when he ate the Shewbread.

XI. *To Forbid, or to Command Things Indifferent, except for three Cauſes, do offend. Alſo, they that raſhly judge other Mens Conſciences herein.*

They, which for any other Cauſe, either Command or Forbid at their Pleaſure, the free Uſe of Indifferent Things, than for one of theſe Three; that is, neither for Edifying, nor for Policy, nor Eccleſiaſtical Order; and eſpecially thoſe which do raſhly judge other Mens Conſciences in theſe Matters; offend hainouſly againſt God and againſt their Neighbour.

XII. *Chriſtian Liberty is not to be prejudiced Generally, but by Circumſtances.*

Thoſe which thus do, either by open Wickedneſs, or by wilful Ignorance, are not to be regarded. But thoſe, which being deceived by ſimple Ignorance, or by Authority of antient Cuſtom, have erred in theſe things, are to be born withal, as much as may be; and yet but ſo far as Chriſtian Liberty be not generally prejudiced. Which thing is to be diſcerned by the Circumſtances, and by the Spirit of Diſcretion: As it appeareth, not only by the Doctrine, but alſo the Doings of St. *Paul*, who reprehended *Peter*, circumciſed *Timothy*, and again would not circumciſe *Titus*. And therefore there is no Cauſe why the Church ſhould alter this or that being well Ordained, for fear of offending ſome private Men.

Even

XIII. *They are to be reproved, which wound weak Conſciences in Things Indifferent.*

Even as they, of whom I ſpake a little before, do grievouſly offend againſt God and their Neighbour, ſo are they greatly to be blamed, who either by prepoſterous Zeal, or by Impatience, do quite overthrow the Conſciences which are weak, and not throughly inſtructed in Indifferent Things, either to do them, or to leave them undone. As likewiſe, they offend on the other ſide, which by their Winking, Cheriſh and Confirm the Weakneſs of their Brethren.

XIV. *Conſtitutions are ſome Univerſal, and ſome Particular.*

Theſe *Eccleſiaſtical Conſtitutions* being lawfully made in Reſpect of certain Circumſtances (that is of Order, and for common Utility, and not as though there were any Worſhipping of God placed in them) are not only Catholick, that is, Univerſal, but alſo ſometimes Particular, for the manifold Variety of the Circumſtances. And therefore, both theſe Men offend, which do raſhly change them that are Catholick, and alſo thoſe which do ſtiffly retain the ſame; albeit, there be ſpecial Neceſſity to alter them: But chiefly, thoſe, which by wrong Judgment, thruſt particular Ceremonies upon all Men.

XV. *What the Church is; ſometimes manifeſt, ſometimes obſcure.*

The *Church* of Chriſt is a Congregation of Men profeſſing Chriſt's Goſpel, in the which the Goſpel is purely taught, and the Sacraments truly adminiſtred out of the Word of God, by Miniſters called to the ſame Purpoſe. The which Congregation ſometime is ſmall, and ſometime great; ſometime is ſeen of Men (as when the Miniſtry is public) and ſometime hidden, and as it were, for a time overwhelmed, either by publick Corruption of all Eſtates, or Force of the Enemy, or by both theſe Miſchiefs, God exerciſing his juſt Judgment againſt Man's Wickedneſs, but never quite deſtroying his Congregation.

XVI. *Every Man muſt join himſelf to ſome particular Church, being viſible.*

So often as God doth Ordain ſuch viſible Companies, to make himſelf known in them, to Call his Elect, and to Diſpenſe the Riches of his Spirit by the Miniſtry of his Word and Sacrament; it is very manifeſt, that it is moſt neceſſary, that every Man (which will not teach God and his Wiſdom to his own moſt certain Deſtruction) according as Opportunity is offered, do join, and ſubmit himſelf to ſome particular Church, as it were, to ſome certain Pariſh in this great and wide City of God.

XVII. *No Superiority in particular Churches.*

Now, that the Catholick Church of God may continue in Unity, it is not lawful for any particular Church to uſurp any Supremacy or Superiority over another, by Authority to judge it, condemn it, or to ſeparate herſelf from it, eſpecially, ſince it is manifeſt, that all the Churches of God are endowed with equal Power.

XVIII. *Synods for to decide Controverſies.*

Furthermore, if any particular Church find any Fault in another, whether it be in Doctrine or in Manners, and then by Brotherly Conference, and Godly Exhortation, prevail nothing, the ſame muſt (avoiding all Curioſity, which is able to ſet Congregations at Variance, and obſerving the Band of common Friendſhip) endeavour to

refer

refer the whole Matter unto the Synod or Council, in the which the Controverſie may be tried only by the Word of God. By the Name of a *Synod*, we underſtand, neither an Oecumenical Council, as they term it, (For who ſhall gather it together?) neither any ſuch Meeting, whereunto it is neceſſary that certain Hundreds of Churches meet together, except the Order of ſome Region be ſuch; but ſuch an one, unto which, according to the Place and Time, other Churches near at Hand, or far off, may be joined; which by the Word of God, may decide the Controverſie.

XIX. *Schiſms and Apoſtaſie from the Church is to be avoided.*

Wherefore, to avoid the peſtilent Renting and Tearing aſunder of the whole Body of Chriſt, we think it is not lawful for any Man, for any Cauſe, to depart from Chriſt's Church; that is, from the Church in which at the leaſt wiſe that Doctrine is preſerved whole and found, wherein conſiſteth the Soundneſs of Religion, and wherein the Uſe of the Sacraments, which Chriſt hath Inſtituted, is preſerved. And therefore we affirm, that not only Hereticks, but alſo Schiſmaticks do grievouſly offend. To depart out of Chriſt's Church, is not ſimply to go from one Company to another, but as though thou remain in one Place, to ſeparate thy ſelf from the Fellowſhip of the Congregation, as though thou wert no Member thereof.

XX. *The lawful Miniſters and Elders repreſent the Church.*

In the Church of Chriſt; that is to ſay, in the Houſe or City of the Living GOD, the Conſiſtory or Fellowſhip of Governors, conſiſting of the Miniſters of the Word, and of *Seniors* lawfully called, ſuſtaineth the Perſon of the Univerſal Church in Eccleſiaſtical Government, even as every Magiſtrate in his Common-wealth.

XXI. *Let no Man trouble the Congregation, but ask Counſel of the Paſtors.*

If any Man, either private, or bearing publick Office in the Church, do not agree unto the Eccleſiaſtical Conſtitutions now made and received, eſpecially ſuch as are Catholic, he is bound to ask Counſel modeſtly of the Paſtors and Seniors, and to ſtand to their Arbitrement, at the leaſt, thus far, that he trouble not the Congregation; according to that Saying of the Apoſtle, *If any Man luſt to be contentious, we have no ſuch Cuſtom, neither the Churches of God.*

No Law is to be made but according to the Word, profitable and neceſſary.

But if there be any Stir concerning the making of Laws, then muſt nothing at all be raſhly altered, no, not by the Conſiſtory itſelf. And before any Law be Eſtabliſhed, we muſt not only ſee whether it be agreeable to the Word of God, but alſo whether it be profitable, and almoſt neceſſary to be brought in. But in caſe there be but a lawful [ſome Light *] Suſpicion, that ſome of the Flock will be offended, and yet it is not meet the whole Congregarion give Voice therein, and that the Help of a good Magiſtrate be wanting, the Opinions of ſuch Men are to be asked, and diligently weighed, that theſe which are weak, may be inſtructed; and if any ſhall be ſtubborn, they may in time be admoniſhed of their Duty. Neither ſhall it grieve them, if the Matter ſo require, to ſeek Counſel of ſuch Churches as are leaſt ſuſpected, or of ſome Godly and Learned

* Leviſſima. In Latin. Copia.

Men. So that nothing be decreed in the Church of God, but with Fruit and Edification.

XXII. *Such as reſiſt godly Laws, and conſpire againſt God's Miniſters, are to be handled as Enemies to the Church.*

Thoſe which ſhall factiouſly ſet themſelves againſt Laws made after this ſort, and will not be brought to their Duty, and much rather thoſe which Conſpire againſt their Miniſters and Seniors, are worthy to be handled as open Enemies to the Church.

XXIII. *How far the Authority and Duty of the Miniſters and Elders of Chriſt's Church is extended.*

It belongeth only to the *Conſiſtory*, to be occupied in making new Laws of Diſcipline, as we ſaid, in the Awe and Fear of the Lord, and in applying ſuch as are already made to the preſent Neceſſity, and in admoniſhing, and alſo, if the laſt Remedy muſt needs be uſed, either in Suſpending from the Supper of our Lord, or in once Excommunicating them which have offended, according as the Circumſtances of the Thing, the Time and Perſons ſhall ſeem to require. For it is not written of the Univerſal Church, nor of the whole Congregation in any particular Church, but only of the foreſaid Governors of the Church, (whom Chriſt inſtituted in his Church, according to the Example of the former Church of the *Jews*:) *Tell the Church: And if he refuſe to hear the Church, let him be unto thee as a heathen Man, and a Publican.*

XXIV. *What Excommunication is, and for whom of Chriſt Ordained.*

Eccleſiaſtical Excommunication is the publick Judgment of the Seniors of the Church, againſt a Subject of the Church, having fallen, and being unrepentant, and after lawful Examination and due Admonition of his Faults, pronounced in the Name of Chriſt our Lord, and by the Authority of his Word. Whereby it is declared, That the ſame Man (until he repent) is caſt out of the Church of God, and Communion of Saints, and given over unto Satan.

XXV. *All Matters of Injury ought to be proſecuted Charitably and with Modeſty.*

If any Man complain of Injury done unto him, they ſhall *firſt* complain unto the Conſiſtory, and that after a modeſt ſort, and as it becometh Chriſtians, rather confeſſing their Faults than excuſing them; that if it might be the Matter be determined and ended at Home. But in Caſe it cannot ſo be, either they muſt ſeek unto other Churches, or if need be, they muſt go to the Chriſtian Magiſtrate, or refer the Matter unto a Synod. That Order, to be ſhort, ſhall be obſerved, which is uſed in that Country where any ſuch thing ſhall happen. In the mean Seaſon, whoſoever ſhall factiouſly proſecute the Matter, and not rather peaceably follow the Cauſe, he declareth himſelf worthy, even for that very thing, to be removed out of the Church.

XXVI. *Excommunicate Perſons not to be received into the Congregation before manifeſt Proof of unfeigned Repentance.*

Thoſe which be lawfully Excommunicated, or have unlawfully departed from the Church with Offence, inſomuch, as they are baniſhed from the Kingdom of Chriſt, and from Salvation, they can in no wiſe be admitted unto any publick Function in the Church, or to the Uſe of the Sacraments, until ſuch time as they have juſtly ſatisfied the Congregation; neither can there be any Company joined,

joined, or kept with them, except it be ſuch as may make to their Amendment, or at the leaſt wiſe be politic and moderate, and after a civil Manner.

XXVII. *Civil Magiſtrates be of God, and to what End of him Ordained.*

The Civil Magiſtrate is an Ordinance from God, by the which, through the Help of the Nobility, good Men being protected, and wicked Men corrected, Godlineſs, Honeſty and Peace are preſerved amongſt Men.

XXVIII. *Civil Ordinances made by Civil Magiſtrates, ought to be obeyed.*

Whoſoever will not reſiſt the Ordinance of God, muſt, without any Exception of Perſons, be alſo ſubject unto the Magiſtrate, and obey his Commandment, ſo that it be not repugnant to the Word of God.

XXIX. *The godly Magiſtrate, and alſo the wicked, be God's Inſtruments; the one a Bleſſing, the other a Scourge*

As the godly and faithful Magiſtrate is an ineſtimable Bleſſing of the Lord, even ſo a wicked, unfaithful, fooliſh and tyrannical Magiſtrate is ſtirred up of God in his Anger, to be a Scourge and Chaſtiſement to puniſh the Sin and Wickedneſs of his Subjects.

XXX. *It belongeth to the Civil Magiſtrates to defend the Church of Chriſt.*

As it is the Duty of the Magiſtrate to maintain and defend the Church of God with the Sword, even ſo it is Duty of the Miniſters of the Church, in the Behalf of the ſame, to crave his Help againſt Rebels, Hereticks and Tyrants, as often as they think Need ſhall require.

XXXI. *Every Man in his Vocation ought to live as a Subject.*

If any Man, againſt the Laws and Privileges of his Country, advance himſelf as a Lord or Magiſtrate; or if he who is confirmed in the Office of a Magiſtrate, do wrongfully ſpoil his Subjects of the Privileges and Liberty which he hath ſworn unto them, or by open Tyranny oppreſs them; then ought the Ordinary Magiſtrate to oppoſe him; who, according to God and their Duty, ought to defend the Subjects, as well againſt Domeſtical as Foreign Tyrants. *In this Article (as our moſt worſhipful Brethren of* Geneva *did alſo admoniſh us) our Mind is not to have any Window laid open to any Rebellion or Injuſtice.* †

XXXII. *Manifeſt and notorious Crimes (of the Inferior Magiſtrate) are to be only puniſhed by the Prince: And herein all private Men and other, rather to ſuffer Wrong, than to Rebel.*

But if there be ſome Fault in his Perſon, who, according to the Laws and Rites of the Country, is Lord and Ruler either by cloſe or open Conſent; to wit, That he is Ungodly or Covetous, or Ambitious or Cruel, or a Fornicator or Unchaſt, *&c.*

† The Words of *Beza* and the *Genevian* Church, that the laſt Clauſe of the Thirty-firſt Article refers to, were theſe, (which I think convenient here to ſet down, to ſhew that Church's Judgment in this Matter) "Your Concluſions concerning the Authority of Ma-
" giſtrates, as ye ſent them to us, we do not doubt in general to approve as Godly and
" Orthodox. Only we could not conjecture, why in Art. XXX, ye make mention of Ty-
" rants; and in Art. XXXI, which ſeems to Arm Inferior Magiſtrates againſt the Superior,
" we are forced [ἐπέχειν] to *forbear* our Aſſent; not only becauſe it is very dangerous,
" in our Times eſpecially, to open ſuch a Window; but alſo becauſe this Matter ſeems not
" ſimply to be argued (as the thing is handled of you in this *Theſis*) but from very many and
" very weighty Circumſtances. In this Aphoriſm therefore we abſtain; and that not at all
" out of any Fear of Men, but that we pronounce nothing raſhly in a Matter of ſo great
" Moment.

It

it belongeth only to the Superior Magiſtrate and Eſtates of the Country to correct it. But it is the Duty of all private Men, and alſo of all inferior Magiſtrates, that herein rendring due Obedience, they rather chuſe to ſuffer Wrong, than that leaving their Vocation, wherein every Man ought always to continue himſelf, to ſet Force againſt Force, and ſo to deal unjuſtly

NUMB. XIX.

A LIST *ſent into the Biſhop of* London, *to be preferred Above, for Favour, upon Account of the Arreſt.*

The Names of thoſe which have been perſecuted for Religion, and frequent the *Engliſh*, *French*, *Dutch*, or *Italian* Churches.

Joos Faes
Chriſtiaen Van Cortenberch
Harman Holman
Hendrick Herpers
Joris Struys
Cornelis Hendrickſen
Michiel Geertſen
Mattheus oude Cleercooper
Hendrick de Stoeldraeyer
Gonaert Hamels
Cornelis Buſyn
Deniis Folcaert
Aert van Guylick
Jan Hanicks
Hector Vander Vore
Mr. Lenart Van Iſegem
Jaques Cromelinck
Ambroſius Huybrechts
Willem de Keyſer
Reynier Franſſen
Jan Moreel
Gielis Segers
Peeter Perſoons
Mr. Jan Thomas
Stenen de Sagher
Cornelis Reyns
Claes Stantvoort
Cornelis Bulleyns
Hendrick Van Abbeue
Hans Voormant
Joos de Graue
Willem de Sagher Van Burſe
Adriaen de Breier
Mr. Jan Mouſon
Henrick de Droſſaert
Joos Moyeſon
Adriaen Poelvoet Van Sierckzee,
Jan Van Spiers
Jan Coens
Jan de Viet
Arnout Aerdtzen
Jaſper Van oude Janſſen
Tobias de Bye
Jan Penneman
Peeter de Pruet
Anthony de Rycke
Adriaen Wanten
Peeter de Rycke
Walram Lowick
Hans de Droſſaert
Gielis Sierkens
Chriſtian Beeckmans
Joos Vander Borcht
Joos Van Oorliaens
Lieuen Twercken
Lieuen Van den Hulle
Hendrick Martens
Adriaen Hendricks
Hans Speeckaert
Peeter Lieuens
Dierick Vryman
Jan Coenen
Hendrick Harmans
Hendrick Moermans
Marten Pyniarts
Abraham Roſſaert

Peeter

Peeter Bouters
Jan Coucke
Jan vande Vynet
Joos de Puyt
Peeter Winne
Jan vanden Luere
Marinus Lambrecht
Harman Tyſſins
Dierick Corneliſſen
Philips de Vrolicke
Franſoys Tybaut
Charles Veeskens
Philips Vanden Meere
Willen van Pottelberghe
Cornelis de Vos
Gonaert van Broeghel
Cornelis vanden Borcht
Peeter Cleymans
Jacob myn Heere van Huele
Hendrick Laureyns
Peeter de Haſe
Cryſpyn vanden Bieſt
Anthony Wiegens
Jan Knodde
Emanuel Hueze
Jaſper Janſen
Anthuenis Burtoen
Jan Willemſoen
Hugo Quyerynſoen
Cornelis Bullens
Adrian Vanden Puſt
Hendrick de Hout
Jacob Plaete Voet
Arnout de Naen
Peeter Sterlincks
Jaques Meyndt
Jooes vanden Sype
Clement Struis
Hendrick Abbeville
Johan vande Poelle
Peeter Janſſen
Adriaen Hielle
Cornelis vanden Bortht
Geeraret Manhoet
Joris Van Heucke
Jan Mantau
Jan Brant Meſmaker
Egbart Buntinck
Lodewyck Manteew
Franſois Smedekens
Frans Oitſen Smet.

We whoſe Names be hyre under-wreten, do teſtifie theſe Perſons above-wreten, to be perſecuted for Religion; and before the Tyme of the Arreſt, to have frequented, ſome the *Doche*-Church, ſome the *French*-Church, *&c.*

Derych Heinryckſon
Jan Vander Hure
Jaſper Van Vosberghen
Arnould Bernardt
Nicolas Sellin.

Examined by { *William Cocks* / *William Sharington.*

The Names of thoſe that were of the *Dutche* Church, and now frequent the *Engliſh* Church: And many of the ſame frequent alſo the *French* and *Dutche* Church.

Cornelis Plas
Jan Godſchalck, with his Son *Jacob*
Mr. *Jan de Viendrt*
Gabriel Berdts
Herman Van Goch
Jeremias Ackerman
Bartholomeus Huyſman
Willem Buſdonk
Michiel Mattheus
Adriaen Vanden Mere
Jan Selen
Geraerdt Van Bedber
Peeter Trioen
Melſen Van As
Jan Draeck
Jan Pruet
Jan Selot
Anthony Smet
Willem Wetten
Huybreche Delinck
Adriaen Ghyſelinck
Bartholomeus Piters
Jan Beelen
Willem Piterſon
Chriſtiaen de Ryke
Jacob Corte
Cornelis Vanden Plaetze
Gielis Van Hiele
Joris Cutler
Pauwels Maes
Peeter de Mol
Gerardt Janſſen
Criſpiin Van Oudenaken
Hans de Lether dreſſer
Heyndrick Moreels.

We whoſe Names be hyre underwretten, do teſtify theſe Perſons above-wretten, to have bynn ſometime of the *Doche* Congregation, and ſyns their Departing from the ſame Church, the ſame Perſons to have frequented ſome the *Engliſh* Church, and ſome the *French*, *Doche*, and *Italian* Churches.

Signed as before.

A N

AN APPENDIX OF

Divers Original Papers, Letters, and other MSS.

WHEREUNTO

Reference is made in the foregoing

HISTORY.

BOOK II.

NUMB. I.

Myſdemeanors of the Maſter of the Savoy, *partelie confeſſed by the ſaid Maſter, and partelie proved by the Othe of the Chapleins and other Officers of the ſame Houſe.*

Firſt, THAT the ſaid Maſter is not reſident as he is bounde to be by the Statutes of the Houſe, neither doth his Dewtie in keepinge Hoſpitalitie in his owne Perſon. MSS. penes me. 1. *Non-reſidence.*

Item. That he mayntayneth in the ſaid Hoſpital divers of his Kinsfolkes with Meate, Drinke and Lodginge, at the Charges of the ſaid Hoſpitall: And hath a Meſſe of Meate at everie Meale, whether he be preſent or abſent, at his Commandement, to the Charge of the ſame Hoſpitall at one hundreth Pounds by the Yere at the leaſt, contrarie to the Statutes of the ſame Hoſpitall. 2. *Overcharging the Hoſpital.*

Item. When he is there, he receiveth not the Communion, nor comyth not to the Churche, unleſs it be verie ſyldome, but uſeth to ſpend his Tyme in Bowlinge and Gamynge, and keepeth his Servants and others thereat, ſo as they alſo cum not to the Churche in tyme of Divine Service, nor receive the Communion as they ſhould do. 3. *Not Communicating.*

Item.

4. *Not accompted.* *Item.* That albeit he hath received all the Rents of the ſaid Hoſpitall, yett he never made any Accompte to the iiij Chapleins there ſithens his Admiſſion to the Maſterſhip, which is more then xj Yeres agoe, beinge bounde by the Statutes to make an Accompte to them twiſe everie Yere.

5. *Statutes in his own Cuſtody.* *Item.* That he kepith the Statutes and Ordenences of the ſaid Hoſpitall from the ſaid Chapleins, contrarie to the ſame Statutes, and ſuffreth Strangers to kepe and pervſe the ſame.

6. *The Seal kept in his own Cuſtody.* *Item.* That the ſaid Maſter hath kept and had the common Seale of the ſaid Hoſpitall in his owne Cuſtodie ever ſithens he was Maſter there, untill the xxij daie of *Aprill* 1370, laſt paſt, direct contrarie to the Statutes and Ordenences of the ſame Hoſpitall, and without the Conſent of the Chapleyns there, whereas it ought to remaine by order of the ſaid Statutes in the common Treaſorie vnder iiij lockes and keyes.

7. *Irregular Leaſes.* *Item,* Where by the Statutes of the ſaid Houſe he ought not to make any Leaſe for any terme above Yeres, without the Conſent of the Viſitors of the ſame Houſe, yet nevertheleſs of his private Authoritie he hath made and granted divers unprofitable Leaſes of the Landes of the ſaid Hoſpitall for exceſſive number of Yeres, as for xxx, xl, l, lx, lxx above; and namelie, one Leaſe to Mr. *Fanſhall* of the Manor *Dengeh* for vi hunded Yeres. Another to one *Anderton*, of Lands in *Yorkeſhire* and *Lancaſhire* for a thouſand Yeres, as it is ſaid.

8. *Abuſing the Seal.* Alſo, That the ſaid Maſter havinge the ſaid Seale in his owne Cuſtodie, hath made a great number of the Grantes under the common Seale of the ſaid Hoſpitall, without the conſent of the ſaid Chaplynes, And hath bounde the ſaid Hoſpitall by the common Seale thereof to paie divers great Summes of Money for his owne private Detts; And with the Revenues of the ſame houſe hath diſchargid and paid a great parte of the ſame, And for ſume parte thereof hath and doth ſuffer ſundrie Extentes to be ſerved upon the Lands of the ſaid Hoſpitall. And ſo what by one means, and what by other, he hath burdenyd the Hoſpital with the ſame his Dettes above the ſumme of MDCCCC xxxviij *l.* xvi *s.* vij *d.* alreadie knowen.

9. Mile-end *ſold. Leaſed only for* 500 *Years, the Rent a Pepper-Corn.* Alſo, That the Maſter without the conſent of the Chapleins, hath under the common Seale of the ſaid Hoſpitall ſolde awaie the Fee-ſimple of an Houſe and Lande at *Myle-ende*, of the yerely rent of v *l.* and converted the money that he toke therefore to his owne uſe.

10. *Charged the Houſe with Debt.* Alſo, That he hath bounde the Hoſpitall by the common Seale, to pay lx *l.* for the Advouſen of the Benefice of *Denbigh*, and hath ſold the ſame again to his owne uſe.

11. *Jewels and Plate alienated.* Alſo, That the ſaid Maſter, of his own private Authoritie, hath ſolde and alienated the Jewells, Copes, Veſtimentes and Ornaments of the ſaid Hoſpitall. Alſo, a Chalis with a Cover duble gilte. Alſo, vere faire Plate and Ornamentes gevyn by Mr. *Fekenham*, late Deane of *Pawlls*; for the which the Hoſpitall is bounde yerelie to paie xl *s.* for ever to the Peticannons of *Pawles* in *London*.

Alſo,

Alſo, That the ſaid Maſter hath taken awaie certaine Beddinge gevyn to the Poore, and caried it to the Courte and other places, for his Men to lye on. 12. *Beds taken away.*

Alſo, That by his means the Poore want theire Allowance of Fire in the Wynter, and lacke Drinke in greate Neceſſitie; whereby the Siſters have ben driven to give them Water inſtede of Drinke. 13. *The Poor abuſed.*

Alſo, The Beddinge belonginge to the poore is verie ſore decaied, and lackith both in Number and other Furnyſhements required by the Statutes. 14. *Bedding decayed.*

Alſo, That there hath ben muche evill Rule and diſſolute Livinge emonges his Servantes. So that two of his mayden Servantes, beinge his Cokes, have ben gotten with Childe in the ſaid Hoſpitall, and no Correction hath ben done therefore. 15. *Diſſolute Living.*

Alſo, That one *Elizabeth Woller*, a ſuſpect Woman of livinge, hath, in her keepinge, a private or double Key of the Alley-gate, contrarie to the Statutes. And thereby at all tymes both Night and Daie cummyth in, and bringith in and owt whom ſhe lyſt into the ſaid Maſters Lodgynges: wherebie the Houſe is brought into great Obloquie. 16. *A ſuſpicious Woman entertained.*

Alſo, That the ſaid Maſter hath not kept the Bookes of Statutes and Ordinaunces, with the Dotations and Letters Patentes of the Lands and other Munyments, belonginge to the ſaid Hoſpitall in the common Treaſurie, under iiij Lockes and Keys, accordinge to the Statutes; but hath kept them to his private Uſe, and levith the ſame in thandes and Kepinge of other Perſons owt of the Houſe, to the great Daunger and Loſſe of them. 17. *The Books of Statutes not kept.*

Concordat cum compertis in Viſitatione Hoſpitalis prædict. } W. Say.

NUMB. II.

GRINDAL, *Archbiſhop of* York *to the Lord Treaſurer; Complaining of Injuries offered to his Clery by thoſe that were ſent down upon Concealments.*

MSS. Penes me.

AFTER my very hartie Commendations to your good Lordſhip. I can be very well contented, that the Gentlemen Penſioners, in whoſe Behalf your Lordſhip wrote unto me, may have the Penalties, forfeited by the Clergy of my Dioces, according to their Letters Patents. Neither did I ever mind to abridg them of any Part thereof. But I find Fault with the Manner of Proceeding which hath been uſed here, about the levying of the ſame. For *firſt*, their Deputies have been bare Men, and noted for evil Dealing heretofore, and ſo the liker to commit Extortions and Briberies. Whereof ſome, as I hear, have been opened in the Star-Chamber; and of ſome we have ſuffered in theſe Parts. *Secondly*,

Their Manner of Dealing, by Compoſition for Offences paſt and to come, tendeth not to the Reſtraint of Abuſes, but is rather a Mean to encreaſe the ſame. Moreover, (as they uſe the Matter) Men of good Worſhip and Calling, which are no way culpable, and generally, all the whole Clergy, as well the Innocent as the Faulty, are compelled to appear before the ſaid Deputies, being Men qualified as before, and to attend upon them as Commiſſioners (where indeed they have no ſuch Commiſſion) to their great Charge, Moleſtation and Diſcredit.

Wherefore, if the ſaid Gentlemen would ſend me down in Articles, a Form of Proceeding to be obſerved by their Deputies; whereby the ſaid Inconveniencies, and ſome other, now for Brevity omitted, may be avoided, I ſhall be willing, in all reaſonable Order, to further their Commodity, or otherwiſe leave them to the Execution of their Commiſſion according to their own Diſcretion, ſo as no Injury be offered to my Clergy and Me. Which I aſſure my ſelf was not meant at their granting of their ſaid Letters Patents. And thus ceaſing further to trouble your Lordſhip, at this time, I heartily commend the ſame to the Grace of God. From *Biſhoppeſthorpe*, this xxix. of *June*, 1573.

Your Lordſhips in Chriſt,

Edm. Ebor.

NUMB. III.

The ſaid Archbiſhop to the Lord Treaſurer; Concerning Proceedings in the Eccleſiaſtical Commiſſion with Papiſts in the North.

MSS. Penes me.

MY very good Lord, We of the Eccleſiaſtical Commiſſion here, have ſent a Certificate to my *L L.* of the Council, of our Proceedings this Term. Only Five Perſons have been committed for their Obſtinacy in Papiſtical Religion. For the Number of that Sect, (Thanks be to God) daily diminiſheth; in this Dioces eſpecially. None of Note was committed, ſaving only your old Acquaintance Doctor *Vavaſor*; who hath been tolerated in his own Houſe in *York*, almoſt three Quarters of a Year. In his Anſwer made in open Judgment, he ſhewed himſelf the ſame Man which you have known him to be in his younger Years: Which was Sophiſtical, diſdainful, and eluding Arguments with Irriſion, when he was not able to ſolute the ſame by Learning. His great Anker-hold was in urging the Literal Senſe of *Hoc eſt Corpus meum*, thereby to prove *Tranſubſtantiation*. Which to deny (ſaith he) is as great an Hereſie as to deny *Conſubſtantiation*, decreed in the *Nicene* Council. The Diverſity was ſufficiently declared unto him by Teſtimonies of

of the Fathers. *Sed ipſe ſibi plaudit.* My L. Preſident and I, knowing his Diſpoſition to talk, thought it not good to commit the ſaid Dr. *Vavaſor* to the Caſtle of *York*, where ſome other like-affected remain Priſoners; but rather to a ſolitary Priſon in the Queen's Majeſty's Caſtle at *Hull*, where he ſhall only talk to Walls.

The Impriſoned for Religion in theſe Parts, of late made Supplication to be enlarged; ſeeming, as it were, to require it of Right, by thExample of enlarging of *Fecknam*, *Watſon*, and other Papiſts above. We here are to think, that all things done above, are done upon great Cauſes, though the ſame be to us unknown. But certainly my L. Preſident and I join in Opinion, That if ſuch a general *Jubilee* ſhould be put in Uſe in theſe Parts, a great Relapſe would follow ſoon after. Your Lordſhip, and other of my Lords, may conſider of it, if any ſuch Suit ſhould be made, *&c.*

Thus I take my Leave of your good Lordſhip, heartily commending the ſame to the Grace of God. From *York*, 13th of *Novemb.* 1574.

Your Lordſhip's in Chriſt,

Edm. Ebor.

NUMB. IV.

ARTICLES, whereupon it was agreed by the Moſt Reverend Father in God, EDMOND *Archbiſhop of* Canterbury, *and other the Biſhops, and the whole Clergy of the Province of* Canterbury, *in the Convocation or Synod, holden at* Weſtminſter *by Prorogation, in the Year of our Lord God, after the Computation of the Church of* England, MDLXXV. *Touching the Admiſſion of apt and fit Perſons to the Miniſtry, and the Eſtabliſhing of good Order in the Church.*

E MSS. Guil. Petyt, *Armig.*

FIRST, That none ſhall be made Deacon or Miniſter hereafter, but only ſuch as ſhall *firſt* bring to the Biſhop of that Dioces, from Men known to that Biſhop to be of ſound Religion, a Teſtimonial, both of his honeſt Life, and of his profeſſing the Doctrine expreſſed in the Articles of Religion, which concern the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, comprized in a Book Imprinted; Entitled, *Articles, whereupon it was agreed by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at* London, *in the Year of our Lord* 1562, *for the avoiding of the Diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion.* Put forth by the Queen's Authority: and which alſo ſhall then be able to Anſwer, and render to the ſame Biſhop an Account of his Faith in *Latine*, agreeable

agreeable and conſonant to the ſaid Articles: And ſhall *firſt* Subſcribe to the ſaid Articles. And every ſuch Deacon ſhall be of the Age of XXIII Years, and ſhall continue in that Office the ſpace of an whole Year at the leaſt, before he be admitted to the Order of Prieſthood. And every ſuch Miniſter ſhall be of the full Age of XXIV Years. And neither of thoſe Orders ſhall be given, but only upon a Sunday, or Holy-day, and in the Face of the Church; and in ſuch Manner and Form, and with ſuch other Circumſtances as are appointed by the Book Entitled, *The Form and Manner of Making, and Conſecrating Biſhops, Prieſts and Deacons.*

II. *Item*, That no Biſhop ſhall give either of the ſaid Orders to any that be not of his own Dioces (other than Graduats reſiant in either of the Univerſities) unleſs they be dimitted under the Hand and Seal of that Biſhop, and of whoſe Dioces they are; and not upon Letters Dimiſſary of any Chancellor, or other Officer to any Biſhop.

III. *Item*, That unlearned Miniſters heretofore made by any Biſhops, ſhall not hereafter be admitted to any Cure or Spiritual Function, according to the Queen's Majeſty's Injunctions in that Behalf. For which Purpoſe, the Biſhop ſhall cauſe ſtrait and diligent Examination to be uſed in the Admiſſion of all Curats to the Charge of any Cure.

IV. *Item*, That diligent Inquiſition be made in every Dioces for all ſuch as have forged, or counterfeited Letters of Orders, that they may be depoſed, and puniſhed by the Commiſſioners Eccleſiaſtical.

V. *Item*, That the Biſhops by their Letters do certifie one to another the Names of ſuch counterfeit Miniſters; to the End they be not ſuffered to ſerve in any other Dioceſs.

VI. *Item*, That from henceforth, none ſhall be admitted to any Orders Eccleſiaſtical, unleſs he do preſently ſhew to the Biſhop a true Preſentation of himſelf to a Benefice then void, within the Dioces or Juriſdiction of the ſaid Biſhop; Or unleſs he likewiſe ſhew to the ſaid Biſhop a true Certificate, where preſently he may be placed to ſerve ſome Cure within the ſame Dioces or Juriſdiction: Or unleſs he be placed in ſome Cathedral, or Collegiate Church, or College: Or unleſs the Biſhop ſhall forthwith place him in ſome vacant Benefice or Cure: Or unleſs he be known to have ſufficient Patrimony, or Livelihood of his own.

VII. *Item*, That none ſhall be admitted unto any Dignity or Benefice with Cure of Souls, unleſs he be qualified according to the Tenor of the Firſt Article: And if any ſuch Dignity or Benefice be of the Yearly Value of xxx *l.* or above, in the Queen's Books, unleſs he ſhall then be a Doctor in ſome Faculty, or a Bachelour of Divinity at leaſt, or a Preacher lawfully allowed by ſome Biſhop within this Realm, or by one of the Univerſities of *Cambridg* or *Oxford*; and ſhall give open Trial of his Preaching before the Biſhop or Ordinary, or ſome other Learned Men appointed by him, before his Admiſſion to ſuch Dignity or Benefice. And nevertheleſs, where the Stipends or Livings be very ſmall, there to

chooſe

chooſe and admit of the beſt that can be found in ſuch Caſe of Neceſſity.

VIII. *Item*, That all Licences for Preaching granted out by any Archbiſhops, or Biſhops within the Province of *Canterbury*, bearing Date before the 8th of *February*, 1575, be void and of none Effect. And nevertheleſs, all ſuch as ſhall be thought meet for that Office, to be admitted again without Difficulty or Charge, paying not above 4 Pence for the Seal, Writing, Parchment, and Wax for the ſame, according to an Article of the *Advertiſements* in that Behalf.

In the printed Articles it is ſomewhat different, viz. Paying nothing for the ſame.

IX. *Item*, That every Biſhop take Order, That all able Preachers within his Dioces, do earneſtly, and with Diligence, teach their Auditors ſound Doctrine of Faith and true Religion; and continually exhort them to Repentance and Amendment of Life; that they may bring forth the Fruits of Faith and Charity, and be liberal in Alms, and other good Deeds commanded by God's Word. And that none be admitted to be a Preacher, unleſs he be firſt a Deacon at the leaſt.

X. *Item*, That every Biſhop in his Dioceſs, ſhall with all Expedition take Order, That the Catechiſm allowed, be diligently taught to the Youth in every Pariſh Church; and that the Homilies, when no Sermons be had, be duly read in Order, as they be preſcribed, every Sunday and Holiday.

XI. *Item*, That every Biſhop ſhall likewiſe take Order within his Dioces, That every Parſon, Vicar, Curate, and Stipendary Prieſt, being under the Degree of a Maſter of Art, and being no Preacher, ſhall provide, and have of his own, within two Months after Warning given to him or them, the New Teſtament, both in *Latin* and *Engliſh*, or *Welch*; And ſhall confer daily one Chapter of the ſame, the *Latin* and *Engliſh*, or *Welch* together. And that Archdeacons, Commiſſaries, and Officials, in their Synods and Viſitations, ſhall by their Diſcretion appoint to every of the ſaid Parſons, Vicars, Curates, and Stipendary Prieſts, ſome certain Tax of the New Teſtament to be con'd without Book, or otherwiſe to be travailed, as ſhall be thought moſt convenient to the ſaid Archdeacons, Commiſſaries, or Officials; and ſhall exact a Reherſal of the ſame, and examine them, how they have profited in the Study thereof, at their next Synods and Viſitations, or ſuch other Time or Times, as to them ſhall be thought meet.

XII. *Item*, Where ſome Ambiguity and Doubt hath riſen among divers, by what Perſons private Baptiſm is to be Adminiſtred; for as much as by the Book of Common-Prayer allowed by the Statute, the Biſhop of the Dioces is authorized to expound and reſolve all ſuch Doubts as ſhall ariſe concerning the Manner, how to underſtand, and to execute the things contained in the ſaid Book; it is now by the ſaid Archbiſhop and Biſhops, expounded and reſolved, and every of them doth expound and reſolve, that the ſaid private Baptiſm, in Caſe of Neceſſity, is only to be Miniſtred by a lawful Miniſter or Deacon, called to be preſent for that Purpoſe, and by none other. And that every Biſhop in his Dioces, ſhall take Order, That

this Expoſition of the ſaid Doubt, ſhall be publiſhed in Writing before the Firſt day of *May* next coming, in every Pariſh Church of his Dioces in this Province. And thereby all other Perſons ſhall be inhibited to intermeddle with the Miniſtring of Baptiſm privately, being no Part of their Vocation. *This Twelfth Article is omitted in the printed Book of theſe Articles.*

XIII. *Item*, That from henceforth there be no Commutation of any Penance by any having ordinary Juriſdiction Eccleſiaſtical, or any of their Officers or Deputies into any Mulct Pecuniary; unleſs the ſame be done upon great and urgent Cauſes, by the Conſent of the Biſhop of the Dioceſs, declared in Writing under his Hand and Seal.

XIV. *Item*, That all Arch-Deacons, and others, which have ordinary Juriſdiction Eccleſiaſtical, and their Officers and Deputies, ſhall call before them all ſuch Perſon or Perſons, as ſhall be deteƈted or preſented before them, or any of them, of any Eccleſiaſtical Crime and Fault; and ſhall uſe all Means by Law preſcribed, to convince and puniſh ſuch as be found to be Offenders, effectually, upon Pain of Suſpenſion from his and their Office.

XV. *Item*, That the Biſhops ſhall take Order, That it be publiſhed and declared in every Pariſh Church within their Dioceſs, before the Firſt day of *May* next coming, that Marriage may be ſolemnized at all Times of the Year, ſo that the Bans be firſt, upon Three ſeveral Sundays or Holidays in the Service-time, openly asked in the Church, and none Impediment objected; and ſo that the ſaid Marriage be alſo publickly ſolemnized in the Church at the uſual Time of Morning Prayer. *This Fifteenth Article is omitted alſo in the printed Articles. As alſo this that follows is left out.*

" To all which Articles, and every of them, We, the ſaid Arch-
" biſhop and Biſhops, whoſe Names are under-wretten, have
" aſſented and ſubſcribed our ſeveral Names with our proper
" Hands, as well for our ſelves, as alſo for other Biſhops, being
" abſent; for whom in this Synod we have lawful Proxies.

NUMB. V.

NUMB. V.

The FACULTY-OFFICE. The Diſpenſations, with their Prices. MSS. Grindal:

Diſpenſation and Tax.	*To the Queen.*	*L. Chancellour.*	*Clark.*	*Arch-Biſhop.*	*Commiſſary.*	*Regiſter.*
Commendam 16 *l.*	8 *l.*	35*s.* 6 *d.* *q.*	13*s.* 9*d.* *ob. q.*	3*l.* 11*s.* 1 *d.*	17*s.* 9*d.* *ob. q.*	17*s.* 9*d.* *ob. q.*
Plurality 6*l.* 10*s.* 00	3 *l.*	13*s.* 5 *d.* *ob.*	7*s.* 2 *d.* *ob.*	28*s.* 10*d* *ob.*	7*s.* 2 *d.* *ob. q.*	7 *s.* 2 *d.* *ob. q;*
Legitimation 4 *l.*	43*s.* 4 *d.*	8*s.* 10 *d.* *ob.*	4 *s.* 5 *d.* *ob.*	17*s.* 8*d.*	4*s.* 6 *d.*	4 *s.* 6 *d.*
Non-Reſidence 2*l.* 13*s.* 4 *d.*	30*s.*	*Nil.*	3*s.* 4 *d.*	8*s.* 10*d.* *ob.*	4*s.* 5 *d.* *ob.*	4*s.* 5 *d.* *ob.*
Licence to eat Fleſh 40 *s.*			3*s.* 4 *d.*	6*s.* 8 *d.*	3 *s.* 4 *d.*	3 *s.* 4 *d.*
Creation of Notaries 13 *s.* 4 *d.*	*Nil.*	*Nil.*	4*s.* 5*d.* *q.*	*Nil.*	4*s.* 5*d.* *q.*	4*s.* 5*d.* *q.*
De non promovendo: That is for a Doctor of Civil Law to enjoy ſome Eccleſiaſtical Preferment, 4 *l.*	43*s.* 4 *d.*	8*s.* 10 *d.* *ob.*	4*s.* 5 *d.* *ob.*	17*s.* 8*d.*	4 *s.* 6*d.*	4*s.* 6 *d.*

Trialities, 9 *l.*

As many Benefices as the Party could get. } The Tax here much greater, according to the Quality of the Grant.

Diſpenſation for Children, and young Men under Age, to take Eccleſiaſtical Benefices. If the Party were 18 Years of Age, or more, 4 *l.* 16 *s.* 8 *d.* If under 18 Years of Age, much greater.

Perinde valere; That is, making Grants good, which by Law were void, and a Right grown to ſome other Perſon, 6 *l.*

Diſpenſation to take all Orders together, 13 *s.* 4 *d.*

Diſpenſations to take Orders out of ones own Dioces, 6 *s.* 8 *d.*

Licenſes to Marry without Banns, 10 *s.*

NUMB. VI.

NUMB. VI.

The Eccleſiaſtical Commiſſion granted to the High Commiſſioners, the Archbiſhop of Canterbury, *and others, for Eccleſiaſtical Cauſes.*

Cott. *Librar.* Cleopatra, F. 2.

ELIZABETH, by the Grace of God, Queen of *England, &c.* To the Moſt Reverend Father in God, Our Right Truſty, and Right Well-beloved *EDMUND*, Archbiſhop of *Canterbury*, Primate of all *England*, and Metropolitan; To Our Right Truſty and Well-beloved, the Biſhops of *London*, *Wincheſter*, *Ely*, *Worceſter*, St. *David's*, *Norwich*, *Chicheſter*, and *Rocheſter*, for the Time being, *Richard Suffragan* of *Dover*, And to Our Right Truſty and Well-beloved Councellors, *&c.* Whereas, in our Parliament holden at *Weſtminſter*, the Twenty Fifth Day of *January*, in the Firſt Year of Our Reign, and there continued and kept until the Eighth Day of *May* then next following; among other things, there were two Acts and Statutes made and eſtabliſhed: The one intitled, *An Act reſtoring to the Crown the antient Juriſdiction of the State Eccleſiaſtical and Spiritual*; aboliſhing all Foreign Power repugnant to the ſame. The other intitled, *An Act for the Uniformity of Common Prayer and Service of the Church, and Adminiſtration of the Sacraments:* And whereas alſo, in our Parliament holden at *Weſtminſter*, the 12th day of *January*, in the Fifth Year of our Reign, among other things, there was one other Act and Statute made and eſtabliſhed, intitled, *An Act for the Inſurance of the Queen's Majeſty's Royal Power over all States and Subjects within her Domiuions:* And further, Whereas, in Our Parliament begun and holden at *VVeſtminſter*, the 2d of *April*, in the Thirteenth Year of Our Reign, and there continued unto the Diſſolution of the ſame; among other things, there was an Act and Statute made and eſtabliſhed, intitled, *An Act to reform certain Diſcords touching Miniſters of the Church*; as by the ſaid ſeveral Acts more at large doth appear:

And whereas, divers ſeditious and ſlanderous Perſons do not ceaſe daily to invent and ſet forth falſe Rumours, Tales, and ſeditious Slanders, not only againſt us, and the ſaid good Laws and Statutes, but alſo have ſet forth divers ſeditious Books within this Our Realm of *England*; meaning thereby to move and procure Strife, Diviſion, and Diſſenſion among Our Loving and Obedient Subjects, much to the Abuſing of Us and our People: Wherefore, We earneſtly minding to have the ſame ſeveral Acts before-mentioned, to be duly put in Execution, and ſuch Perſons as ſhall hereafter offend in any thing contrary to the Tenor and Effect of the ſaid ſeveral Statutes, or any of them, to be condignly puniſhed; and having ſpecial Truſt and Confidence in your Wiſdoms and Diſcretions; Have Authorized, Deſigned, and Appointed you to be Our Commiſſioners; and by theſe Preſents, do give full Power and Authority unto you, or three

three of you, whereof, you the ſaid Archbiſhop of *Canterbury*, the Biſhops of *London*, *Wincheſter*, *Ely*, *Worceſter*, St. *Davies*, *Norwich*, *Chicheſter*, *Rocheſter*, for the Time being; or you the Biſhop Suffragan of *Dover*, or the ſaid *Tho. Smith*, *Francis Wallingham*, *Roger Manwood*, *Tho. Goodwin*, *Alexander Novel*, *Gabriel Goodman*, *John Whitgift*, *Tho. Sackford*, *Tho. VVylſon*, *Gilb. Gerrard*, *Tho. Bromly*, *Anthony Cook*, *Hen. Nevyl*, *Tho. VVats*, *Davy Lewis*, *Tho. Yale*, *Barth. Clerk*, or *John Hammond*, to be one, from time to time hereafter, during our Pleaſure: To enquire, as well by the Oaths of twelve good and lawful Men, as alſo by Witneſſes, and all other Ways and Means you can deviſe, of all Offences, Contempts, Tranſgreſſions and Miſdemeanours, done and committed, and hereafter to be committed and done, contrary to the Tenor and Effect of the ſaid ſeveral Acts and Statutes, and every, or any of them: And alſo to enquire of all and ſingular heretical, erroneous, or offenſive Opinions, ſeditious Books, Contempts, Conſpiracies, falſe Rumours or Tales, ſcandalous Words or Sayings, invented or ſet forth, or hereafter to be publiſhed, invented or ſet forth by any Perſon or Perſons, againſt Us, or againſt any Our Magiſtrates, or Officers, or Miniſters, or other whatſoever, contrary to any our Laws or Statutes ofthis our Realm, or againſt the quiet Governance, and Rule of our People and Subjects, in any County, City, Burrough, or other Place or Places, exempt, or not exempt, within this our Realm of *England*; And of all, and every the Co-adjutors, Counſellors and Comforters, Procurers, and Abbetters of every, or any ſuch Offender or Offenders.

And furthermore, We do give full Power and Authority unto you, or three of you, whereof you the ſaid Archbiſhop of *Canterbury*, our Biſhops of *London*, *VVincheſter*, *Ely*, *&c.* to be one, from time to time, during Our Pleaſure, as well to hear and determine all and every the Premiſes; as alſo to enquire, hear, and determine all and ſingular Enormities, Diſturbances, Misbehaviours, Offences, Aſſaults, Frays, and Quarrels done and committed, or hereafter to be committed and done in any Church or Chapel, Church-yard, or Chapel-yard, or againſt any Divine Service, or any Miniſter or Miniſters of the ſame, contrary to the Laws and Statutes of this Our Realm, in any Place or Places exempt or not exempt, within this Our Realm. And alſo, to enquire of and ſearch out, and to order, correct, reform, and puniſh all and every ſuch Perſon, or Perſons, dwelling in Places exempt or not exempt, which wilfully and obſtinately have abſented themſelves, or hereafter ſhall wilfully and obſtinately abſent themſelves from the Church, and ſuch Divine Service as by the Laws and Statutes is appointed to be had and uſed, by Cenſures of the Church, or any other Ways and Means by the ſaid Act for Uniformity of Common Prayer, *&c.* or any Laws Eccleſiaſtical of this Realm, is limited or appointed. And alſo, to take Order by your Diſcretions, That the Penalties and Forfeitures limited by the ſaid Act for Uniformity of Common Prayer, *&c.* againſt the Offenders in that Behalf, may be duly, from time to time, levied by the Church-wardens of every Pariſh, where any ſuch Offence ſhould be done, to the Uſe of the Poor of the ſame

Pariſh, of the Goods, Lands, and Tenements of every ſuch Offender, by way of Diſtreſs, according to the Limitation and true Meaning of the ſaid Statute.

And alſo We do give full Power and Authority unto you, or three of you, as is aforeſaid, from time to time, and at all times, during Our Pleaſure, to Viſit, Reform, Redreſs, Correct and Amend in all Places within this Our Realm of *England*, as well in Places exempt as not exempt, all Errors, Hereſies, Schiſms, Abuſes, Offences, Contempts and Enormities, Spiritual, or Eccleſiaſtical whatſoever, which by any Manner Spiritual or Eccleſiaſtical Power, Authority or Juriſdiction, can or may lawfully be reformed, ordered, redreſſed, corrected, reſtrained, or amended, by Cenſures Eccleſiaſtical, Deprivation or otherwiſe, to the Pleaſure of Almighty God, the Encreaſe of all Vertue, and the Preſervation of the Peace and Unity of this Realm; and according to the Authority and Power limited, and appointed by any Laws, Ordinances or Statutes of this our Realm.

And alſo, We do give and grant full Power and Authority unto you or three of you, as aforeſaid, from time to time, and at all times, during Our Pleaſure, to enquire of, ſearch out, and call before you all and every ſuch Perſon, or Perſons Eccleſiaſtical living, that ſhall adviſedly maintain or affirm any Doctoine directly contrary, or repugnant, to any of the Articles of Religion, and alſo to the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, intitled, *Articles whereupon it was agreed by the Archbiſhop and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at* London, *in the Year of our Lord God* 1562. *according to the Computation of the Church of* England, *for the avoiding of diverſity of Opinions, and for Eſtabliſhing of Conſent, touching true Religion: Put forth by the Queen's Authority.* And that if any Perſon or Perſons, being convented before you, or any three of you, as aforeſaid, for any ſuch Matter, ſhall perſiſt therein, or not revoke his, or their Error, or after ſuch Revocation, eftſones affirm ſuch untrue Doctrine, then to deprive from all Promotions Eccleſiaſtical all and every ſuch Perſon, and Perſons, ſo maintaining, or affirming, or perſiſting, or ſo eftſones affirming, as is aforeſaid.

And *Laſtly*, We do give full Power and Authority unto you, or three of you, as is aforeſaid, by Vertue hereof, to enquire, hear, determine, and puniſh all Inceſts, Advowtries, Fornications, outragious Misbehaviours and Diſorders in Marriages, and all other Crimes and Offences, which are puniſhable or reformable by the Eccleſiaſtical Laws of this Our Realm, committed and done, *&c.* according to the Tenour of the Laws in that Behalf, and according to your Wiſdoms, Conſciences, and Diſcretions.

WILLING, and Commanding, and Authorizing you, *&c.* to uſe and deviſe all ſuch Politick Ways and Means, for the Trial and ſearching out of all the Premiſſes, as by you, or three of you, ſhall be thought moſt expedient and neceſſary. And upon due Proof thereof had, and the Offence or Offences before ſpecified, or any of them ſufficently proved, againſt any Perſon or Perſons, by Confeſſion

ſeſſion of the Party, or lawful Witneſſes, or by any other due Means, before you, or three of you, that then you, *&c.* ſhall have full Power and Authority to order and award ſuch Puniſhment to every ſuch Offender, by Fine, Impriſonment, Cenſures of the Church, or otherwiſe, or by all or any of the ſaid Ways; and to take ſuch Order for the Redreſs of the ſame, as to your Wiſdoms and Diſcretions ſhall ſeem moſt convenient.

And further, We do give full Power and Authority unto you, *&c.* To call before you, *&c.* every Offender or Offenders, in any of the Premiſſes: and alſo, ſuch as by you, *&c.* ſhall ſeem to be ſuſpect Perſons in any of the Premiſſes: And alſo all ſuch Witneſſes, or any other Perſon or Perſons that can inform you concerning any of the Premiſſes, *&c.* as you ſhall think meet to be called before you. And him or them to examine upon their Corporal Oaths, for the better Trial and opening of the Truth of the Premiſſes.

And if you, *&c.* ſhall find any Perſon or Perſons, diſobedient, either in their Appearance before you, *&c.* or elſe in not accompliſhing, or not obeying your Orders, Decrees and Commandments, *&c.* you ſhall have full Power to puniſh the ſaid Perſons by Executions, and other Cenſures Eccleſiaſtical, or by Fine, according to your Diſcretions, or commit the ſame to ward, there to remain until he or they ſhall be by you delivered and enlarged.

And becauſe there is great Diverſity in the Perſons that are to be called before you, ſome of them dwelling far off from you, ſome being Fugitives, and ſo to be charged with grievous Crimes and Faults, the ſpeedy Redreſs whereof is moſt requiſite; and therefore more ſpeedy, effectual and ſtraiter Proceſs than by your Letters Miſſive is required in moſt Part of thoſe Cauſes; We, for the better Execution and Furtherance of our Service here, do give full Power and Authority unto you, *&c.* to command all and every Our Juſtices, and other Officer or Officers, and Subjects within this Our Realm, in all Places as well exempt as not exempt, by your Letters to apprehend, or cauſe to be apprehended, any Perſon or Perſons, which you ſhall think meet to be convented before you, to anſwer to any Matter touching the Premiſſes, or any Part thereof; and to take ſuch ſufficient Bonds to Our Uſe, as you, *&c.* ſhall by your Letters preſcribe for his or their Perſonal Appearance to be made before you, or three of you as aforeſaid, and ſo to attend as appertaineth. And in caſe any ſuch Perſon or Perſons ſo apprehended, be not able, or will obſtinately refuſe to give ſufficient Bonds to Our Uſe, for his or their Perſonal Appearance; then We will, That in Our Name you, *&c.* give Commandment to ſuch Juſtices, *&c.* under whoſe Charge he or they ſo to be convented ſhall happen to remain, either for the bringing him or them before you; or elſe, to commit him or them to ward, or other ſafe Cuſtody, *&c.* ſo to remain until you, *&c.* ſhall further Order for his or their Enlargement.

And further, We do give unto you, *&c.* full Power and Authotity, to take and receive of every Offender, and ſuſpected Perſon to be convented and brought before you, a Recognizance or Obligation

tion to Our Uſe, in ſuch Sum or Sums of Mony as to you ſhall ſeem meet and convenient, as well for their Perſonal Appearance before you, as for the Performance and Accompliſhment of ſuch Orders and Decrees, as to you ſhall ſeem Convenient in that Behalf.

And further, Our Will and Pleaſure is, That you ſhall aſſume Our Truſty and Well-beloved Subject *William Bedell* to be your Regiſter, whom we by theſe Preſents do depute to that Effect, or, in his Abſence or Default, any other Public, ſufficient Notary or Notaries whatſoever you the Archbiſhop and Biſhop of *London* for the time being, ſhall by your Diſcretions and Conſiderations of the Time and Place, judge moſt meet and apt to further our Service, *&c.* for the Regiſtring of all your Acts, Decrees, and Proceedings, by Vertue of this our Commiſſion: And ſhall limit unto the ſaid Regiſter ſuch Allowance for the Pains of him and his Clerks in that Behalf, as to your Diſcretions ſhall be thought meet, to be anſwered as well of the Parties before you to be convented, *&c.* as of the Fines which you aſſeſs and levy by Force of this Our Commiſſion, *&c.*

And like Manner, you, by your Diſcretions ſhall appoint one or more Meſſenger or Meſſengers, or other Officer, to attend upon you for your Service in this Behalf; and ſhall limit unto him or them, for his or their Pains, ſuch Allowance as you ſhall think good: The ſame to be anſwered to him or them in like Manner and Form, as before touching the ſaid Regiſter is appointed.

And further, Our Will and Pleaſure is, That you, *&c.* ſhall appoint one ſufficient Perſon to be Receiver, and to gather up and receive all ſuch Sum or Sums of Mony, as by you, *&c.* ſhall by Vertue of this Our Commiſſion, be aſſeſſed or taxed for any Fine or Fines, upon any Perſon or Perſons for their Offences. And that every ſuch Receiver, *&c.* ſhall be accountable for the ſame, *&c.* Willing and Commanding you, once in every *Michaelmas* Term, during this Our Commiſſion, to certifie into Our Court of *Exchequer*, as well the Name of the ſaid Receiver, as alſo a Note of all ſuch Fines as ſhall be ſet or taxed before you, and by him received; to the Intent that the ſaid Receiver may be charged thereby; and upon the Determination of his Account, We may be anſwered of the Reſidue thereof, that to Us ſhall appertain over and beſide the Allowances to the ſaid Regiſter, Meſſenger and other Officers, Willing and Commanding alſo Our Auditors and other Officers, to whom it ſhall appertain, upon the Sight of the ſaid Bill ſigned with the Hand of you, or any three of you, to make unto the ſaid Receiver due Allowance, according to the ſaid Bill upon the ſaid Account.

And whereas, there were divers Cathedral and Collegiate Churches, Grammar Schools, and other Eccleſiaſtical Corporations, Erected, Founded, or Ordained by the late King of famous Memory, Our dear Father King *Henry* VIII; and by Our late dear Brother King *Edward* VI; and by Our late Siſter Queen *Mary*; and by the late Lord Cardinal *Pool*, the Ordinances, Rules and Statutes whereof, be either none at all, or altogether imperfect, or being made

made at ſuch Time as the Crown and Regiment of this Realm was ſubject to the foreign uſurped Authority of the See of *Rome*, they be in ſome Points contrary, diverſe and repugnant to the Dignity and Prerogative of Our Crown, the Laws of this Our Realm, and the preſent State of Religion within the ſame; We therefore do give full Power and Authority unto you, or ſix of you, of whom We will you, the fore-named Archbiſhop of *Canterbury*, the Biſhops of *London*, *Wincheſter*, *Ely*, *Worceſter*, *Norwich*, *Chicheſter*, *Rocheſter*, for the Time being, *Gabriel Goodman*, *William Dey*, or *Tho. Watts*, always to be one; to Cauſe and Ordain in Our Name, all and ſingular the Ordinances, Rules and Statutes of all and every the ſaid Cathedral and Collegiate Churches, Grammar-Schools, and other Eccleſiaſtical Corporations, together with their ſeveral Letters Patents, and other Writings touching, and in any thing concerning their ſeveral Erections and Foundations, to be brought and exhibited before you, or ſix of you, as is aforeſaid; Willing and Commanding you, *&c.* upon the Exhibiting, and upon diligent and deliberate View, Search and Examination of the ſaid Statutes, Rules, and Ordinances, Letters Patents and Writings; not only to make ſpeedy and undelayed Certificates of the Enormities, Diſorders, Defects, Surpluſage or Wants, of all and ſingular the Statutes, Rules, and Ordinances, but alſo with the ſame, to advertiſe Us of ſuch good Orders and Statutes, as you, or ſix of you, *&c.* ſhall think meet and convenient to be by Us made, and ſet forth for the better Order and Rule of the ſaid ſeveral Churches, Erections and Foundations, and the Poſſeſſions and Revenues of the ſame: And as may beſt tend to the Honour of Almighty God, the Encreaſe of Vertue and Unity in the ſaid Places, and the publick Weal and Tranquility of this Our Realm: To the Intent We may thereupon further proceed to the Altering, Making and Eſtabliſhing of the ſame, and other Statutes, Rules and Ordinances, according to an Act of Parliament thereof made in the Firſt Year of Our Reign.

And where alſo, We are informed, there remain as yet ſtill, within this Our Realm, diverſe perverſe and obſtinate Perſons, which do refuſe to acknowledg the Juriſdiction, Power, Privilege, Superiority and Pre-eminence, Spiritual and Eccleſiaſtical, over all States and Subjects within this Our Realm, and other Our Dominions, which is given to Us by Vertue of the foreſaid two Acts: The one Intitled, *An Act of Reſtoring to the Crown the antient Juriſdiction over the State Eccleſiaſtical and Spiritual, and Aboliſhing all Foreign Power repugnant to the ſame.* And the other Intitled, *An Act for the Aſſurance of the Queen's Majeſty's Royal Power over all States and Subjects within Her Dominions*, We therefore do Aſſign, Depute and Appoint, and by theſe Preſents do give full Power, and Authority, and Juriſdiction to you, or three of you, whereof you, the Archbiſhop of *Canterbury*, *&c.* to tender and miniſter the Oaths expreſſed and ſet forth in the ſame Act, *&c.* to all and every the Archbiſhops, Biſhops, and other Perſons, Officers and Miniſters Eccleſiaſtical; and alſo to every other Perſon or Perſons appointed, or compellable by either of the ſaid Acts, to take the ſaid Oath, of

what State, Dignity, Pre-eminence or Degree ſoever he or they be; and to receive and take the ſaid Oath of the ſaid Perſons, and every of them, *&c.* Willing and Requiring you, *&c.* that after the Refuſal or Refuſals of the ſame Oath by any Perſon or Perſons, to certifie Us accordingly, under the Seals of you, and every of you, *&c.* And of the Names, Places, and Degrees of the Perſon or Perſons ſo refuſing the ſame Oath, before Us in Our Court, commonly called *The King's Bench.*

Moreover, Our Will, and Pleaſure, and Commaundment is, That you Our ſaid Commiſſioners ſhall diligently and faithfully execute this Commiſſion, and every Part and Branch thereof, in Manner and Form aforeſaid, and according to the true Meaning thereof; notwithſtanding any Appellation, Provocation, Privilege or Exemption in that Behalf, to be made, had, pretended, or alledged by any Perſon or Perſons, reſiant and dwelling in any Place or Places exempt, or not exempt, within this Our Realm, any Our Laws, Statutes, Proclamations, other Grants, Privileges, *&c.* which be, or may ſeem, contrary to the Premiſſes notwithſtanding.

And that for the better Credit, and more manifeſt Notice of your Doings in the Execution of this Our Commiſſion, Our Pleaſure and Commandment is, That unto Our Lettersmiſſive, Proceſſes, Decrees, Orders and Judgments, from or by you, or any three of you, to be awarded, ſet forth, had, made, decreed, given or pronounced at *Lambeth*, or *London*, you, or three of you, as aforeſaid, ſhall cauſe to be put and affixed a Seal engraved with the Roſe and the Crown over the Roſe, and the Letter E before, and the Letter R, after the ſame, with a Ring or Circumference about the ſame Seal, coutaining as followeth, *Sigill. Commiſſar. Regin. Maj. ad cauſ. Eccleſiaſt.*

And finally, We Will and Command all and ſingular Juſtices of Peace, Mayors, Sheriffs, Bailiffs, Conſtables, and other Our Officers, Miniſters and Subjects, in all and every Place and Places, exempt or not exempt, within Our Realms, upon any Knowledg or Requeſt from you or any three of you, whereof you the ſaid Archbiſhop, *&c.* to be one to them, or any of them given or made, to be aiding, helping, and aſſiſting you, and at your Commandment, in and for the due executing of this Our Commiſſion; as they and every of them tender Our Pleaſure, and will anſwer to the contrary at their utmoſt Perils. In Witneſs whereof, We have cauſed theſe Our Letters of Commiſſion, to be ſealed with Our Great Seal. Witneſs Ourſelf at *Goramburу*, the Twenty Third day of *April*, in the Eighteenth Year of Our Reign.

NUMB. VII.

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ARTICLES to be enquired of in the Metropolitical Viſitation of the moſt Reverend Father in God, EDMUND *by Divine Sufferance, Archbiſhop of* Canterbury, *Primate of all* England, *and Metropolitan, in all and ſingular Cathedral and Collegiate Churches within the Province of* Canterbury.

1. FIRST, Whether your Biſhop and his Chancellour, Commiſſaries, and all other his Officers, do miniſter Juſtice indifferently, and incorruptly to all Her Majeſty's Subjects, and puniſh Vice and publick Crimes, with due Puniſhment, without any corrupt Commutations, neither reſpecting Gifts nor Perſons. And whether any Mony, Gift, Reward, or any other Commodity, other than accuſtomed lawful Fees, hath been received for Juſtice, or any Judgments or Execution of Laws, or for any Gift, Advouſon, Preſentation, Collation, Inſtitution or Induction, or for the procuring of any ſuch to any Spiritual or Eccleſiaſtical Living. What hath been received; by whom, and by whoſe Mediation. Grind. *Regiſt.*

2. *Item*, Whether your Biſhop, Dean, Chapter, and all other your Governours, do, in their ſeveral Regiments, direct all their Doings to ſeek the Glory of God, the godly Quietneſs of the Church of *England*; the upholding in good Order of your Cathedral Officers, neither ſuffering in the ſame, corrupt Doctrine nor offenſive Manners. And whether any of them hath, or doth make, or ſuffer, any Waſt, Ruine, Decay, or Dilapidation of the Goods or Poſſeſſions of this Church: As by Decay, or not repairing of the Church and the ſeveral Houſes, alienating the Stocks, Buildings, Implements, or other moveable Goods of the Church; or committing any of the ſame to private Uſes, or making of Leaſes in Poſſeſſion or Reverſion for more Years, or otherwiſe than the Statutes of the Church do preſcribe; or by greedy Waſt of Timber, exceſſive Sales of Wood, Advouſons unuſed, and unreaſonable Grants, Patents and Reverſions of Offices, unwonted Annuities, and ſuch like greedy griping of things preſent, to the Impoveriſhing of the Church and Succeſſion. How many, and what they be: Whether any ſuch Grant or Advouſon hath been ſold for any Value: By whom, and to whom, and for how much; and who now enjoyeth the ſame.

3. *Item*, How many ſuch Grants, Patents, Advouſons, Sales, Offices, Annuities, and ſuch like, have been confirmed by your Chapter-Seal, ſithence the Firſt Year of her Majeſty's Reign: To whoſe Uſe; and by whoſe Means; and what Mony was received for the ſame: By whom, and to whoſe Uſe: Whether any like Gift, Grant, Advouſon or Leaſe for longer time than for One and Twenty Years, or Three Lives, hath been made or confirmed, antedated,

tedated, or by other colourable Means procured in the Poſſeſſion or Reverſion, ſithence the Beginning of the Parliament in the 13th Year of her Majeſty's Reign. What thoſe be, and by whoſe Means procured, and to whoſe Uſe.

4. *Item.* Whether your Deans, Archdeacons, and other Dignitaries of the Church, be reſident or not. Who they be: What other Promotions or Livings every one of them hath, and in what Dioces; and whether every one of them be Miniſters, or not: Whether they uſe ſeemly or Prieſtly Garments, according as they are commanded by the Queen's Majeſty's Injunctions to do.

5. *Item*, Whether your Prebendaries be commonly reſident; or how many of them were: Where every one of the reſt be: What be their Names: What Livings every one of them hath; and in what Place: What Orders they be in: How, or in what Apparel they do commonly go. Whether they do preach in their ſeveral Courſes; or how often, and what times in the Year; or how oft they do reſort to your Cathedral Church.

6. *Item*, Whether the Divine Service be uſed, and the Sacrament miniſtred in Manner and Form preſcribed in the Queen's Majeſty's Injunctions, and none other: Whether it be ſaid and ſung in due time: Whether in all Points, according to the Statutes of your Church, not being repugnant to any of the Queen's Majeſty's Laws or Injunctions: Whether all that were wont, be bound, or ought to come to it, do ſo ſtill: Whether every one of the Church doth openly communicate in the ſaid Cathedral Church, at the leaſt once in every Year.

7. *Item*, Whether the Grammar School be well ordered, Whether the Number of Children thereof be furniſhed: How many do want, and by whoſe Default: Whether they be diligently and godly brought up in the Fear of God and wholſom Doctrin: Whether any of them have been received for Mony or Rewards; and by whom: Whether the Statutes, Foundations, and other Ordinances, touching the godly preſcribed and uſed Alms of your Church, and the ſaid Grammar School, Maſter or the Scholars thereof, or any other having Doing or Intereſt therein, be kept. By whom it is not obſerved; or by whoſe Default. And the like in all Points you ſhall enquire, and preſent of your Choriſters and their Maſter.

8. *Item*, Whether all other Officers and Miniſters of the Church, as well within as without, do their Duty in all Points, obediently and faithfully. And whether your Dean, Stewards, Treaſurers, Burſers, Receivers, or any other Officer, having any Charge, or any ways being accomptant to the ſaid Church, do make a true, perfect and faithful Account, at ſuch Days and Times as be limitted and appointed by the Statutes and Cuſtoms of the ſaid Church; making full Payment Yearly of all Arrerages: Whether any Mony or Goods of the Church do remain in any Mens Hands: Who they be, and what Sums remain.

9. *Item*, You ſhall enquire of the Doctrine and Judgment of all and ſingular Heads and Members of the ſaid Church; as your Dean, Archdeacons, Prebendaries, Readers of Divinity, School-

maſters,

maſters, Vicars, Petticanons, Deacons, Conducts, Singing-men, Choriſters, Scholars in Grammar Schools, and all other Officers and Miniſters, as well within your Church, as without: Whether any of them do either privily, or openly, preach any unwholſom, erroneous, or ſeditious Doctrine, contrary or repugnant to any Article agreed upon in any Synod of the Clergy of the Province of *Canterbury*, ſithence the firſt Year of her Majeſty's Reign; or diſcourage any Man, ſoberly for his edifying, from the reading of the Holy Scriptures; or in any Point do perſuade or move any not to conform themſelves to the Order of Religion reformed, reſtored and reviewed by publick Authority in this Church of *England*.

10. *Item*, You ſhall enquire of the Names and Sur-names of all and ſingular the above-named Members, Officers and Miniſters of this your ſaid Church, as well high as low: Whether you know, or ſuſpect any of them to obtain his Room, or Living, by Simony, that is by Mony, unlawful Covenants, Gift or Reward: Who preſented him: Whether his Living be in Leaſe; and by whom it is Leaſed; to whom, and upon what Rent. Whether he doth pay any Penſion: For what Cauſe: What Sum, and to whom: Whether any of them be known, or ſuſpected to be a Swearer, an Adulterer, a Fornicator, or ſuſpected of any other Uncleanneſs: Whether any of them do uſe any ſuſpect Houſe, or ſuſpected Company of any ſuch Faults, any Tavern, Alehouſe or Tippling Houſes, or any inconvenient Seaſon: Whether any of them be ſuſpected to be a Drunkard, a Dicer, a Carder, a Brawler, Fighter, Quareller, or unquiet Perſon, a Carrier of Tales, a Backbiter, Slanderer, Baitmaker, or any other ways a Breaker of Charity and Unity, or Cauſe of Unquietneſs by any Means.

11. *Item*, Whether you have neceſſary Ornaments and Books for your Church.

12. *Item*, Whether your Church be ſufficiently repaired in all Parts: What Stock or Annuity is there towards the Reparation of the Cathedral Church: In whoſe Hands and Cuſtody doth it remain.

13. *Item*, Finally, you ſhall preſent what you think neceſſary or profitable for the Church to be reformed, or of new to be appointed and ordered in the ſame.

Numb. VIII.

Hierom Zanchy to the Archbiſhop; Congratulating his Acceſs to the Archbiſhoprick.

S. *Obſervantia, quâ te, Reverendiſſime Domine, ſemper ſum proſequutus, propter tuam ſingularem Pietatem, Humanitatem, Virtutem, facit, ut non poſſum non gratulari tibi iſtam novam, ampliſſimámq; de quâ ad me: ſcripſit communis Amicus* Knolles, *Dignitatem. Quid enim majus expectari amplius in iſto Regno tibi poterat? Gratulor itaq; ex animo.* Zanchii Epiſt. Lib. 2.

Quoniam iſtæ divinæ Benedictiones Teſtimonia ſunt, tum conſtantis in Deum Pietatis tuæ, tum immutabilis erga te Benevolentiæ Dei. Sed non minus gratulor eamdem Rem toti iſti Regno, quòd ſcilicet talem jam nactus ſit à Deo Primatem; Cujus curâ & diligentiâ magis ac magis in vera Religione ac Pietate promoveri poſſit.

Neq; enim dubito, quin iſta ſuprema poſt Regiam Majeſtatem Dignitatis acceſſio, futura ſit tibi perpetuus Stimulus, quo ad faciendum Officium diligentius quàm unquam, acriter exciteris. Precor Deum ſua etiam in te Dona augeat; firmáq; & diuturnâ Valetudine donare te velit, ad Salutarem ſuæ Eccleſiæ gubernationem.

Vivo adhuc, & quidem bona Valetudine, Dei beneficio, pro mea Ætate, qui ſexageſimum primum ago Annum, cum Uxore, Liberis quinque, & qui brevi, ut ſpero, prodibit in Lucem. Sunt autem & hæ magnæ Dei Benedictiones, pro quibus ingentes illi ago Gratias. Reſtat, ut tum donis ſui Spiritus eos repleat, tum quæ ad vitam hanc honeſtè tranſigendam neceſſaria ſunt, illis ſuppeditet; quod ut faxit, toto pectore illum rogo per Jeſum Chriſtum; *ac tibi etiam, Ampliſſime Archiepiſcope, aliiſq; amicis & bonis viris commendo. Dominus* Jeſus *te diu nobis ad Eccleſiæ Salutem, conſervet incolumem. Exſpectamus quotitide noſtrum* Caſimirum. Heidelb. 22 *Julii*, 76.

T. Amplitud.

H. Zanchius.

NUMB. IX.

The Archbiſhop's Letter to the QUEEN; *Concerning Suppreſſing the Propheſies, and Reſtraining the Number of Preachers.*

To Her MAJESTY, *Decemb.* 20. 1576.

Grind. *Epiſt.* Penes me.

WITH moſt humble Remembrance of my bounden Duty to Your Majeſty; That may pleaſe the ſame to be advertiſed, That the Speeches which it hath pleaſed You to deliver unto me, when I laſt attended on Your Highneſs, concerning the Abridging the Number of Preachers, and the utter Suppreſſion of all Learned Exerciſes and Conferences among the Miniſters of the Church, allowed by their Biſhops and Ordinaries, have exceedingly diſmayed and diſcomforted me. Not ſo much for that the ſaid Speeches ſounded very hardly againſt mine own Perſon, being but one particular Man, and not much to be accounted of; but moſt of all for that the ſame might both tend to the publick Harm of God's Church, whereof Your Highneſs ought to be *Nutricia*, * and alſo to the heavy burdening of your own Conſcience before God, if they ſhould be put in ſtrict Execution. It was not your Majeſty's Pleaſure then, the Time not ſerving thereto, to hear me at any Length, concerning the ſaid two Matters there propounded: I thought it therefore my Duty by Writing to declare ſome Part of my

* Iſa. 49. 33. *Queens ſhall be thy Nurſing Mothers.*

my Mind unto your Highneſs: Beſeeching the ſame, with Patience, to read over this that I now ſend written with mine own rude Scribbling Hand: Which ſeemeth to be of more Length than it is indeed. For I ſay with *Ambroſe*, *Scribo manu mea, quod ſola legas*; *i. e.* I write with mine own Hand, that you alone may read it. Ambroſius *ad* Valentinian. *Imperator.*

MADAME,

Firſt of all, I muſt and will, during my Life, confeſs, That there is no Earthly Creature, to whom I am ſo much bounden as to Your Majeſty. Who, notwithſtanding mine Inſufficiency (which commendeth your Grace the more) hath beſtowed upon me ſo many and ſo great Benefits as I could never hope for, much leſs deſerve. I do therefore, according to my moſt bounden Duty with all Thankſgiving, bear towards Your Majeſty a moſt humble, faithful and thankful Heart; and that knoweth He which knoweth all things. Neither do I ever intend to offend Your Majeſty in any thing, unleſs, in the Cauſe of God, or of his Church, by Neceſſity of Office, and Burden of Conſcience, I ſhall thereunto be enforced. And in thoſe Caſes (which I truſt in God ſhall never be urged upon me) if I ſhould uſe diſſembling or flattering Silence, I ſhould very evil requite Your Majeſty's ſo many and ſo great Benefits. For in ſo doing, both You might fall into Peril towards God, and I my ſelf into endleſs Damnation.

The Prophet *Ezechiel*, termeth us, Miniſters of the Church, *Speculatores*, *i. e.* Watch-men; and not *Adulatores*, *i. e.* Flatterers. If we ſee the Sword coming by Reaſon of any Offence towards God, we muſt of Neceſſity give Warning, or elſe the Blood of thoſe that periſh will be required at our Hands. I beſeech Your Majeſty thus to think of me, that I do not conceive any evil Opinion of You, although I cannot aſſent to thoſe two Articles then propounded. I do, with the reſt of all Your good Subjects, acknowledg, That we have received by Your Government many and moſt excellent Benefits, as among others, Freedom of Conſcience, ſuppreſſing of Idolatry, ſincere Preaching of the Goſpel, with publick Peace and Tranquility. I am alſo perſuaded, that even in theſe Matters, which you ſeem now to urge, Your Zeal and Meaning is to the Beſt. The like hath happened to many of the beſt Princes that ever were. Yet have they not refuſed afterwards to be better informed out of God's Word. King *David*, ſo much commended in the Scriptures, had no evil Meaning, when he commanded the People to be numbred. He thought it good Policy in ſo doing, to underſtand what Forces he had in ſtore to imploy againſt God's Enemies, if Occaſion ſo required. Yet afterward, (ſaith the Scripture) his own Heart ſtroke him; and God, by the Prophet *Gad*, reprehended him for his Offence, and gave him for the ſame, Choice of three very hard Penances, that is to ſay, Famine, War, and Peſtilence. Good King *Ezechias* of Curteſie, and good Affection, ſhewed to the Ambaſſadors of the King of *Babylon*, the Treaſures of the Houſe of God, and of his own Houſe, and yet the Prophet *Eſay* told him, That God was therewith diſpleaſed. The godly King *Jehoſaphat*, for making League with his Neighbour King *Achab*, (of the like good Meaning, no doubt) was likewiſe reprehended

Ezechiel.

2 Regum 24.

4 Regum 20.

2 Paral. 19.

reprehended by *Jehu* the Prophet, in this Form of Words, *Impio præbes auxilium, & his qui oderunt Dominum amicitiâ jungeris, &c.* *Ambroſe* writing to *Theodoſius* the Emperor, uſeth theſe Words, *Novi Pietatem tuam erga Deum, Lenitatem in Homines; obligatus ſum beneficiis tuis, &c.* And yet for all that, the ſame *Ambroſe* doth not forbear in the ſame Epiſtle, earneſtly to perſuade the ſaid Emperor to revoke an ungodly Edict, wherein he he had commanded a godly Biſhop to Re-edifie a *Jewiſh* Synagogue pulled down by the Chriſtian People.

Prima Pars. *Concerning ſuppreſſing Preachers.*

And ſo to come to the preſent Caſe; I may very well uſe unto Your Highneſs the Words of *Ambroſe* above-writtten, *Novi Pietatem tuam, &c. i. e.* I know your Piety Godward, and your Gentleneſs towards Men: I am bounden to You for your Benefits, *&c.* But ſurely I cannot marvail enough, how this ſtrange Opinion ſhould once enter into your Mind, that it ſhould be good for the Church to have few Preachers.

Expoſtulates with the Queen for the Number of Preachers. Matth. 9.

Alas! Madam, Is the Scripture more plain in any one thing, than that the Goſpel of Chriſt ſhould be plentifully preached; and that Plenty of Labourers ſhould be ſent into the Lord's Harveſt: Which being great and large, ſtandeth in Need not of a few, but many Workmen?

3 Reg. 5.

There was appointed to the Building of *Salomon*'s material Temple, an Hundreth and Fifty Thouſand Artificers and Labourers, beſides three Thouſand three Hundreth Overſeers: And ſhall we think that a few Preachers may ſuffice to build and edifie the Spiritual Temple of Chriſt, which is his Church?

Matth. 28.

Chriſt, when he ſendeth forth his Apoſtles, ſaith unto them, *Ite, prædicate Evangelium omni Creaturæ*; i. e. *Go ye, Preach the Goſpel to every Creature.* But all God's Creatures cannot be enſtructed in the Goſpel, unleſs all poſſible Means be uſed, to have Multitude of Preachers and Teachers, to preach unto them.

Coloſſ. 3. 2 Tim. 4.

Sermo Chriſti inhabitet in vobis opulentè, i. e. *Let the Word of Chriſt dwell among you richly*, ſaith St. *Paul* to the *Coloſſians*; and to *Timothy*, *Prædica Sermonem, inſta tempeſtivè, intempeſtivè, argue, increpa, exhortare, i. e.* Preach the Word, be inſtant in Seaſon, out of Seaſon, reprove, rebuke, exhort. Which things cannot be done without often and much Preaching.

Acts 24.

To this agreeth the Practice of Chriſt's Apoſtles, *Qui conſtituebant per ſingulas Eccleſias Presbyteros, i. e.* Who appointed Elders in every Church. St. *Paul* likewiſe writing to *Titus*, writeth thus,

Ad Tit. 1.

Hujus rei gratiâ reliqui te in Creta, ut quæ deſunt pergas corrigere, & conſtituas oppidatim Presbyteros; i. e. For this Cauſe I left thee in *Crete*, that thou mayſt go on to make up what is wanting, and appoint Elders throughout every Town. And afterwards deſcribeth, how the ſaid *Presbytery*, i. e. *Elders*, were to be qualified; not ſuch as we are compelled to admit by mere Neceſſity, (unleſs we ſhould leave a great Number of Churches utterly deſolate) but ſuch indeed

Ibid.

as were able to exhort *per ſanam Doctrinam, & contradicentes convincere*, i. e. *By ſound Doctrine to convince Gainſayers.* And in this Place I beſeech Your Majeſty to note one thing neceſſary to be noted;

ted; which is this, If the Holy Ghoſt preſcribe expreſly that Preachers ſhould be placed *Oppidatim*, *i. e.* in every Town or City, how can it well be thought, that three or four Preachers may ſuffice for a Shire?

Public and continual Preaching of God's Word, is the ordinary Mean and Inſtrument of the Salvation of Mankind. St. *Paul* calleth it the *Miniſtry of Reconciliation* of Man unto God. By Preaching of God's Word, the Glory of God is enlarged, Faith is nouriſhed, and Charity is encreaſed. By it the Ignorant is inſtructed, the Negligent exhorted and incited, the Stubborn rebuked, the weak Conſcience comforted, and to all thoſe that ſin of malicious Wickedneſs, the Wrath of God is threatned. By Preaching alſo, due Obedience to Chriſtian Princes and Magiſtrates, is planted in the Hearts of Subjects. For Obedience proceedeth of Conſcience; Conſcience is grounded upon the Word God; the Word God worketh his Effect by Preaching. So as generally where Preaching wanteth, Obedience faileth.

1 Pet. 1, 23. 2 Cor. 5.

Pſal. 30.

Preaching God's Word makes Loyal Subjects.

No Prince ever had more lively Experience hereof than Your Majeſty hath had in your Time, and may have daily. If Your Majeſty come to the City of *London* never ſo often, what Gratulation, what Joy, what Concourſe of People is there to be ſeen? Yea, what Acclamations and Prayers to God for Your long Life, and other manifeſt Significations of inward and unfained Love, joined with moſt humble and hearty Obedience, are there to be heard? Whereof cometh this, Madam, but of the continual Preaching of God's Word in that City? Whereby, that People hath been plentifully inſtructed in their Duty towards God and Your Majeſty? On the contrary, What bred the Rebellion in the *North*? Was it not Papiſtry and Ignorance of God's Word, through Want of often Preaching? And in the Time of that Rebellion, were not all Men of all States that made Profeſſion of the Goſpel, moſt ready to offer their Lives for Your Defence? Inſomuch, that one poor Pariſh in *Yorkſhire*, which by continual Preaching had been better inſtructed than the reſt, (*Halifax* I mean) was ready to bring three or four Thouſand hable Men into the Field to ſerve you againſt the ſaid Rebels. How can Your Majeſty have a more lively Tryal and Experience of the contrary Effects of much Preaching, and of little or no Preaching? The one working moſt faithful Obedience, and the other moſt unnatural Diſobedience and Rebellion.

London.

Halifax.

The Archbp. Careful what Preachers be allowed.

But it is thought of ſome, that many are admitted to preach, and few be hable to do it well. That unable Preachers be removed is very requiſite, if *Ability* and Sufficiency may be rightly weighed and judged: And therein I truſt as much is, and ſhall be done, as can be. For both I, for mine own Part (let it be ſpoken without any Oſtentation) am very careful in allowing ſuch Preachers only, as be hable and ſufficient to be Preachers, both for their Knowledg in the Scriptures, and alſo for Teſtimony of their good Life and Converſation. And beſides that, I have given very great Charge to the reſt of my Brethren, the Biſhops of this Province, to do the like. We admit no Man to the Office, that either profeſſeth Pa-

piſtry or Puritaniſm. Generally the Graduats of the Univerſity are only admitted to be Preachers, unleſs it be ſome few which have excellent Gifts of Knowledg in the Scriptures, joyned with good Utterance, and godly Perſwaſion. I my ſelf procured above Forty Learned Preachers and Graduates within leſs than Six Years to be placed within the Dioces of *York*, beſides thoſe I found there; and there I have left them. The Fruits of whoſe Travel in Preaching, Your Majeſty is like to reap daily, by moſt aſſured, dutiful Obedience of your Subjects in thoſe Parts.

But indeed this Age judgeth very hardly, and nothing indifferently of the Abilitie of Preachers of our Time; judging few or none in their Opinion to be hable. Which hard Judgment groweth upon divers evil Diſpoſitions of Men. St. *Paul* doth commend
1 Cor. 1. the Preaching of Chriſt crucified, *Abſq; eminentiâ Sermonis*; *i. e. Without Excellency of Speech.* But in our Time, many have ſo delicate Ears, that no Preaching can ſatisfie them, unleſs it be ſawced with much Fineſs and Exornation of Speech: Which the ſame Apoſtle utterly condemneth, and giveth this Reaſon, *Nè evacuetur Crux Chriſti*, *i. e.* Leſt the Croſs of Chriſt be made of none Effect.

Some there be alſo that are Miſlikers of the Godly Reformation in Religion now eſtabliſhed; wiſhing indeed that there were no Preachers at all; and ſo by depraving the Miniſters impugne Religion, *Non aperto Marte, ſed Cuniculis*; *i. e.* Not by open Oppoſition, but by ſecret Undermining. Much like to the Popiſh Biſhops in your Father's Time, who would have had the *Engliſh* Tranſlation of the Bible called in, as evil tranſlated: and the new Tranſlating thereof to have been committed to themſelves; which they never intended to perform.

A Number there is, (and that is exceeding great) whereof ſome are altogether Worldly Minded, and only bent covetouſly to gather Worldly Goods and Poſſeſſions; ſerving *Mammon* and not *God*. And another great Sum have given over themſelves to all carnal,
2 Tim. 3. vain, diſſolute and laſcivious Life, *Voluptatis amatores, magis quam*
Eph. 4. *Dei*, *i. e.* Lovers of Pleaſure rather than God: *Et qui ſemetipſos dediderunt ad patrandum omnem Immunditiam cum aviditate*; *i. e.* And
Pſal. 119. who have given over themſelves to commit all Uncleanneſs with Greedineſs: And becauſe the Preaching of God's Word, which to all Chriſtian Conſciences is ſweet and delectable, is to them, (having
1 Tim. 4. *Cauteriatas Conſcientias*, *i. e.* Conſciences ſeared) bitter and grievous.
Ambr. *in* Pſal. 119. For as St. *Ambroſe* ſaith, *Quomodo poſſunt Verba Dei dulcia eſſe in faucibus tuis, in quibus eſt Amaritudo Nequitiæ*, *i. e.* How can the Word of God be ſweet in his Mouth, in which is the Bitterneſs of Sin? Therefore they wiſh alſo, that there were no Preachers at all. But becauſe they dare not directly condemn the Office of Preaching, ſo expreſly commanded by God's Word (for that were open Blaſphemy) they turn themſelves altogether; and with the ſame Meaning as the other do, to take Exceptions againſt the Perſons of them that be admitted to Preach.

But

But God forbid, Madam, that You ſhould open your Ears to any of theſe wicked Perſwaſions; or any way go about to diminiſh the Preaching of Chriſt's Goſpel: For that would ruinate altogether at the Length. *Quum defecerit Prophetia, diſſipabitur Populus*; *i. e.* When Propheſie ſhall fail, the People ſhall periſh, ſaith *Salomon.* Prov. 29.

Reading the Homilies and Preaching compared.

Now where it is thought, that the reading of the godly Homilies, ſet forth by publique Authority, may ſuffice, I continue of the ſame Mind I was, when I attended laſt upon Your Majeſty. The reading of the Homilies hath his Commoditie; but is nothing comparable to the Office of Preaching. The godly Preacher is termed in the Goſpel, *Fidelis Servus & prudens, qui novit Famulitio Domini Cibum demenſum dare in tempore*; *i. e.* A faithful Servant, who knoweth how to give his Lord's Family their apportioned Food in Seaſon. Who can apply his Speech according to the Diverſity of Times, Places and Hearers; which cannot be done in Homilies: Exhortations, Reprehenſions, and Perſuaſions are uttered with more Affection, to the Moving of the Hearers, in Sermons than in Homilies. Beſides, Homilies were deviſed by the godly Biſhops in Your Brother's Time, only to ſupply Neceſſity, for Want of Preachers; and are by the Statute not to be preferred, but to give Place to Sermons, whenſoever they may be had; and were never thought in themſelves alone to contain ſufficient Inſtruction for the Church of *England.* For it was then found, as it is found now, that this Church of *England* hath been by *Appropriations*, and that not without Sacrilege, ſpoiled of the Livings, which at the firſt were appointed to the Office of Preaching and Teaching. Which *Appropriations* were firſt annexed to Abbies; and after came to the Crown; and now are diſperſed to private Mens Poſſeſſions, without Hope to reduce the ſame to the Original Inſtitution. So as at this day, in mine Opinion, where one Church is able to yield ſufficient Living for a learned Preacher, there are at the leaſt Seven Churches unable to do the ſame: And in many Pariſhes of Your Realm, where there be Seven or Eight Hundred Souls, (the more is the Pity) there are not Eight Pounds a Year reſerved for a Miniſter. In ſuch Pariſhes, it is not poſſible to place able Preachers, for want of convenient Stipend. If every Flock might have a preaching Paſtor, which is rather to be wiſhed than hoped for, then were reading of Homilies altogether unneceſſary. But to ſupply that Want of Preaching of God's Word, which is the Food of the Soul, growing upon the Neceſſities afore-mentioned, both in Your Brother's Time, and in Your Time, certain godly Homilies have been deviſed, that the People ſhould not be altogether deſtitute of Inſtruction: For it is an old and true Proverb, *Better half a Loaf than no Bread.* Matth. 24.

Appropriations, not without Sacrilege.

Secunda Pars. *Concerning the Exerciſes.*

Now for the Second Point, which is concerning the learned *Exerciſe* and *Conference* amongſt the Miniſters of the Church; I have conſulted with divers of my Brethren, the Biſhops, by Letters; who think the ſame as I do, *viz.* a thing profitable to the Church, and therefore expedient to be continued. And I truſt Your Majeſty will think the like, when Your Highneſs ſhall be informed of the *Manner* and

Order

Order thereof; what *Authority* it hath of the Scriptures; what *Commodity* it bringeth with it; and what *Incommodities* will follow, if it be clear taken away.

An Account of the Exercises.

The *Authors* of this Exercise, are the Bishops of the Dioces where the same is used; who both by the Law of God, and by the Canons and Constitutions of the Church now in Force, have Authority to appoint Exercises to their inferior Ministers, for Encrease of Learning and Knowledge in the Scriptures, as to them seemeth most Expedient. For that pertaineth *ad Disciplinam Clericalem*; *i. e.* to the Discipline of Ministers. The Times appointed for the Assembly, is once a Month, or once in Twelve or Fifteen Days, at the Discretion of the Ordinary. The Time of the Exercise is two Hours. The Place, the Church of the Town appointed for the Assembly. The Matter intreated of, is as followeth. Some Text of Scripture, before appointed to be spoken of, is interpreted in this Order: *First*, The Occasion of the Place is shewed. *Secondly*, The End. *Thirdly*, The proper Sense of the Place. *Fourthly*, The Propriety of the Words. And those that be learned in the Tongues, shewing the Diversities of Interpretations. *Fifthly*, Where the like Phrases are used in the Scriptures. *Sixthly*, Places in the Scriptures seeming to repunge, are reconciled. *Seventhly*, The Arguments of the Text are opened. *Eighthly*, It is also declared, what Vertues and what Vices are there touched; and to which of the Commaundments they pertain. *Ninthly*, How the Text hath been wrested by the Adversaries, yf Occasion so require. *Tenthly* and last of all, What Doctrin of Faith or Manners the Text doth contain. The Conclusion is, with the Prayer for Your Majesty, and all Estates, as is appointed by the Book of Common Prayer, and a Psalm.

The Orders of them.

These Orders following, are also Observed in the said Exercise: *First*, Two or Three of the gravest and best Learned Pastors are appointed of the Bishop, to Moderate in every Assembly. No Man may speak unless he be first allowed by the Bushop, with this *Proviso*, That no Lay-man be suffered to speak at eny time. No Controversie of this present Time and State shall be moved or dealt withal. If eny attempt the contrary, he is put to Silence by the Moderator. None is suffered to glaunce openly or covertly at Persons publick or private; neither yet eny one to confute another. If eny Man utter a wrong Sense of the Scripture, he is privately admonished thereof, and better instructed by the Moderators, and other his Fellow-Ministers. If eny Man use immodest Speech, or irreverend Gesture or Behaviour, or otherwise be suspected in Lyfe, he is likewise admonished, as before. If eny wilfully do break these Orders, he is presented to the Bushop, to be by him corrected.

The Ground of them.
1 Reg. 19.
1 Reg. 10.
4. Reg. 2.

The Ground of this, or like Exercise, is of great and ancient Authority. For *Samuel* did practise such like Exercises in his time, both at *Naioth* in *Ramatha*, and at *Bethel*. So did *Elizæus* at *Jericho*. Which studious Persons in those days were called *Filii Prophetarum*, *i. e.* The Sons of the Prophets: That is to say, The Disciples of the Prophets, that being exercised in the Study and Knowledge of the Scriptures, they might be hable Men to serve in God's Church, as that

that time required. St. *Paul* alſo doth make expreſs Mention, that the like in Effect was uſed in the Primitive Church; and giveth Rules for the Order of the ſame. As namely, That two or three ſhould ſpeak, and the reſt ſhould keep Silence. 1 Cor. 14.

That Exerciſe of the Church in thoſe days, St. *Paul* calleth *Prophetiam*, i. e. *Propheſie*; and the Speakers *Prophetas*, i. e. *Prophets*: Terms very odious in our Days to ſome, becauſe they are not rightly underſtood. For indeed *Prophetia* in that, and like Places of St. *Paul*, doth not, as it doth ſometimes, ſignifie *Prediction* of things to come. Which Gift is not now ordinary in the Church of God; but ſignifieth there, by the Conſent of the beſt auncient Writers, the Interpretation and Expoſition of the Scriptures. And therefore doth St. *Paul* attribute unto thoſe that be called *Prophetæ* in that Chapter; *Doctrinam, ad Ædificationem, Exhortationem, & Conſolationem, i. e.* Doctrine, to Edification, Exhortation and Comfort. *Called* Propheſies *in Scripture.* 1 Cor. 14.

This Gift of expounding and interpreting the Scriptures, was in St. *Paul*'s time given to many by ſpecial Miracle, without Study: So was alſo, by like Miracle, the Gift to ſpeak with ſtrange Tongues, which they had never learned. But now, Miracles ceaſing, Men muſt attain to the Knowledge of the *Hebrew*, *Greek* and *Latin* Tongues, *&c.* by Travel and Study, God giving the Increaſe. So muſt Men alſo attain by like Means, to the Gift of expounding and interpreting the Scriptures. And amongſt other Helps, nothing is ſo neceſſary as theſe above-named Exerciſes and Conferences amongſt the Miniſters of the Church: Which in effect are all one with the Exerciſes of Students in Divinity in the Univerſities, ſaving, that the firſt is done in a Tongue underſtood, to the more Edifying of the unlearned Hearers. Acts 2. Acts 10.

Howſoever Report hath been made to Your Majeſty concerning theſe Exerciſes, yet I and others of Your Buſhops, whoſe Names are noted in the Margent hereof, as they have teſtified unto me by their Letters, having found by Experience, that theſe Profits and Commodities following, have enſued of them: 1. The Miniſters of the Church are more skilful and ready in the Scriptures, and apter to teach their Flocks. 2. It withdraweth them from Idleneſs, Wandring, Gaming, *&c.* 3. Some afore ſuſpected in Doctrine, are brought hereby to open Confeſſion of the Truth. 4. Ignorant Miniſters are driven to Studie, if not for Conſcience, yet for Shame and Fear of Diſcipline. 5. The Opinion of Lay-men, touching the Idleneſs of the Clergy, is hereby removed. 6. Nothing by Experience beateth down Popery more than that Miniſters (as ſome of my Brethren do certifie) grow to ſuch a good Knowledg, by Means of theſe Exerciſes, that where afore were not Three able Preachers, now are Thirty, meet to preach at St. *Paul*'s Croſs; and Forty or Fifty beſides, able to inſtruct their own Cures. So as, it is found by Experience the beſt Means to encreaſe Knowledg in the Simple, and to continue it in the Learned. Only backward Men in Religion, and Contemners of Learning in the Countries abroad, do fret againſt it: Which in truth doth the more commend

Cantuar.
London.
Wynton.
Bathon.
Litchfeld.
Gloceſtren.
Lincoln.
Cieſtren. [*Ciceſtren.*]
Exon.
Menevenſis, al. Davidis.

10.

The Benefit of theſe Exerciſes.

it. The Diſſolution of it would breed Triumph to the Adverſaries, and great Sorrow and Grief unto the Favourers of Religion. Con-
Ezek. 13. 18. trary to the Counſel of *Ezekiel*, who ſaith, *Cor Juſti non eſt contriſtandum*; *i. e.* The Heart of the Righteous muſt not be made ſad. And although ſome few have abuſed this good and neceſſary Exerciſe, there is no Reaſon, that the Malice of a few ſhould prejudice all.

Abuſes of them. Abuſes may be reformed, and that which is good may remain. Neither is there any juſt Cauſe of Offence to be taken, yf divers Men make divers Senſes of one Sentence of Scripture; ſo that all the Senſes be good and agreeable to the *Analogie* and Proportion of Faith: For otherwiſe we muſt needs condemn all the ancient Fathers and Doctors of the Church, who moſt commonly expound one and the ſame Text of Scripture diverſly; and yet all to the Good of the Church. Therefore doth St. *Baſil* compare the Scripture to a Well; out of which, the more a Man draweth, the better and ſweeter is the Water.

Epilogus ſecundæ Partis. I truſt, when Your Majeſty hath conſidered, and well weighed the Premiſſes, you will reſt ſatisfied, and judge that no ſuch Inconveniencies can grow of theſe Exerciſes, as you have been informed, but rather the clean contrary. And for my own part, be-
He refuſes to ſuppreſs theſe Exerciſes. cauſe I am very well aſſured, both by Reaſons and Arguments taken out of the Holy Scriptures, and by Experience, (the moſt certain Seal of ſure Knowledg) that the ſaid Exerciſes, for the Interpretation and Expoſition of the Scriptures, and for Exhortation and Comfort drawn out of the ſame, are both profitable to encreaſe Knowledg among the Miniſters, and tendeth to the Edifying of the Hearers, I am forced, with all Humility, and yet plainly, to profeſs, that I cannot with ſafe Conſcience, and without the Offence of the Majeſty of God, give my Aſſent to the ſuppreſſing of the ſaid Exerciſes: Much leſs can I ſend out any Injunction for the utter and univerſal Subverſion of the ſame. I ſay with St. *Paul*, *I have no*
2 Cor. 10. *power to deſtroy, but only to edifie*; and with the ſame Apoſtle, *I can*
2 Cor. 13. *do nothing againſt the Truth, but for the Truth.*

O! Epiſcopus verè Apoſtolicus. If it be Your Majeſty's Pleaſure for this, or any other Cauſe, to remove me out of this Place, I will, with all Humility, yield thereunto, and render again to Your Majeſty that I received of the ſame. I conſider with my ſelf, *Quòd horrendum eſt incidere in manus*
Heb. 10. *Dei viventis, i. e.* That it is a fearful thing to fall into the Hands of the Living God. I conſider alſo, *Quod qui facit contra conſcientiam*
Cyprian. *(divinis juribus nixam) ædificat ad Gehennam*; *i. e.* That he who acts
O! Homo verè divinus. againſt his Conſcience (reſting upon the Laws of God) edifies to
Matth. 16. Hell. *And what ſhould I winn, if I gayned* (I will not ſay a Buſhoprick, but) *the whole World, and loſe mine own Soul?*

His Advice to the Queen. Bear with me, I beſeech You, Madam, if I chuſe rather to offend Your Earthly Majeſty, than to offend the Heavenly Majeſty of God. And now being ſorry, that I have been ſo long and tedious to Your Majeſty, I will draw to an End, moſt humbly praying the ſame, well to conſider theſe two ſhort Petitions following.

The

The first is, That You would refer all these Ecclesiastical Matters which touch Religion, or the Doctrine and Discipline of the Church, unto the Bishops and Divines of Your Realm; according to the Example of all godly Christian Emperors and Princes of all Ages. For indeed they are things to be judged (as an ancient Father writeth) *in Ecclesiâ, seu Synodo, non in Palatio, i. e.* In the Church, or a Synod, not in a Palace. When Your Majesty hath Questions of the Laws of Your Realm, You do not decide the same in Your Court, but send them to Your Judges, to be determined. Likewise for Doubts in Matters of Doctrine or Discipline of the Church, the ordinary Way is to refer the Decision of the same to the Bishops, and other Head-Ministers of the Church. *Prima Petitio.*

Ambrose to *Theodosius* useth these Words, *Si de Causis pecuniariis Comites tuos consulis, quanto magis in Causa Religionis Sacerdotes Domini, æquum est consulas*; *i. e.* If in Matters of Mony You consult with your Earls, how much more is it fit, You consult with the Lord's Priests in the Cause of Religion? And likewise the same Father to the good Emperor *Valentinianus*, *Si de Fide conferendum est, Sacerdotum debet esse ista Collatio; sicut factum est sub* Constantino *Augustæ memoriæ Principe: Qui nullas Leges antè præmisit, quàm liberum dedit Judicium Sacerdotibus*; *i. e*, If we confer about Faith, the Conference ought to be left to the Priests; as it was done under *Constantine*, a Prince of most honourable Memory; who set forth no Laws, before he had left them to the free Judgment of the Priests. And in the same Place, the same Father saith, That *Constantius* the Emperor, Son to the said *Constantine* the *Great*, began well, by Reason he followed his Father's Steps at the first; but ended ill, because he took upon him, *De Fide intra Palatium judicare*; *i. e.* To judge of Faith within the Palace, (for so be the Words of *Ambrose*) and thereby fell into *Arianism*; A terrible Example. Ad Theodosium, Epist. 29. Epist. 32.

The said *Ambrose*, so much commended in all Histories for a godly Bishop, goeth yet farther, and writeth to the same Emperor in this Form, *Si docendus est Episcopus à Laico, quid sequatur? Laicus, ergo disputet, & Episcopus audiat; Episcopus discat à Laico. At certè, si vel Scripturarum Seriem divinarum, vel vetera tempora retractemus, quis est qui abnuat, in Causa Fidei, in Causa, inquam, Fidei, Episcopos solere de Imperatoribus Christianis, non Imperatores de Episcopis judicare? i. e.* 'If a Bishop be to be taught by a Layman, What follows? Let 'the Laymen then dispute, and the Bishop hear: Let the Bishop 'learn of the Layman. But certainly, if we have Recourse either to 'the Order of the Holy Scriptures, or to ancient Times, who is there 'that can deny, that in the Cause of Faith, I say, in the Cause of 'Faith, Bishops were wont to judge concerning Christian Empe-'rors, not Emperors of Bishops? Would to God Your Majesty would follow this ordinary Course, You should procure to Your self much Quietness of Mind, better please God, avoid many Offences, and the Church should be more quietly and peaceably governed, much to Your Comfort, and the Commodity of Your Realm. Ibid.

The

Secunda Petitio.

The Second Petition I have to make to Your Majeſty, is this, That, when You deal in Matters of Faith and Religion, or Matters that touch the Church of Chriſt; which is his Spouſe, bought with ſo dear a Price, You would not uſe to pronounce to reſolutely and peremptorily, *Quaſi ex Authoritate*, as ye may do in Civil and Extern Matters: But always remember that in God's Cauſes, the Will of God, (and not the Will of any Earthly Creature) is to take place. It is the Antichriſtian Voice of the Pope, *Sic Volo, ſic Jubeo; Stet pro Ratione voluntas*; *i. e.* So I will have it; ſo I command: Let my Will ſtand for a Reaſon. In God's Matters, all Princes ought to bow their Scepters to the Son of God, and to ask Counſel at his Mouth, what they ought to do. *David* exhorteth all Kings and Rulers, To *ſerve God with Fear and Trembling*.

Theodoret. Eccleſ. Hiſt. Lib. 5. cap. 8.

Remember, Madam, that You are a mortal Creature. 'Look not 'only (as was ſaid to *Theodoſius*) upon the Purple and Princely Array, 'wherewith ye are apparelled, but conſider withal, what is that 'that is covered therewith. Is it not Fleſh and Bloud? Is it not 'Duſt and Aſhes? Is it not a corruptible Body, which muſt return 'to his Earth again, God knows how ſoon? Muſt not You alſo one

2 Cor. 5.

day appear, *ante tremendum Tribunal Crucifixi, ut recipias ibi, prout geſſeris in Corpore, ſive Bonum ſive Malum? i. e.* Before the fearful Judgment Seat of the Crucified [JESUS,] to receive there according as you have done in the Body, whether it be Good or Evil?

And although Ye are a mighty Prince, yet remember that He

Pſal. 76.

which dwelleth in Heaven is mightier. He is, as the Pſalmiſt, ſaith, *Terribilis, & is qui aufert Spiritum Principum, terribilis ſuper omnes Reges terræ*; *i. e.* Terrible, and He who taketh away the Spirit of Princes, and is terrible above all the Kings of the Earth.

Wherefore I do beſeech You, Madam, *in Viſceribus Chriſti*, when You deal in theſe Religious Cauſes, ſet the Majeſty of God before Your Eyes, laying all Earthly Majeſty aſide; determine with your ſelf to obey his Voice, and with all Humility ſay unto Him, *Non mea, ſed tua Voluntas fiat*; *i. e.* Not mine, but thy Will be done. God hath bleſſed You with great Felicity in Your Rign, now many Years; beware you do not impute the ſame to Your own Deſerts or Policy, but give God the Glory. And as to Inſtruments and Means, impute Your ſaid Felicity; *Firſt*, to the Goodneſs of the Cauſe which ye have ſet forth; I mean, Chriſt's true Religion; And *Secondly*, to the Sighs and Groanings of the Godly in their fervent Prayer to God for You. Which have hitherto, as it were, tyed, and bound the Hands of God, that he could not pour out his Plagues upon You and Your People, moſt juſtly deſerved.

Take heed, that Ye never once think of declining from God,

2 Paral. 24.

leſt that be verified of You, which is written of *Ozeas*, [*Joaſh*] who continued a Prince of good and godly Government for many Years together; and afterwards, *Cum roboratus eſſet*, (ſaith the Text) *elevatum eſt Cor ejus in interitum ſuum, & neglexit Dominum*; *i. e.* When he was ſtrenthened, his Heart was lifted up to his Deſtruction, and he regarded not the Lord. Ye have done many things well, but except Ye perſevere to the End, Ye cannot be bleſſed.

For

For if ye turn from God, then God will turn away his merciful Countenance from you. And what remaineth then to be looked for, but only a terrible Expectation of God's Judgments, *and an heaping up Wrath against the day of Wrath.* Heb. 10. Rom. 2.

But I truſt in God, Your Majeſty will always humble Yourſelf under his mighty Hand, and go forward in the zelous ſetting forth of God's true Religion, always yielding due Obedience and Reverence to the Word of God, the onley Rule of Faith and Religion. And if ye ſo do, although God hath juſt Cauſe many Ways to be angry with You and us for our Unfaithfulneſs, yet I doubt nothing, but that for his own Names ſake, and for his own Glory ſake, He will ſtill hold his Merciful Hand over us, ſhield and protect us under the Shadow of his Wings, as He hath done hitherto.

I beſeech God our Heavenly Father, plentifully to pour his *principal Spirit* upon You, and always to direct Your Heart in his holy Fear. *Amen.*

NUMB. X.

The QUEEN to the Biſhops throughout England, *for the Suppreſſing the Exerciſe called* Propheſying, *and any other Rites and Ceremonies but what are preſcribed by the Laws.*

Cotton *Library. Cleopatra,* F. 2.

RIGHT Reverend Father in God, We grete you well. We hear to Our great Grief, That in ſundry Parts of Our Realm, there are no ſmall Numbers of Perſons preſuming to be Teachers and Preachers of the Church, (though neither lawfully thereunto called, nor yet fit for the ſame) which, contrary to Our Laws eſtabliſhed for the Publick Divine Service of Almighty God, and the Adminiſtration of his Holy Sacraments within this Church of *England*, do daily deviſe, imagine, propound and put in Execution, ſundry new Rites and Forms in the Church, as well by their unordinate, Preaching, Readings, and Miniſtring the Sacraments, as by procuring unlawfully of Aſſemblies, and great Number of Our People out of their ordinary Pariſhes, and from Places far diſtant, (and that alſo ſome of Our Subjects of good Calling, though therein not well adviſed) to be Hearers of their Diſputations, and new deviſed Opinions, upon Points of Divinity, far unmeet for vulgar People: Which Manner of Innovation, they in ſome Places term *Propheſyings*, and in ſome other Places *Exerciſes*. By which manner of Aſſemblies great Numbers of Our People, eſpecially the vulgar Sort, meet to be otherwiſe occupied with honeſt Labour, for their Living, are brought to Idleneſs, and ſeduced; and in manner Schiſmatically divided among themſelves into variety of dangerous Opinions, not only in Towns and Pariſhes, but even in ſome Families, and manifeſtly thereby encouraged to the Violation of

Our Laws, and to the Breach of common Order, and finally to the Offence of all Our quiet Subjects, that desire to live and serve God according to the uniform Orders established in the Church: Whereof the Sequel cannot be but overdangerous to be suffered.

Wherefore considering, it should be the Duty of the Bushops, being the principal ordinary Officers in the Church of God, as you are one, to see these Disorders, (against the Honour of God and Quietness of the Church) reformed; and that we see that by the Encrease of these, through Sufferance, great Danger may ensue, even to the Decay of the Christian Faith, whereof We are by God appointed the Defender; beside the other great Inconveniencies, to the Disturbance of Our Peaceable Government; WE therefore, according to the Authority We have, do Charge and Command you, as the Bushop of that Dioces, with all manner of Diligence, to take Order through your Dioces, as well in Places exempt as otherwise, that no manner of Publick and Divine Service, nor other Form of Administration of the Holy Sacraments, nor any other Rites and Ceremonies be in any sort used in the Church, but directly according to the Orders established by Our Laws. Neither that any manner of Person be suffered within your Dioces to preach, teach, read, or exercise any Function in the Church, but such as shall be lawfully approved and licensed, as Persons, able for their Knowledg, and conformable to the Ministry in the Rites and Ceremonies of this Church of *England*. And where there shall not be sufficient, able Persons for Learning in any Cures, to preach or instruct their Cures, as were requisite, there shall you limit the Curats to read the publink Homilies according to the Injuctions heretofore by Us given for like Cases.

And furthermore, considering for the great Abuses that have been in sundry Places of Our Realm, by Reason of the aforesaid Assemblies, called *Exercises*; and for that the same are not, nor have not been appointed nor warranted by Us, or by Our Laws, WE Will, and straitly Charge You, That you do cause the same forthwith to cease, and not to be used; but if any shall attempt, or continue, or renew the same, We Will you not only to commit them unto Prison, as Maintainers of Disorders, but also to advise Us, or Our Council, of the Names and Qualities of them, and of their Maintainers and Abetters. That thereupon, for better Example, their Punishment may be made more sharp for their Reformation.

And in these Things We charge you to be careful and vigilant, as, by your Negligence, if We should hear of any Person attempting to offend in the Premisses without your Correction, or Information to Us, We be not forced to make some Example in Reforming of you according to your Deserts.

Given under Our Signet at Our Manor of *Greenwich*, the VII Day of *May*, 1577. In the XIXth Year of Our Reign.

NUMB. XI.

NUMB. XI.

***ARGUMENTS**, to be conſidered, Whether a ſeveral Commiſſion be expedient for paſſing Faculties within the Realm of* Ireland; *and no longer to be granted from the Archbiſhop of* Canterbury.

I. AT ſuch Time as the Authority of the Buſhop of *Rome* was utterly aboliſhed within Her Mageſty's Dominions, for granting the ſaid Faculties, from whom only within Chriſtendom they paſſed before that Time, a very ſtrait and preciſe Form was thought convenient to the Parliament holden in *England*, for granting the ſaid Faculties in any Her Majeſty's Dominions: Which was by the Archbiſhop of *Canterbury* only. Of whom ſpecial Choice was made by the ſaid Parliament for that Purpoſe. *Cott. Library. Cleopatra F. 2.*

II. Neither was it thought inconvenient, that where, as well out of all other Realms and Countries before, as out of theſe Her Majeſty's Dominions of *England* and *Ireland*, Travail was made to *Rome*, for the ſaid Faculties, Her Majeſty's Subjects of both Her ſaid Realms, ſhould procure Faculties of the Archbiſhop of *Canterbury*, reſiant within this Her Realm of *England*.

III. And therefore one ſpecial Reaſon may be gathered, that foraſmuch as Faculties and Diſpenſations againſt the common Law Eccleſiaſtical, are of their own Nature odious, and ſparingly to be graunted, therefore the Parliament thought it not convenient to have them paſs from divers Mens Hands. And if her Majeſty's Subjects of *Ireland* ſhould from thenceforth procure their Faculties out of *England*, whereas before they had them at *Rome*, it was taken a good Change, made for the Eaſe of her Majeſty's Subjects in both the ſaid Lands. And that as things paſs out of *England* to her Majeſty's Subjects in *Ireland* by common Meſſengers, without the Parties ſpecial Travail, ſo might Faculties upon the Commendation of the Ordinary of the Place where the Suitors dwell, be ſent into *Ireland*, without the Travail of thoſe that ſued for the ſame.

IV. Whereupon, foraſmuch as by the ſaid Paeliament holden in *England*, the Authority was ſolely committed to the Archbiſhop of *Canterbury*, and his Succeſſors only, for the Time being, in the Rates and Taxations of the Archbiſhopricks and Biſhopricks of the ſaid Realm, for Firſt-Fruits, Tenths and Subſidies paid to Her Majeſtie; the Profit of Faculties was taxed to the ſaid Archbiſhop of *Canterbury*, as having Authority to paſs the ſame, as well in *Ireland* as *England*. And ſo remaineth at this preſent taxed above the Value that ſhall come unto him, if a ſeveral Commiſſion be graunted for *Ireland*.

V. And therefore as it ſhould ſeem, though in the Parliament holden at *Dublin*, in the 28th of *Henry* VIII, being three Years after the Parliament holden in *England*, a Clauſe in the Act of Faculties

ties was then added by Way of Proviſion, That if at any time it ſhould be thought good to the King, his Heirs and Succeſſors, to appoint another to exerciſe the Office of Faculties there, the ſaid Perſon, or Perſons, ſo appointed by the King, his Heirs and Succeſſors, ſhould have the like Authority in *Ireland*, as the Archbiſhop of *Canterbury* hath either in *Ireland* or *England*? Yet hath it not hitherto, ſince the making the ſaid Act, been thought neceſſary or expedient, that any ſuch other Commiſſion ſhould have been appointed within the ſaid Realm of *Ireland*, until that Dr. *Ackworth*, who was put from his Livings here in *England*, for his inordinate Life, and Mr. *Garvey* [who, being neither in Orders of the Miniſtry, nor Dr. of *Law*, is a Perſon diſallowed] for their own private Lucre and Gain, rather than for the Commodity of the Church, or the Country of *Ireland*, have ſought to have this Commiſſion for the ſaid Realm.

The Words in the Crotchets ſcratched out in the Copy.

VI. And if that ſhall continue, or rather be graunted, it is alſo to be conſidered, Whether it be convenient that her Majeſty's Subjects in *Ireland* ſhall have Liberty to procure Faculties in two Places: So as any one, upon due Examination of the Cauſe, or Quality of the Perſon, being denyed for his Unworthineſs in one Place, may not nevertheleſs [by Friends and Rewards] procure his Faculty in another. For though ſuch Commiſſion be graunted particularly in *Ireland*, yet doth the Authority of the Archbiſhop of *Canterbury* continue for graunting Faculties in *Ireland*, as well by the Act of Parliament made in *Ireland*, as in *England*. Neither can it be reſtrained without particular Injury done to the See, being by that Occaſion charged with greater Firſt-fruits, Tenths and Subſidies to Her Majeſtie.

Scratched out in the Copy.

VII. One Matter among others, is alſo to be conſidered, Whether it be not better to have Faculties ſo paſs to her Majeſty's Subjects of *Ireland*, as worthy Men only upon Commendation of their Ordinary may have them from hence; Or as well Unworthy as Worthy confuſedly from theſe Commiſſioners, who pretend the greateſt Reaſon of their Commiſſion to be the Prince's Commodity, in paſſing great Numbers of Faculties.

VIII. For if they mean to paſs no more than the Archbiſhop of *Canterbury* would, upon the ſpecial Commendation of the Buſhops, and other wiſe and godly Men in that Realm; then will not the Prince's Commodity be ſo great by graunting them, or any of them, a Commiſſion, as it will be by continuing that Authority only in the See of *Canterbury*. For where they by their Commiſſion, have a Moyety of the Prince's Part, here it is wholly anſwered to her Majeſty. So as, except they graunt more than twice ſo many as the Archbuſhop of *Canterbury* will do, the Prince's Commodity ſhall be hindred by their Commiſſion. And if they ſhall graunt more than twice ſo many, it is to be feared they will graunt more than a good Many: And ſo rather hurt the Church in *Ireland*, than do any Good.

IX. And where, peradventure it ſhall be ſaid, That the Archbuſhop of *Canterbury* hath hitherto little benefitted the Queen's Majeſtie,

Majeſtie, by paſſing Faculties in *Ireland*; that hath happened by his Reſtraint. And it may be hereafter, when it ſhall ſo pleaſe her Majeſtie, that the ſaid Archbuſhop will either eſtſones ſend her Maſter of Faculties into *Ireland*, or elſe paſs Commiſſion to ſome of the Buſhops there, for paſſing ſuch Faculties as ſhall be profitable for the Church and Country, to have graunted.

X. *Laſtly*, The Affection which divers of the *Iriſh* People have, rather to Faculties graunted by the Pope, than after the Statutes of her Majeſty's Realms, it is thought will rather be encreaſed, when they ſhall ſee them paſs in *Ireland* under the Names of meaner Perſons, or ſo neer at Hand, than if they be moved to have them from the Archbuſhop of *Canterbury*, the Primate or Metropolitan of *England*. For ſo much do they more eſteem the Pope's Faculties, as they are procured far off, under a large and ample Title.

NUMB. XII.

A DISCOURSE concerning Propheſying *from* 1 Cor. XIV. 29. Prophetæ duo aut tres loquantur, &c. *Let the Prophets ſpeak two or three, and let the others judge.*

1. *PRophetiam hoc loco cum* Petro Martyre, *&c.* I aſſert with *Peter Martyr*, and others, That *Propheſy* in this Place is not ſimply and barely to be taken for the foreteling of things to come, ſince St. *Paul* attributeth to it Edification, Exhortation, Conſolation. In the diſcuſſing of which Things, that of the Apoſtle is to be held faſt in the *firſt* place, that we do not ſtray from the Analogy of Faith. *MSS.* Cecilian. P. Mart. in 1 *Cor.* 14. Galv. in *Rom.* 12. 6. *Ro.* 12. 6.

2. If it be asked, in what *Place* and *Time* the Apoſtle would, that *theſe two or three Prophets ſpeak*, he anſwered before, *viz. As often as the Congregation comes together.* Whence it appears, that it is not a private, but a publick Exerciſe of the Miniſters; nor, that it ought to be done in a Corner, but in the Sight and Light of the whole Church. But on what days the People and Prophets ſhould come together in one place, that ſhall be left to the Diſcretion of the Church: Yet ſo, that in appointing the Days, chief Account be had to the Churches Edification. But on Sabbath-days, ſuch Aſſemblies cannot be without very great Inconveniency to the Church, while the Paſtors and Teachers ſhould be called away from feeding their own Flocks of Sheep and Lambs: Who are chiefly to be attended on that Seventh Day, according to the Apoſtolical Precept of St. *Peter*, preſcribed to all Elders, whoſe Office it is to labour in the Word and Doctrine? *Feed* (ſaith *Peter*) *as much as lies in you, the flock of God*, that dependeth on you. *Peter Martyr* complains, That the Church hath loſt ſuch Eccleſiaſtical Aſſemblies to its very great Dammage, *Where* (ſaith he) *the ſacred Scriptures and the Diſciplin of the Church might be treated of in Common.* 1. Cor. 14. 26. *Ver.* 26. P. Martyr in 1 *Cor.* 14. 31.

3. As to the *Perſons*, to whom the Power of Speaking hath been granted, they ought to be Prophets. *Let the* Prophets (ſaith he) *ſpeak.* Therefore, before any taketh on him a Turn of Speaking in the Church, it is neceſſary that he be choſen into the Rank of Prophets.

4. And, as it is not granted to any in a Prophetical Manner to ſpeak in the Church, ſo neither to *Judge*. Therefore, in this Tryal and Cenſure of the Prophets, I think none are to be appointed Cenſors and Judges, but Prophets. That the whole Action of Judging as well as Speaking, be altogether Prophetical. Moreover, ſo I interpret the Words of the Apoſtle, where he ſaith, *Let the reſt judge*; that is, the reſt of the Prophets. And that this is the Senſe of the Apoſtle, appears from the Apoſtle himſelf. *The Spirits of the Prophets* (ſaith he) *are ſubject*. To whom? *To the Prophets:* So that the Apoſtle ſeems indeed to me, to have put an open Diſtinction between the Speaker and the Hearers; that is, between the Prophets and the reſt of the People.

5. Concerning the *Number* of them that Speak, the Apoſtle doth not ſo ſtrictly command, *concerning two or three*, but that if Occaſion require, and a fuller and plainer Revelation ſhall be given to any Prophet ſitting by, any Fourth Perſon may add his Opinion. For *Revelation* is not always taken for an Inſtinct of the Holy Spirit to foretel things to come; (which kind of Revelations was almoſt peculiar to that Time) but for the ordinary and larger Gift of ſearching out the more abſtruſe, and hidden Places of the Holy Scriptures. For what elſe is the Senſe of this very Word *Revele*, if we look to the Etymology of the Word, than to *uncover that which is covered*, and to unfold that which vailed? In which Senſe the Apoſtle wri-
2 *Theſſ.* 2. 3. teth, That *Antichriſt ſhall be revealed*; that is, by the preaching of the Goſpel, the Vizzard of Godlineſs, whereby his Wickedneſs was a great while covered, ſhall be taken off from him, that it ſhall appear to all the World, how deformed the Prince of Darkneſs is. And of this ordinary Revelation of the Spirit the Apoſtle ſpeaks in 1 *Cor.* 3. 13. *Phil.* 3. 15.

6. But for many of the Prophets ſitting by it canot be, that they all ſpeak together at one time: Yet *one by one*, ſaith the Apoſtle; that is, ſucceſſively and by Turns, all they who are inſpired by a Prophetic Spirit, and whom it ſhall ſeem good to the Prieſts and Biſhops to aſſign this Office, may propheſy. By this Means the Holy Spirit by the Apoſtle, moſt wiſely would have Peace and good Order in the Church provided for. That none might juſtly complain, that he was excluded, and not allowed the Liberty of Speaking: Nor yet Place given to any fanatical and giddy Spirit to intrude it ſelf, and to diſturb the Churches Order.

But ſome perhaps will think much, that the reſt of the Chriſtian People be excluded, and their Mouths be wholly ſhut up, as though they were altogether deſtitute both of Judgment and Speech, and all Spiritual Gifts. When as yet, ſuch is the Liberty of the Holy Spirit, that it breaths where it will, and peculiarly diſtributes to every one as it will. We Anſwer, That none is quite ſhut out from this

this ordinary Gift of Propheſying in the Church, unleſs Women, to whom it is a baſe thing to ſpeak in a well-conſtituted Church. But if any of the common People be ſo inſtructed by the Gift of the Holy Spirit, as that he can dextrouſly and faithfully interpret the Scriptures, and in the Judgment of the other Prophets ſhall be eſteemed worthy to ſpeak in the Congregation in his Turn, this Man now ſhall not be eſteemed for a mere Plebeian or Laymen (as they commonly ſpeak) altho' he be not admitted to the Office of a Teacher or Paſtor in the Church, but for a Prophet in this Behalf.

And this is that Order, that Form of Propheſying, as far as I apprehend, which the Apoſtle, as a skilful Workman, had heretofore preſcribed to all the Churches of the Saints. *Ver.* 33.

8. But now let us diligently examine, whether any Neceſſity lyeth now a days upon the Churches of Chriſtians, to take up again the ſame Order, (altho' long intermitted, and by the Malice of Satan, laid aſleep, and plainly buried) and perpetually henceforth to obſerve it. With ſo great Reverence I embrace the Apoſtles Rules of Propheſying layd down in this Place, that I ſubſcribe to them not as Ordinances of Men, but plainly as the Commands of God: Whereof God himſelf is the Author and Law-giver, the Apoſtle the Preacher only, and Writer. Therefore the Apoſtle would fence and fortify this ſame Form of interpreting the Scriptures, ſo profitable and neceſſary to the Churches of the Saints, not only with his own Authority, but with God's, that it might be tranſmitted over even to Poſterity. *If any* (ſaith the Apoſtle) *ſeem to be a Prophet, or Spiritual, let him acknowledge concerning the things I write, that they are the Lord's Commands.* Therefore, where it is ſaid by the Apoſtle, *Let two or three Prophets ſpeak*; let us acknowledge the Voice not of an Apoſtle, but of the Lord commanding. And let us not think it, but belief it, to be commanded; not to the *Corinthians* only, but alſo to all Chriſtians, eſpecially ſince the Apoſtle writeth, That he preſcribed the ſame Order of *Propheſying* to all the Churches of the Saints, which he had planted. Moreover, the Apoſtle evinceth the Neceſſity of an Eccleſiaſtical Meeting, not to be leſs than that of Edification, Exhortation and Comfort, which ought to be perpetual in the Churches, ſince it ſeemed good to St. *Paul* to annex theſe three things to Propheſy, as the Effects thereof. Now the Apoſtle would ſignify, as it were in one Word, the Profit of this Prophetical Exerciſe, when he ſaith, That this Form of interpreting the Scriptures by many Miniſters ſucceeding one another, was preſcribed to this End, *That all* (not the People only, but alſo the very Paſtors and Teachers) *might learn.* And by this Means alſo it ſhall beſt come to paſs, That the Proficiency of the Prophets may be manifeſt to all.

Whether this antient Exerciſe ought to be taken up again in the Church.

Ver. 37.

Ver. 31.

1. *Tim.* 4. 5.

9. While we aſſert theſe things truly, and hold them ſincerely, we do not condemn the other Evangelical Churches, but we do moſt ardently wiſh for their Proficiency and Perfection in the Lord, and we pray daily, That thoſe who are ſet over the Churches of Chriſt to feed and govern them, may ſtudy yet more and more to excel, to the Edification of the Churches. But if ſtill the chief Men

of

of this Church, go on wholly to deſtroy the Colleges of the Prophets, which the Holy Ghoſt hath endeavoured to build up by the Miniſtry of Holy Men, let the Prophets and Spiritual Judge, that is, all godly learned Men, if this be not to go backward rather than forward in the Way of the Goſpel, *Et Deficere potius quàm proficere, i. e.* And to grow worſe rather than better. Which how dangerous it is after ſo many Years living under the Goſpel, and how odious in the Sight of the Lord, if any knows not, let him conſult the Prophets for this Matter. But by Name I will cite one inſtead of many, even *Jeremiah*. *Who,* (ſaith he) *will pity thee, O Jeruſalem; and who will condole with thee? And who will depart to petition for thy Peace? Thou haſt forſaken me, ſaith the Lord; thou art gon away backward. For this I will ſtretch out my hand upon thee, to deſtroy thee. I am weary ſo often of repenting.*

Jer. 15. 6.

NUMB. XIII.

The Lords of the QUEEN's Council to the Archbiſhop, Concerning a Libel printed againſt her Marriage with Monſieur *the* French *King's Brother.*

Grind. Regiſt.

AFTER our right harty Commendations to Your good Lordſhip; You ſhall underſtand, how of late hath been imprinted within the City of *London*, a certain Libel intitled, *The Gaping Gulph.* Wherein the Author, under the Pretence of miſliking of ſome Dealings treated of between Her Majeſty and the Duke of *Anjou*, the *French* King's Brother, in very deed ſeemeth to go about to draw Her Majeſty's Subjects into ſome Miſtruſt and Doubt of her Highneſs's ſaid Actions; as tho' thereby ſome Alteration were like to enſue; eſpecially in Religion, which her Highneſs hath heretofore eſtabliſhed and maintained, and is fully determined, with the Aſſiſtance of God's Goodneſs and Grace, to uphold and maintain, during her Life; yea, and even with the Hazzard of Her own Perſon: Whoſe Conſtancy in that Behalf, cannot in Reaſon be called in Queſtion, if with Thankfulneſs it be thought on, how her Majeſty hitherto, for the Maintenance of the ſame, hath willingly ſuſtained the Malice of the Great and Mighty Princes, her Neighbours: As one that wholly dependeth on God's Providence, with Aſſurance, that ſo long as ſhe ſhall continue a Nurſe to the Church, ſhe ſhall never lack for merciful Aſſiſtance.

Notwithſtanding, for as much as we know, that divers of the ſaid Books have been ſeditiouſly caſt abroad, and diſperſed in ſundry Places of this Realm; and have good Occaſion to think the ſame hath been done within your Lordſhip's Dioces: By the reading whereof, her Majeſty's good Subjects, ſpecially thoſe of the Clergy, may perhaps by overlight Credit, upon vain Suſpicions and Preſumptions, be induced to think and ſpeak otherwiſe of her Majeſty's

jeſty's Doings, than either they have Cauſe to do, or it becometh Dutiful and Obedient Subjects; Her Majeſty, for the Removing of all ſuch Doubts as may be conceived in that Behalf, and the better confirming of her faithful Servants in ſuch a good Opinion of her Highneſs, as both her Doings and Government over them (the like whereof never happened within this Realm) have deſerved; and appertaineth before God and Men unto their Duties; Hath at this preſent cauſed a Proclamation to be made, printed and publiſhed, which we ſend your Lordſhip herewith. Upon the Receipt whereof, her Majeſty's Pleaſure is, That with as much Speed as you conveniently may, you ſhould aſſemble the ſpecial noted Preachers, and other Eccleſiaſtical Perſons of good Calling within your Dioces, and upon the reading of the ſaid Proclamation, to ſignifie unto them her Highneſs's conſtant and firm Determination to maintain the State of Religion without any Alteration or Chaunge, in ſuch ſort as hitherto ſhe hath done; and that as heretofore ſhe could not, by any Perſwaſion or Practice of ſundry Adverſaries, be brought to alter or chaunge the ſame, ſo now much leſs her Meaning is at this preſent, by any Treaty with the ſaid Duke, to do the like. Who hath heretofore ſhewed himſelf a Friend to thoſe of the Religion, even with the Hazard of his Eſtate and Life: A thing notoriouſly known, tho' by another of the Libels it be otherwiſe untruly given out; and doth deſerve, in Reſpect of the Honuor he did of late to her Majeſty, in vouchſafing to come and ſee her in ſuch a kind and confident Manner, without Reſpect of the Peril he did expoſe himſelf to in the ſaid Voyage, both by the Sea and by the Land, to be honoured and eſteemed of all thoſe that truly love her Highneſs.

Yee ſhall alſo admoniſh them, That in their Sermons and Preachings they do not intermeddle with any ſuch Matter of Eſtate, being in very deed, not incident nor appertaining to their Profeſſion; but commanding them to contain themſelves within the Limits and Bounds of their Callings; which is to preach the Goſpel of Chriſt in all Purity and Singleneſs, without entangling and confounding themſelves in ſecular Matters, wherewith they ought to have nothing to do at all; but rather teach the People to be thankful towards Almighty God for the great Benefits, both of Liberty, of Conſcience, Peace and Wealth, which they have hitherto enjoyed by her Majeſty's good Means; and to beſeech him to continue and encreaſe his Bleſſings over us; to the Intent, that in all Humbleneſs and Obedience under her gracious Government, we may lead a quiet and Chriſtian Life: rather than by intermeddling in ſuch Matters impertinent to their Calling, go about to give Occaſion of Diſtruſt or Diſquietneſs among the Subjects of this Realm. By which their unorderly Dealings their cannot but grow great Prejudice to the Cauſe of Religion: Which may be perhaps pretended, but in very deed is like by ſuch Means rather to be hindred than furthered.

And to ſuch of the ſaid Preachers as dwell in remote Places, and cannot be preſent at the ſaid Aſſembly, you ſhall ſignifie ſo much

by your Letters. And in caſe any of them ſhall underſtand, that any Perſons whatſoever by the ſaid Books, or otherwiſe, ſhall have been ſeduced, and carried into any ſuch Doubt or Miſtruſt of Religion, or Prejudice like to enſue in this Realm; you ſhall charge them by all Godly and Chriſtian Perſwaſions, to do their beſt Endeavour to remove all ſuch undutiful and unneceſſary Conceipts; being far contrary to the her Majeſty's moſt gracious Meaning. And in caſe they ſhall not be able ſo to prevail as were convenient, but ſhall underſtand that either ſome other Perſons ſhall otherwiſe deal in this Matter, or that the People reſt not therewith ſatisfied; and ſo ſhall think that ſome further Order is neceſſary to be taken in that Behalf, you ſhall charge them forthwith to give Notice thereof unto you, the Ordinary. And thereupon you, by your Authority, ſhall call ſuch Perſons before you, as in whom you ſhall find any Cauſe to be reformed. And by your Information, or otherwiſe, correct them in their Error; ſo as no farther Inconvenience follow by ſuch diſordered Behaviour.

And ſo requiring your Lordſhip, that here and there may be no Want of your Diligence, as you tender her Majeſty's Service, and will anſwer to the contrary at your Peril, we bid you right hartily Farewel. From *Greenwich*, the 5. *Octob.* 1579.

Your Lordſhip's very Loving Friends,

Tho. Bromely Canc.
Will. Burghley.
Hunſdon.
F. Knollys.
H. Sydney.
F. Walſingham.
Tho. Wylſon.

NUMB. XIIII.

ARTICLES delivered to the Lords from the Lower Houſe of Convocation, Anno. 1580.

E. MSS. G. Petyt. Armig.

I. FIRST, That no Biſhop henceforth ſhall make any Miniſters, but ſuch as ſhall be of Age full 24 Years, and a Graduate of the Univerſity; or at the leaſt, able in the *Latin* Tongue to yield an Account of his Faith, according to the Articles of Religion agreed upon in the Convocation; and that in ſuch ſort, that he can note the Sentences of Scripture, whereupon the Truth of the ſaid Articles is grounded. And if any Patron ſhall preſent any Miniſter to any Benefice, which ſhall not be in this ſort qualified, that it ſhall be lawful for the Biſhop to refuſe ſuch Preſentee; and ſhall not be conſtrained, either by *Double Quarel*, or *Quare impedit*, to inſtitute any ſuch. The Biſhop that ſhall do contrary

contrary to this Order, upon Proof thereof, to be ſuſpended by the Archbiſhop, from making of Miniſters for the Space of two Years.

II. *Item*, That there ſhall not henceforth be uſed any Commutation of Penance, but in rare Reſpects: That is to ſay, either for ſome great Value, or Dignity of the Perſon, or for Fear of ſome deſperate Event that will follow in the Party, that ſhould be put to open Shame. And at ſuch time his Penalty of Mony to be large, according to the Ability of the Perſon: and by the Ordinary, with good Witneſſes to be employed, either to the Relief of the Poor, or other neceſſary and godly Uſes. And yet even in this Reſpect, the Party offending, beſide ſuch Pain of Mony, ſhall ever make in his Pariſh-Church ſome Satisfaction to the Congregation, by declaring openly his repentant and ſorrowful Mind for ſuch Offence committed. And here is earneſtly to be deſired, that in all other Reſpects, and towards all other Perſons, there may be ſome more ſtrait Puniſhment to be aſſigned by Eccleſiaſtical Judges, for Adultery, Whoredom and Inceſt, than now by Eccleſiaſtical Laws they can do: Whether it be by Impriſonment, joined with open Penance, or otherwiſe.

III. *Item*, That there be no Diſpenſation graunted for Marriage without Banns, but under ſufficient and large Bonds, with theſe Conditions following, That afterward there ſhall not appear any lawful Let or Impediment, by Reaſon of any Precontract, Conſanguinity, Affinity, or by any other lawful Means whatſoever. And *Secondly*, That there be not at that preſent time of graunting ſuch Diſpenſation, any Suit or Plaint, Quarel or Demaund moved or depending before any Judge Eccleſiaſtical or Temporal, for and concerning any ſuch lawful Impediment betwixt the Parties. And *Thirdly*, That they proceed not to the Solemnization of the Mariage without Conſent of Parents and Governours.

IV. *Item*, As touching Diſpenſation for Plurality of Benefices, we wiſh that none may have that Privilege, but only ſuch as for their Learning are moſt worthy, and beſt able to diſcharge the ſame. That is, that the Party at the leaſt be Maſter of Arts of four Years ſtanding, and a common known Preacher of good Ability: And yet the ſame to be bound to be reſident at each Benefice ſome reaſonable Proportion of Time.

V. *Item*, As touching Excommunication, becauſe it hath been ever uſed by Eccleſiaſtical Judges in their Juriſdiction, we do find by Conference, that the Alteration thereof will be joined with many Difficulties, and almoſt by Interruption of all Eccleſiaſtical Juriſdiction, unleſs many other things of bodily Puniſhment and Coercements be graunted unto us. Which we think in theſe days will not only be more offenſive than this is, but alſo by Default of others, make our Proceedings in ſuch Caſe, utterly fruſtrate: Therefore, our Deſire is, that two or three honeſt Perſons, well skilled in the Eccleſiaſtical Laws, may open unto your Honours what Inconveniencies will follow, and how hardly this Point will abide Alteration.

NUMB. XV.

An ARGUMENT propounded in the Convocation, concerning Reforming the ordinary Uſe of Excommunication.

E. MSS. G. Petyt. *Armig*

EXCOMMUNICATION by the Law was never uſed, nor could be uſed, as a Puniſhment of any Crime, ſaving of notorious Hereſie, Uſury, Symony, Pyracy, Conſpiracy againſt the Perſon of the Prince, of his Eſtate, Dignity and Crown, Perturbers of the common Peace, and Quietneſs of the Church or Realm, wilful Murtherers, Sacrilegers, Perjurers, and incorrigible and notorious Committers of Inceſt, and Adultery, Falſe Witneſſes and Suborners thereof, violent Layers of Hands upon Eccleſiaſtical Perſons, Demaunders of more Cured Benefices than one without Authority; and ſuch other great and horrible Crimes, which were called *Sententiæ Canonum.* Wherein, beſide the particular Penances that Biſhops and their Officers did impoſe, it was for more Terror provided by antient Canons, that there ſhould be a general open Denunciation of this Excommunication in every Cathedral and Pariſh Church twice in the Year.

For other light Faults there was no Excommunication permitted or uſed as a Puniſhment, other than for manifeſt and wilful Contumacy or Diſobedience in not appearing, when Perſons were called and ſummoned for a Cauſe Eccleſiaſtical; or when any Sentence or Decree of the Biſhop or his Officer, being deliberately made, was wilfully diſobeyed, or not performed.

Such wilful Contumacy and Diſobedience to Authority is in the Law accounted ſo great, that it was called a Contempt of that *Quod eſt in Juriſdictione extremum*; That is to ſay, If the Judge cannot have Appearance of the Parties, or Execution of the Judgments, he is at the Wall, and can go no farther.

Of very antient Time this was their Manner of Proceeding in this Realm, and the only Means of reducing obſtinate Perſons to the Obedience of the Law. It may appear by the antient Statute or Act of Parliament in the Ninth Year of *Edward* II. that it was the old Cuſtome and Uſage of the Realm long before that time. The Words are theſe, *Si aliqui, &c. propter ſuam Contumaciam manifeſtam excommunicentur, ac poſt* 40 *dies pro eorum Captione ſcribatur, pretendunt ſe privilegiatos, & ſic denegatur Breve Regium pro Captione Corporum, Reſponſio Regis nunquam fuit negatum* [*negata*] *nec negabitur in futurum.*

It is to be conſidered, whether this manifeſt Contumacy, and wilful Diſobedience to the Magiſtrate and Authority, be not as well puniſhable, when the Original Cauſe or Matter is light, as weighty. The Difference whereof doth nothing alter the Matter of the Diſobedience. If for ſuch Diſobedience it ſeemeth, that it is either unlawful or offenſive, to uſe Excommunication, there is great Conſideration and Warineſs to be uſed in deviſing ſome other

Means

Means and Remedy inſtead thereof, to procure Obedience and Execution in Cauſes Eccleſiaſtical; and that the Judge Eccleſiaſtical may have thoſe Means laid down with ſuch Caution, that thereby upon Pretence and Colour of the Reformation of this, all Juriſdiction Eccleſiſtical be not utterly overthrown.

The Means that were thought fit to be uſed inſtead of Excommunication by Archbiſhop *Cranmer*, *Peter Martyr*, *Bucer*, Mr. *Haddon*, and others that did aſſemble for that Purpoſe at that time, were Impriſonment, or Mulct Pecuniary; and beſides, in Perſons Eccleſiaſtical, Sequeſtrations of their Livings, and Suſpenſions from the Execution of their Offices. But theſe Means will be as commonly offenſive in ſome Reſpects, as the Excommunication is now; and will be ſo hardly executed, that all the Excommunications of the Law Eccleſiaſtical will be made fruſtrate.

And therefore, if the Courſe that hath ſo long continued, cannot hold, but muſt needs be altered, I would wiſh it to be done by ſome other Means; wherein we ſhould not need to deal with any Body, but as we were wont to do ordinarily, in Effect as followeth, *viz.*

Where now for not appearing, or for not ſatisfying any Sentence, Decree or Order, the Eccleſiaſtical Judge doth pronounce the Party *Contumacem*, and, *in pœnam Contumaciæ*, excommunicates him, he ſhall pronounce him *Contumacem*, and *in pœnam Contumaciæ*, pronounce him *Eccleſiaſticæ Juriſdictionis Contemptorem*; and ſo denounce him. And if he ſhall continue Forty Days in not appearing, or in not ſatisfying, he ſhall ſignifie the Contempt *Juriſdictionis Eccleſiaſticæ* to the Prince, in the Chancery, as he was wont to ſignifie *Contemptum Cenſuræ ad Claviam*, [to the Chancellor] without any more Change. And as the Writs that were ſent, were wont to be, *De Excommunicato capiendo & relaxando*; ſo they may be, *De Contemptore Juriſdictionis Eccleſiaſticæ capiendo vel relaxando.*

Then there may be general Words, That ſuch a Contemner ſo pronounced and denounced in all Reſpects, (ſaving for coming to the Church, receiving of Sacraments, and keeping Company with others) ſhall in all Reſpects, and to all Purpoſes, be as incapable, and ſhall ſuſtain all ſuch other Penalties as a Perſon Excommunicate did ſuſtain, before the making of this Law.

In all hainous, great, horrbile Crimes, Excommunications may be uſed by the Archbiſhops and Biſhops in their own Perſons, with ſuch Aſſiſtance as ſhall be thought meet, as it was wont to be in the Primitive Church.

In this our Realm, of very auntient Time it hath been truly obſerved from time to time, that there was never Alteration made of any Law Eccleſiaſtical, although it had Appearance to benefit the State of the Clergy, but that it turned ever to ſome notable Prejudice.

NUMB. XVI.

A Writing drawn up by the Convocation, (as it ſeems, Anno 1586.) *to be offered to the Parliament, for the Enacting of the Reformation of ſome things relating to Miniſters and other Matters of the* Church.

I. *Concerning Miniſters.*

Cotton *Librar.* Cleopatra. F. 2.

IT may be Enacted, That none be a Miniſter of the Word and and Sacraments, but in a Benefice having Cure of Souls, then vacant in the Dioces of ſuch a Buſhop as is to admit him.

That before the Admiſſion of ſuch a Miniſter, the Buſhop ſhall give publick Notice by Writing under his Seal to be fixed on the Church-door, then deſtitute of a Paſtor, upon ſome Sunday or Holy-day in the Time of Divine Service, ſignifying the Name of the Perſon preſented to that Charge, or there to be admitted; with Intimation, That ſuch as within Twenty Days after will object againſt his Admiſſion, ſhall appear at a Place certain before him; and alledge ſuch Matter as ſhall only concern his Converſation of Life, and thereby his Sufficiency for that Place.

That the Buſhop ſhall not procede to the Admiſſion of any to be Miniſters of the Word and Sacraments, before due Certificate be made in the authentic Form, and publick Place by him to be aſſigned, That the Proceſs of Notice and Intimation was executed in Form aforeſaid; nor before the Expiration of the ſaid Twenty Days; nor without calling for, or hearing of ſuch as upon Return of the ſaid Proceſs, ſhall and will object, as is aforeſaid.

It is here to be provided, That where in certain Colleges, and Cathedral and Collegiate Churches, the Foundation or Statutes require, ſuch as are there placed, to be Miniſters; it ſhall be lawful for ſuch as are known to profeſs the Study of Divinity, or otherwiſe, be lawfully diſpenſed withal, as before this Act theſe might, to enjoy any Fellowſhip [or] Prebend within the ſaid College, notwithſtanding they be no Miniſters.

That none be made Miniſters, but upon ſome Sunday publickly in the Cathedral Church of the Dioces, where the Miniſter is admitted, [and upon good Teſtimonial.]

That after the Receit of ſuch Teſtimonial, the Buſhop ſhall not procede to the making of the Perſon Miniſter, which bringeth that Teſtimonial, before he ſhall declare before the Dean and Chapter of the Cathedral Church, that he well knoweth the Perſons by whom the Teſtimonial is made, to be ſuch as is by the ſaid Statute expreſſed.

That he ſhall not make a Miniſter, but ſuch as ſhall by the Dean and Chapter, or the more Part of them, or Six learned Preachers of the Dioces then preſent, be allowed for a Man meet and ſufficient, by Subſcription of their Hands to ſome Writing, declaring their Aſſent in allowing of him.

That

That none ſhall have a Benefice with Cure of the Value of 20 *l.* yearly in the Queen's Books, except he be Maſter of Arts, or a Preacher allowed, notwithſtanding that he be made a Miniſter before of ſome mean Cure.

II. *Concerning Excommunication.*

Excommunication is at this time the Pain of Contumacy, and hath place where a Man appeareth not upon Proceſs, or ſatisfieth not ſome Order preſcribed by the Judge: As, not taking ſome Oath, or not paying Legacies, Tiths, *&c.*

The Offences that grow by the Practice hereof in this Manner, are great. One, that being the higheſt Cenſure left to the Church of God, it is profaned by applying it to Temporal and Civil Cauſes. Another, that it is exerciſed by Men, that have no Calling in the Church, as Chancellors, Officials, *&c.*

It may [therefore] be enacted, That none, not having Eccleſiaſtical Juriſdiction, ſhall in any Matter already moved, or hereafter to be moved in the Courts, give, or pronounce, any Sentence of Suſpenſion or Excommunication. And yet for the Contumacy of any Perſon of [in] Cauſes depending before them, it ſhall be lawful only to pronounce him *Contumax*; and ſo to denounce him *Politiquely*. And if upon ſuch Denunciation, as in Excommunication hath been uſed, the Party ſhall not ſubmit himſelf, nor ſtand to, nor abide ſuch Order as is to him aſſigned, within Fourty Days, then it ſhall be lawful to ſignifie his Contumacy in ſuch Manner and Sort, and to ſuch Court, as heretofore hath been uſed, for Perſons ſo long ſtanding Excommunicate. And that upon ſuch Certificate, a Writ *De Contumace capiendo* ſhall be awarded in like Force, to all Effects and Purpoſes, as the Writ *De Excommunicato capiendo.*

Again, foraſmuch as the Church may not be left without this Cenſure of Excommunication, it is to be provided, That for enormous Crimes, Adultery, and ſuch other, the ſame be executed, either by the Buſhops themſelves, with Aſſiſtance of grave Perſons; or elſe by ſuch Perſons of Calling in the Church with like Aſſiſtance; And not with Chancellors, Officials [, *&c.*] as now been uſed.

III. *Touching Commutation of Penaunce.*

That there be no *Commutation of Penaunce* for Sin, but by the Order and Appointment of the Buſhop, with Aſſent of the Dean and Chapter, or the moſt Part of them; or with the Aſſent of Six Preachers of the Dioces.

IV. *Touching Diſpenſations.*

The *Facalties* that did the greateſt Hurt in the Church, were Three, *viz. Diſpenſation De non promovendo*; *Diſpenſation* for Pluralities of Benefices, and *Diſpenſation* for Non-Reſidences.

Theſe two laſt named Faculties have bred the Diſorder of making vague Miniſters. Whereof hath enſued two great Incommodities.

One

One and the chiefeſt of all, that the People is not taught. The other, That Miniſters placed in Benefices where the Paſtor is abſent, and having for the moſt part ſmall Allowance, do poſt from Place to Place for their better Preferment, and reſting no where, reſpect neither their Lives, nor encreaſe in Knowledg. For Men be careful for their Converſation, where they are to have Continuance. And ſmall Account can be taken how he profiteth, that abideth no where long. [Therefore]

That no Chaplain have two Cures, if both amount to above 40 *l.* in the Queen's Books, or be 40 Miles diſtant.

That none be enabled to have two Cures, unleſs they be under the Value aforeſaid, and within 20 Miles diſtant, and [they] Reſident upon one of them. [And none elſe] ſhall enjoy the ſame.

That no Dean of a Cathedral Church, Prebendary, or other having Dignity, have more than one Benefice with Cure, beſide his Dignity, *&c.*

That no Man have more Dignities or Prebends than two.

That they which have Chaplains ſhall advance no more than their Number, till the Advanced dy, or otherwiſe one of the two Benefices become void.

That none be made Chaplain, enabled to [enjoy] two Benefices, unleſs he be a Maſter of Art, or allowed by the Ordinary as ſufficient.

That none ſhall be Non-Reſident, but ſuch as be continual Attendents in the Houſes of ſuch as they ſhall be Chaplains unto.

That they ſhall preach in Perſon yearly two Sermons; and four Sermons beſide *per ſe vel alium.*

Laſtly, To conſider, whether it were not meet to abate the Number of the Chaplains of Archbuſhops, and under that Degree, that may by the Statute keep more than one Chaplain.

That in Caſes of Non-Reſidences and Pluralities, the Buſhop ſhall have [the Nomination of] the Allowance of the Miniſter that ſhall ſerve the Cure in the Abſence of the Incumbent: And the Stipend of the ſame Miniſter to be appointed by the Buſhop, according to the Sufficiency of the Miniſter. So as the Stipend do not exceed the Half of the clear yearly Value of the Benefice.

That is one Faculty of great Inconvenience, graunted not only by the Court of Faculties, but by the Chancellor of every Dioces, *viz.* The Diſpenſation of Mariage without Banns asking. By Occaſion whereof Children make diſordered Matches without the Aſſent of their Parents; and Orphans are left to the Spoil of unthrifty Perſons. There will hardly be found reaſonable Cauſe, why ſuch Diſpenſations ſhould be permitted to any two Perſons to mary, whereof the one, or both be ſingle Perſons, and be not Widows or Widowers.

NUMB. XVII.

NUMB. XVII.

A LICENSE granted to *John Morriſon* a *Scotchman*, to Preach and Adminiſter Holy Things throughout the Province.

WILHELMUS AUBREY *Legum Doctor, Officio Vicariatus in Spiritualibus Generalis, & Officialitatis Principalis Sedis Archiepiſcopalis* Cantuar. *legitimè fungens; Dilecto nobis in Chriſto* Johanni Morriſon *A. M. in Regno* Scotiæ *oriundo, Sal. in Domino ſempiternam.* Grind. *Regiſt.*

Cum uti ex fide digno Teſtimonio acciperimus, tu præfatus Johannes Morriſon *circiter quinq; Annos elapſos in oppido de* Garvet *in Comitat.* Lothien. *Regni* Scotiæ *per generalem Synodum ſive Congregationem illius Comitatus in dicto Oppido de* Garvet *congregatam juxta laudabilem Eccleſiæ* Scotiæ *Reformatæ Formam & Ritum ad ſacros Ordines & Sacroſanctum Miniſterium per manuum Impoſitionem admiſſus & ordinatus ſueras: Cúmq; etiam dicta Congregatio illius Comitat.* Lothen. *Orthodoxæ Fidei & ſinceræ Religionis, in hoc Regno* Angliæ *modò receptæ & auctoritate publica ſtabilitæ, ſit conformis:*

NOS igitur Formam Ordinationis & Præfectionis tuæ hujus modi, modo præmiſſo factam, quantum in nos eſt, & de jure poſſumus, approbantes & ratificantes, Tibi, ut in hujuſmodi Ordinibus per te ſuſceptis, in quibuſcunq; locis congruis, in & per totam Provinciam Cantuarien *divina Officia celebrare, Sacramenta miniſtrare, necnon Verbum Dei Sermone Latino vel vulgari, juxta Talentum tibi à Deo traditum, purè & ſincerè prædicare, liberè & licitè poſſis & valeas, Licentiam & Facultatem, de Conſenſu & expreſſo Mandato Reverendiſſ. in Chriſto Patris Domini* EDMUNDI *Divina Providentia* Cantuarien. *Archiepiſcopi totius* Angliæ *Primatis & Metropolitani, nobis ſignificato, quantum in nobis eſt, & de jure poſſumus, ac quatenus Jura Regni patiuntur, benignè in Domino concedimus & impertimus. In cujus rei Teſtimonium, Sigillum, quo in ſimilibus utimur, Præſentibus apponi fecimus. Dat. Sexto Die Menſis* Aprilis *Ann. Dom.* 1582.

NUMB. XVIII.

Dr. Beacon *to the Chancellor of* Cambridge; *For a Roll to be ſent up from the Univerſities of the Learned Men there.*

GIVE me Leave, Right Honourable, to be Your Lordſhip's Remembrancer of a bleſſed and ſingular Benefit to the Church of God, and the Students of the Univerſity, obtained by your Lordſhip's Mediation many Years ſince, and moſt graciouſly graunted by her moſt Excellent Majeſty, for the Renewing or Execution whereof, remaining in the Records at *Cambridg*, either never once begun to be put in Practice, or ſoon intermitted; the general *MSS. Penes me.*

and juſt Complaint in theſe Days, for want of ſufficient Inſtruction of the People in divers Countries, of ſharing Eccleſiaſtical Livings between corrupt Patrons, Ordinaries and Hirelings, of ſuffering many godly and learned Preachers in both the Univerſities, to remain leſs profitable to the Church, leſs comfortable to themſelves, and no leſs Diſcouragement of young Students in Divinity; doth make humble Suit to your Lordſhip, or to both the Chauncellors of either Univerſity jointly, that by your Honorable Mediation to her Highneſs, it may be from henceforth more religiouſly obſerved: That every Second or Third Year, either Univerſity do ſend up the Names of all their learned and well-diſpoſed Students in Divinity, ripe, ready and willing to be diſpoſed Abroad into the Lord's Vinyard; to remain with her Highneſs principal Secretaries, or Clerk of the Signet, and the Lord Chancellor for the time being, as faithful Remembrancers of her Majeſty's moſt Gracious Zeal and Diſpoſition for their timely Preferment.

What would not this Example work in the inferior Subject for Imitation? How would it revive the dulled and diſcouraged Spirits of Univerſity Students, which, after their Bodies and Subſtance wearied and ſpent, might ſtand in ſome certain Hope of their timely Employments to the Good of the Church, and their convenient Proviſion and Maintenance? Nothing would ſooner daunt or reſtrain the ſhameleſs Corruptions of theſe Times, or work greater Joy or Hope of God's Bleſſing in the Hearts of the Godly. It is no Reproof of former Courſes, if the Remembrance of any better be renewed. Which if your Lordſhip have peradventure forgotten, Mr. *Skinner* can make beſt Report thereof, who not many Years ſince, ſaw and read it amongſt other Monuments of our Univerſity. Your Lordſhip is wiſe to conſider what is beſt to be done, by what Means, and at what Opportunity; and to pardon this Students Duty to the Univerſity, and the Church of God; being performed to the Chauncelour of the Univerſity, and ſo honourable a Patron of Religion, Vertue and Learning; and the L. Chauncelor, to be named by her Majeſty: whoſoever ſhall be happy to have his Entrance thus ſanctified by her Majeſty's gracious Direction in this Behalf; howſoever many wicked Benefice-Brokers may hereby be diſappointed of their manifold Spoils reaped, and expected by this curſed Prey.

My Prayers ſhall be for your Honor's happy Preſervation to this Church, Common-welth, Univerſity of *Cambridg*, and your Honor's own Nurſe of St. *John's*, which your Honor had a Meaning to ſanctifie with the Firſt-fruits of graunting Impropriations, as they fell void, to the Preachers of the Houſe, during their Lives, and Attendance in teaching that People, before the Statutes were fully finiſhed. I beſeech your Lordſhip not to be offended, if I preſume to be your Honor's Remembrancer thereof alſo, that it may be done in time, if it be not already done; that God's Bleſſing may be more favourable and plentiful upon the Students, and very Walls of that famous Foundation. From the *Doctor's Commons*, this xxv. of *April*, 1587. *Your Honour's Humble at Commaundment*,

J. BEACON.

NUMB. XIX.

NUMB. XIX.

PRECEDENTS of Reſignations made by Biſhops. Drawn out of *Matthew Paris*, by the Archbiſhop.

De Reſignatione facta per Nicolaum de Farnham *Epiſcopum* Dunel. *Ex* Matthæo Paris.

Nicholaus Epiſ. *Dunel.* Epiſcopatum ſuum reſignat, poſtquam ſedisſet Annos octo.

PURIFICATIONE Beatæ Mariæ *imminente, Epiſcopus* Dunelmenſis Nicolaus, *ſentiens ſe annoſum, Valetudinarium, & infirmum, &c. Epiſcopatum ſuum* Dunelmenſem, *obtentâ tali à Domino Papa Licentiâ, reſignavit, Et datis ad hoc Proviſoribus, Archiepiſcopo* Eboracenſi *&* Londinenſi *&* Wigornienſi *Epiſcopis, aſſignata ſunt ei tria maneria, viz. de* Hoveden *cum pertinentiis,* Stoctuna *&* Eſingtuna. *Recedens igitur à* Dunelmo, *acceptâ ibidem à Fratribus Licentiâ ad alterutrum dictorum Maneriorum manſurus, perrexit, ut in pace ibidem, ſine querelarum vel Cauſarum ſtrepitu, exutus à Sollicitudinibus mundanis, ſibi jam expectanti donec ejus veniret immutatio, liberius Orationi vacaret, &c.*

Idem alio in loco.

Adulatores quidam peſſimi cupientes placere Dunelmenſi *Epiſcopo* Waltero, *petierunt à Papa Epiſcopatum vel redintegrari, vel ſaltim minus damnificari. Quibus Papa. Miramur ſuper his. Nonne facta fuit Diſtributio illa & Partitio per magnam deliberationem & Conſiderationem virorum peritorum, & Conſenſum Partium; & res jam confirmata eſt per nos, & Regem* Angliæ, *& per Proviſores. Et ſic repulſi ſunt Accuſatores cum probris.*

Idem alio in loco.

Nicholaus vixit poſt Reſignationem Annos IX.

Eodem tempore obiit Magiſter Nicolaus de Fernham *quondam Epiſcopus* Dunelmenſis, *qui ceſſerat Epiſcopatui, ut quietius & liberius Fructus caperet Contemplationis. Obiit autem apud* Stoctunam, *nobile ſuum Manerium.*

NUMB. XX.

The ARCHBISHOP's Laſt Will *and* Teſtament.

IN the Name of God, *Amen.* The VIII. Day of *May*, in the Year of Our Lord, 1583. and in the XXVth Year of the Raign of our Soveraign Lady *ELIZABETH* by the Grace of God, of *England, Fraunce* and *Ireland*, Quene, Defender of the Faith, *&c.* I *EDMUND GRINDALL*, Archbiſhop of *Canterbury*, being hole in Mynd, and of perfect Remembrance, do make this my laſt Will and Teſtament, in Manner and Form following, Revoking all other Wills

Wills whatſoever heretofore by me made, except one bearing date the XIIth Day of *April*, 1583. concerning a certain Portion of Tiths in the Pariſh of *Aſhwel*, within the County of *Hartford*, geven to the Maſter, Fellows and Scholers of *Pembroke*-Hall in *Cambridge*.

Firſt, I bequeath my Soul into the Hands of my Heavenlie Father, humbly beſeeching him to receive the ſame into his gracious Mercies for his Chriſt's Sake: And my Body I will to be buried in the Quere of the Pariſh Church of *Croydon*, without any Solempne Herſe or Funeral Pompe. Notwithſtanding my Meaning is, That if it pleaſe God to call me out of this tranſitorie Lyfe, during the time that I ſhall remain in the Poſſeſſion of the Archbiſhoprick of *Canterbury*, that the Heraulds ſhall be reaſonablie compounded withal, and ſatisfied for their accuſtomed Fees in ſuch Caſes.

And as concerning my Worldly Goods, wherewith the Lord hath bleſſed me, my Will is, That they ſhall be beſtowed by my Executors, as followeth:

Firſt, having nothing worthie to be preſented to her Majeſtie, I humblie beſeche the ſame to accept at my Hands the new Teſtament of *Jeſus Chriſt* in *Greke*, of *Stephanus* his Impreſſion, as an Argument of my dutiful and loving Harte towards her Highnes: Whom I pray Almighty God long to proſper and preſerve to the Benefit of his Church. *Item*, I Will and Bequeath to my next Succeſſor that ſhall be in the Archbiſhoprick of *Canterbury*, the Pictures of Archbiſhop *Warham* and *Eraſmus*, and all ſuch Inſtruments of Muſick, and other Implements, as were bequeathed and left unto me by my Predeceſſor that laſt was. *Item*, I gyve and bequeath to the Right Honourable the L. *Burghley*, L. High Threſorer of *England*, that my Standing Cup which her Majeſtie gave unto me at New Year laſt, before the Date hereof; and I make him Superviſor of this my Teſtament; deſiring his Honor to take that Burden upon him: *Item*, I give unto the Reverend Father in God the Biſhop of *Worceſter*, that now is, my Gold Ring with a Saphire; and to my Honourable good Friend Sir *Francis Walſingham*, Principal Secretarie to her Majeſty, my beſt Standing Cup which I brought from *York*; praying his Honor to be good and favourable towards the accompliſhing of this my Teſtament. *Item*, I gyve unto my faithful Friend Mr. *Nowel* Dean of *Powls*, my ambling Gelding, called *Gray Olephant*. *Item*, I gyve and bequeath to the Pettie Canons and other inferior Officers belonging to the Church of *Chriſt's Church* in *Canterburie*, to be divided amonges them by the Advice of the Dean of *Canterburie* for the time being, ten Pounds. *Item*, I gyve and bequeath to the Maſters and Fellows of *Pembroke*-Hall in *Cambrige*, one ſtanding Cup doble gilt, which her Majeſty gave unto me the firſt Year after I was Archbiſhop of *Canterburie*; and theſe Books following, *viz.* An *Hebrew* Bible in *decimo ſexto*, noted with Mr. Dr. *Watts* his Hand; *Chryſoſtom* in *Greke*, upon St. *Paul*'s Epiſtles, *Pagnine* his *Theſaurus*; *Euſebius* in *Greke*, and the Eccleſiaſtical Hiſtory of *Euſebius* and others, of *Chriſtopherſon*'s Tranſlation. *Item*. I gyve to the Provoſt and Fellows of *Quene*'s *College* in *Oxford*, one Neſt of Bowls brought from *York*, with a Cover, *viz.* the neweſt

Three

Three of the Nine, and Forty Pounds which they do owe unto me; Alſo, all ſuch Books as I have aſſigned unto them, to be kept in their Library, conteyned in a Catalogue ſubſcribed with my Hand, and Ten Pounds towards the Claſping, Boſſing, and Chaining of the ſame. *Item*, I gyve and bequeath to the Maior and Citizens of *Canterburie*, One Hundred Pounds, to be kept in a Stock for ever, to the Uſe of the Poor of that Citie; upon Condition that they enter into ſufficien Bond unto my Executors, as well that the ſaid Stock of One Hundred Pound ſhall not be diminiſhed, as alſo that it ſhall be Yearlie employed upon Woll, Flax, Tow, Hemp, and other Stuff, whereby the poor People of the ſaid Citie may be ſet on work. *Item*, I give to the Poor of *Lambeth*, Ten Pounds; and to the Poor of *Croydon* other Ten Pounds; and to the Poor of the Town and lower Part of the Pariſh of St. *Beghs* aforeſaid, Thirtene Pounds, Six Shillings and Eight Pence. And I give to the Uſe of the Pariſh Church of St. *Beghs*, my Communion Cup, with the Covet doble Gylte, and my fayreſt *Engliſh* Byble, of the Tranſlation appointed to be redd in the Church. *Item*, I gyve to every Houſehold Servant that I ſhall have at the tyme of my Death, which is not better provided for in this my Teſtament, one half Years Wages. And I will, That my ſaid Houſehold Servants ſhall be kept together, by the Space of one Month after my Deceaſe, and have their ordinary Diet during the ſaid Tyme, to be provided by mine Executors, without admitting any Stranger thereunto. *Item*, I give unto Mr. Dr. *Gibſon*, one of my leſſer ſtanding Cups doble gilt, with a Cover. *Item*, I will and bequeath to *William Woodhall* my Nephew, Two Neſts of gilt Boles, *viz.* The Greater and the Leſs, and the Bed wherein I uſe to ly in *Lambeth*; two Pillars, and two Pair of fine Shetes, a Pair of my beſt Fuſtain Blanketts, my Tapſtrie Coverlid wrought with Grene Leaves, a Liverie Bed, and two Pair of Shetes, and other Furniture mete for the ſame, my Signet of Gold, my great Nutt, my beſt Salt doble gilt; all the Silk in my Warderobe that ſhall not be made into Apparel at the Tyme of my Death; one Dozen of Silver Spons parcel gilt; one Garniſh of Veſſel, and two of my beſt Geldings that are not given by Name in this my Teſtament; and my black ſtraie Nagg called *Nix*. And I do further forgive him all ſuch Debts as he oweth unto me upon Specialties. *Item*, I give and bequeath unto Mr. *Wilſon* my Chaplain, all ſuch Books as I have aſſigned unto him, conteyned in a Scedule ſubſcribed with my Hand. And I will, That my Executors ſhall aſſign unto him, the Advouſon of the Parſonage of *Wonſtone*, in the Dioces of *Wincheſter*, if it fall void in his Lifetime. But if it ſhall fall void after the Death of the ſaid Mr. *Wilſon*, then I will, That my Executors ſhall aſſign the ſame to my Chaplain Mr. *Robinſon*, now Provoſt of *Quene's College* in *Oxon*, unleſs he ſhall before have received ſome one of the Advouſons hereafter ſpecified. And I do forgeve unto the ſaid Mr. *Wilſon*, all ſuch Debts as he oweth me upon Specialties. Alſo I will, That my Executors ſhall aſſign unto the ſaid Mr. *Robinſon*, the Advouſon of the Dignitie and Prebend in the Church of *Lytchfeld*, or the Advouſon of certen Dignites and

Prebends in the Church of St. *Davies*, as ſone as either of them ſhall fall void, at the Election and Choice of the ſaid Mr. *Robinſon*, onleſs he ſhall before have received the Advouſon of *Wonſtone* aforeſaid. But if the ſaid Dignities and Prebends, or ether of them ſhall not fall void in the Lifetime of the ſaid Mr. *Robinſon*; or if they ſhall fall void after that he hath received the Advouſon of *Wonſtone* aforeſaid, then I will, That my Executors ſhall aſſign one of the ſaid Advouſons unto my Chaplain Mr. *John Chambers*, ſo ſone as ether of the ſaid Dignities and Prebends ſhall fall void, at the Election and Choice of the ſaid Mr. *Chambers*. *Item*, I will, That my Advouſon of the Dignitie of the Church of *Powles*, ſhall be beſtowed upon ſome learned Man, at the Diſcretion of my Executors, or the longeſt Liver of them.

Item, I gyve and bequeath unto my Nieces, *Mabel*, *Anne*, *Barbara* and *Frances*, the Daughters of *Robert Grindal* my Brother late deceaſed, to every of them Fifty Pounds. And to my Nieces, *Dorothie*, *Katheren*, *Elizabeth* and *Iſabel*, the Daughters of *Elizabeth Woodhal*, my Siſter late deceaſed, to every of them Fifty Pounds; to be divided amonges them at the Diſcretion of *William Woodhal* their Uncle. *Item*, I gyve to my Niece *Woodhal*, one Bowle doble gilt, without a Cover; and to my Niece *Iſabel Wilſon*, one other Bowle doble gilt, withour a Cover; and to *Edmund Woodhal* my Godſon, one of my little ſtanding Cups, with a Cover, doble gilt. *Item*, I will and bequeath to my Niece *Frances Young*, Widowe, one Dozen of Silver Spones parcel gilt, a Garniſh of Veſſel, my little Nut, and my Can or Tankerd, doble gilt. *Item*, I give unto *John Scott*, Eſq; now Steward of my Houſehold, my Gelding called *Old Marſhall*; and my Servant *William Henmarſhe*, Gent. a Ring, Price twenty Shillings; and to *Robert Sandwich* of *Stillington*, a Ring, Price thirty Shillings. *Item*, I give to *Robert Eſtwick*, my Gentleman Uſher, Ten Pounds for his Fee at my Burial: And to my Servant *Peter Palmer*, Gent. Ten Pounds. And to *Thomas Nicolſon*, Uſher of my Hall, Five Pounds. And to my Servant *William Grindal*, Ten Pounds. And to my Servants *William Henley* and *Richard Matthew*, to each of them one Years Wages, and Three Pounds, Six Shillings and Eight Pence. And to my Servant *John Acklam*, Six Pounds, Thirteen Shillings and Four Pence. And to my Servant *William Hales* Five Pounds: Unleſs they be otherwiſe conſidered by me to the Value thereof before my Death. *Item*, I gyve to *William Tubman* my Servant, Ten Pounds, and ſuch Books as are aſſigned unto him, conteyned in a Scedule ſubſcribed with my Hand, and the Advouſon of the Parſonage of *Newington* in *Surrey*, if it ſhall fall void in his Lifetime. *Item*, I gyve to my Servant *Reignold Gledal*, a good Nagg, at the Diſcretion of my Executors, and Forty Shillings. *Item*, I give unto my Servant *John Sharpe*, now Clerk of my Kitchen, Twenty Pounds. *Item*, I give unto *Richard Ratcliff*, Gent. my Comptroller, Thirty Pounds, which he oweth me. And to *Richard Frampton*, Gent. my Secretary, Ten Pounds, out of his Dett which he oweth me. *Item*, I gyve to *Richard Somerdyne*, late Yeoman of my Horſe, Forty Pounds to be deducted out of his Dett which he oweth unto me,

me, upon Specialtie for his Leaſe of *Rippon*. *Item*, I gyve unto my loving Friend Mr. *Thomas Eaton*, and to his Wife, to ether of them a Ring, Price Twenty Shillings; and I do forgyve him Fifty Pounds which he oweth unto me. *Item*, I gyve to Mr. *William Strickland* Eight Pounds. To Mr. *Atherton* Seven Pounds. To Mr. *John Shutt* Ten Pounds. To Mr. *Warefeld* of *London*, Ten Pounds. To *Burſton* and *Ponder*, Eleven Pounds: And to *Saltmarſh* Forty Shillings, of thoſe Detts which they, and every of them do owe unto me. *Item*, I gyve and bequeath to *John Browne*, Fellow of *Pembroke*-Hall in *Cambridge*, Ten Pounds, and all ſuch Books as are aſſigned unto him in a Scedule ſubſcribed with my Hand; and my Morning Gown and Hood geven to me at the Burial of the late Biſhop of *Elie*; and alſo a Bed, with two Pair of Shetes, and other Furniture to the ſame, if he receive not the ſame Bed and Furniture before my Death. *Item*, I gyve Mr. *Redman*, Archdeacon of *Canterburie*, my *white Hobbie* called *York*.

Item. I do ordein and conſtitute *William Redman*, Archdeacon of *Canterburie*, *John Scott* Eſq; now Steward of my Houſe, and *William Woodhal* my Nephew, Executors of this my Laſt Will and Teſtament. And I gyve to every of them that ſhall take upon them the Execution of this my Teſtament, Fifty Pounds: And to every of them that ſhall refuſe the ſame, I gyve Ten Pounds, to the Intent they be Favourers and Furtherers of the Execution thereof. The Reſidew of all my Goods and Cattells, my Detts and Legacies being payd, and all other Manner of Charges being born and fully ſatisfied, I will, ſhall be beſtowed upon the pooreſt of my Kinsfolk and Servants, and upon poor Scholars, and other godlie Uſes, at the Diſcretion of my Executors. In Witneſs whereof I have ſet my Hand and Seal hereunto, in the the Preſence of the Witneſſes underwritten.

E. CANT.

John. Walkerus Archidiac. *Eſſexiæ.*
Per me *Johan. Incent*, Notar. Public.
Per me *Thomam Redman*, Notar. Public.
Will. Archbold.
Joſua Gilpin.
William Kirton.

NUMB. XXI.

A LETTER from *Pembroke* Hall to *GRINDAL*, upon his Advancement to the Archbiſhopric of *CANTERBURY*; and upon certain Endowments ſettled by him on that College.

ETSI nunquam tuam in nos, Collegiúmq; noſtrum (Ampliſſime, Reverendiſſime Præſul,) neq; Beneficentiam eſſemus, neq; Pietatem experti, (quam certè experti ſumus ſingularem, totaq; Domus frequenti prædicatione

MSS. de Cuſtod. *Pembrochian.*

one celebrat) ii tamen sunt Præfecti nostri de summo tuo studio, insigni Benevolentia, Curáq; de nobis incredibili, Sermones, ut de Amplitudine tuâ non spetare optimè, non sentire magnificè, non loqui honorificè, non queamus. Non solum enim peramicam te ait, celeberrimámq; Collegii mentionem etiam in gravissimarum rerum occupatione facere, sed ea quoq; addere piorum Benefactorum promissa, quibus nos Amplissimæ Dominationi tuæ, cum omninò omnes, tum sigillatim singulos ita devinxeris, ut non tam officiorum aliquorum Vinculis tibi obstricti, quàm dediti planè at devoti videamur. Quibus Ornatissimi viri, de nobísq; optimè meriti, sermonibus ita exhilerati sumus vel inflammati, ut protinus ardenti quadam cupiditate flagraremus erga Amplitudinem tuam, ut quàm gratissimi & quàm officiosissimi cognosceremur. Præsertim cum in altissima celsissimáq; sede dignitatis collocatus, de nostris tamen cogitare rebus, & Pembrochianorum *tuorum patrocinium suscipere non dedigneris.*

Quid enim nobis singulis optatius? Quid universis honorificentius? Quid Aulæ Pembrochianæ *glorioſius esse potuit, quàm in hominis, non solum excellenti doctrinâ singulariq; pietate spectatissimi, verum etiam Pontificio splendore & authoritate, omni Dignitateq; Illustrissimi, id est, & Archiepiscopi* CANTUARIENSIS & GRINDALLI, *peregregiâ tutelâ esse? Certe nemo ex omnibus est, quos vel Mater Academia aluit, vel Collegium nostrum educavit, vel doctorum monumenta celebrárunt, cujus fidei, virtuti, integritati malimus, quàm tuæ commendari. Inò tantum abest (Honoratissime Præsul) tibi quempiam ut anteferamus, ut ne conferamus quidem aliquem, sed facile primas, ut totius* Angliæ *Primati, tribuamus. In quo est, quod magnopere etiam atq; etiam* Pembrochiani *gloriemur, quod cum antea complures Episcopos habuerimus, egregia eruditionis Virtutisq; laude præstantes,* Carliol. Exon. Winton. Dunelmen. Londin. Eboracen. *nonnullos alios Alumnos Collegii nostri, nunc quoq; aliquando tandem, ad sempiternam* Pembrochianam *gloriam, etiam ipsum* Cantuariensem, *ipsum Metropolitanum, ipsum* Angliæ *Primatem, & summum deniq; Archiepiscopum, omnibus animi fortunæq; ornamentis cumulatissimum, habeamus. Ad quem non tanquam ad Deum* Delphicum, *à Poetis temerè confictum, sed tanquam ad Mecænatem, omnium Scriptorum monumentis celeberrimum, & communem Literarum vindicem, assiduè confugiamus, & in cujus suavissimo, sanctissimóq; patrocinio, tanquam peropportuno diversorio, conquiescamus.*

Nec vero non maximas Dei & sempiternas gratias debemus, cujus singulari beneficio propugnatorem adepti sumus & Patronum tam singularem? Tibi etiam (Reverendissime, Colendissimèq; Pater) secundum Deum, non modo gratias agimus, agemúsq; ut Mecænati, immortales, sed omnia præstantissimo & Sanctissimo Patri emetiemur. Quod Amplissimæ Dominationi tuæ præterea impertiamus, præter supplices & assiduas ad Numen æternum preces, nihil habemus; à cujus præpotenti Majestate vehementer etiam atq; etiam contendimus, ut Amplitudinem tuam, cum ad nostram privatim, tum communem Ecclesiæ Reiq; pub. utilitatem, quàm diutissimè velit, & aliis rebus omnibus ornamentisq; florentissimam, incolumem atq; salvam conservare. Dat. Cantabr. *è Collegio nostro, vel potius tuo.* 1576.

MSS. de Collegio Pembrochiano.

Tuæ Amplitudini, &c.

A TABLE

A

TABLE

OF THE

Records, and *Original Papers*, and *Manuſcripts* repoſited in the *Appendix*.

BOOK I.

Hiſtory.

NUMB. I. *Martin Bucer*, the King's Publick Profeſſor of Divinity in *Cambridg*; To Mr. *Grindal*, Chaplain to *Ridley*, Biſhop of *London*. To repreſent to that Biſhop his late Diſputation with *Young*. Pag. 7.

Numb. II. *Brevis quædam Formula Revocationis* Hædriano Hamſtedio *per Reverendum Epiſcopum* Londinenſem *oblata, ultimo* Julii, *Anno* 1562. p. 45.

Numb. III. Letters from the Council to the Biſhop of *London*; to diſturb the Maſs, ſaid in certain Houſes in *London*. p. 67.

Numb. IV. A *Pſalm* compiled out of the Book of *Pſalms*, and appointed by the Biſhop to be uſed in Publick, upon the Abatement of the Plague. p. 82.

Numb. V. The *Pſalm* and *Prayer*, appointed by the Biſhop, to be uſed upon the publick Thankſgiving, for the Ceſſation of the Plague. p. 84.

Numb. VI. A Form of an Act, drawn up for the better Obſervation of the Lord's Day: And for hindring Markets to be kept thereon.

Numb. VII. A Form of an Act, for the better Execution of the Writ *De Excommunicato capiendo*.

Numb. VIII. *Juſtus Velſius* his Rule; Entitled, *Chriſtiani Hominis Norma, ad quam ſe explorare perpetuò quivis debet*. p. 92.

Numb. IX. Biſhop *Grindal*'s Animadverſions upon *Juſtus Velſius* his *Scheme* of Chriſtian Religion, or his *Rule*, whereby Chriſtians ſhould examine themſelves. p. 93.

Numb. X. *Boner*, late Biſhop of *London*, to the Queen; excuſing his Refuſal of the Oath of *Supremacy*. p. 102.

Table of Records, &c.

Pag. 108. Numb. XI. Biſhop *Grindal* to *Bullinger*, chief Paſtor of *Zurich*, Concerning the Controverſie of the Habits.

p. 108. Numb. XII, Biſhop *Grindal* to *Zanchy*, Profeſſor of Divinity at *Strasburgh*; Giving him Account of the State of the preſent Differences in Religion.

p. 109. Numb. XIII. *Franciſcus Farias*, and *Nicolaus Molinus*, two *Spaniſh* Proteſtants: Their Addreſſes to the Biſhop of *London*, being in Danger of the Inquiſition.

p. 111. Numb. XIV. A Letter from the Queen's Eccleſiaſtical Commiſſioners, in Behalf of ſome Members of the *Dutch* Church, *Lond.* Impriſoned in *Flanders*, for Religion.

p. 111. Numb. XV. The Names of the Members of the *Dutch* Church, *London*; which were fled from the King of *Spain*'s Dominions for Religion: Sent to the Biſhop of *London*, their Superintendent, by his Order, from the Miniſters and Elders. Which Liſt of Names was intitled, *Catalogus eorum, qui ex ditione* PHILIPPI *Hiſpaniarum Regis, Eccleſiæ* Belgico-Germanicæ Londinenſi *ſubſunt.*

p. 118. Numb. XVI. *Theodore Beza*, To certain Brethren of the *Engliſh* Churches; upon ſome Controverſies in the Eccleſiaſtical Polity.

p. 125. Numb. XVII. A Catalogue of ſuch unlawful Books, as were found in the Study of *JOHN STOWE*, the Hiſtorian of *London*, *Febr.* 24. 1568.

p. 131. Numb. XVIII. *Propoſitions*, or *Articles*, framed for the Uſe of the *Dutch* Church in *London*, and approved by the Church of *Geneva*: For the putting an End to long Controverſies among the Members of that Church: Being alſo very profitable to be ſet forth in theſe Days, wherein new Congregations do ſpring up.

p. 134. Numb. XIX. A Liſt ſent in unto the Biſhop of *London*, to be preferred Above, (for Favour upon Account of the Arreſt of the Goods of the King of *Spain*'s Subjects) conſiſting of the Names of thoſe Foreigners, which have been perſecuted for Religion, and frequent the *Engliſh*, *French*, *Dutch*, or *Italian* Churches.

BOOK II.

p. 159. NUMB. I. Midemeanours of the Maſter of the *Savoy*; partly confeſſed by the ſaid Maſter, and partly proved by the Oath of the Chaplains, and other Officers of the ſame Houſe.

p. 183. Numb. II. *GRINDAL*, Archbiſhop of *York*, to the Ld. Treaſurer; complaining of the Injuries offered to his Clergy, by thoſe that were ſent down upon Concealments.

p. 188. Numb. III. The ſaid Archbiſhop to the L. Treaſurer; Concerning Proceedings in the Eccleſiaſtical Commiſſion with Papiſts in the *North*.

p. 195. Numb. IV. ARTICLES, whereon it was agreed by the moſt Reverend Father in God, *EDMOND* Archbiſhop of *Canterbury*, and the other Biſhops, and the whole Clergy of the Province of *Canterbury*;

bury; in the Convocation or Synod, holden at *Weſtminſter* by Prorogation, in the Year of our Lord God, after the Computation of the Church of *England*, MDLXXV. Touching the Admiſſion of apt and fit Perſons to the Miniſtry, and the eſtabling of good Order in the Church.

Numb. V. Table of the FACULTY-OFFICE: The Diſpenſations granted there, with their ſeveral Prices. p. 263.

Numb. VI. The Eccleſiaſtical Commiſſion, granted to the High Commiſſioners, the Archbiſhop of *Canterbury*, aud others, for Eccleſiaſtical Cauſes. p. 209.

Numb. VII. *Articles* to be enquired of in the Metropolitical Viſitation of the moſt Reverend Father in God, *EDMUND* by Divine Sufferance, Archbiſhop of *Canterbury*, Primate of all *England*, and Metropolitan; In all and ſingular Cathedral and Collegiate Churches, within the Province of *Canterbury*. p. 215.

Numb. VIII. *Hierom Zanchy* to the Archbiſhop; Congratulating his Acceſs to the Archiepiſcopal See. p. 217.

Numb. IX. The Archbiſhop's Notable Letter to the Queen; Concerning Suppreſſing the *Propheſies*, and Reſtraining the Number of Preachers. p. 223.

Numb. X. The Queen to the Biſhops throughout *England*; for the Suppreſſing the Exerciſe, called *Propheſying*, and any other Rites and Ceremonies, but what are preſcribed by the Laws. p. 230.

Numb. XI. ARGUMENTS, to be conſidered, Whether a ſeveral Commiſſion be expedient for paſſing *Faculties* within the Realm of *Ireland*; and no longer to be granted from the Archbiſhop of *Canterbury*. p. 234.

Numb. XII. A Diſcourſe concerning *Propheſying*, from 1 *Cor.* XIV. 29. *Prophetæ duo aut tres loquantur*, &c. *Let the Prophets ſpeak two or three, and let the others judge.* p. 237.

Numb. XIII. The Lords of the Queen's Council to the Archbiſhop; Concerning a Libel printed againſt her Marriage with *Monſieur*, the *French* King's Brother. p. 242.

Numb. XIV. ARTICLES delivered to the Lords from the Lower Houſe of Convocation, *Anno* 1580. p. 258.

Numb. XV. An ARGUMENT propounded in the Convocation; Concerning reforming the ordinary Uſe of Excommunication. p. 259.

Numb. XVI. A *Writing* drawn up by the Convocation, (as it ſeems *Anno* 1586.) to be offered to the Parliament; For the Enacting of the Reformation of ſome things relating to the Church. p. 262.

Numb. XVII. A Licence granted to *John Morriſon*, a *Scotchman*; To preach and adminiſter Holy things, throughout the Province. p. 271.

Numb. XVIII. Dr. *Beacon*, to the High Chancellor of the Univerſity of *Cambridge*; For a Roll to be ſent up of the Learned Men in the Univerſities, in order to their Preferments. p. 275.

Numb. XIX. *Precedents* of *Reſignations*, made by Biſhops. Drawn out of *Matthew Paris*, by the Archbiſhop. p. 284.

Numb. XX. Archbiſhop *GRINDAL*'s Laſt Will and Teſtament. p. 289.

Numb. XXI. A Letter from *Pembroke* Hall to *GRINDAL*; Upon his Advancement to the Archbiſhoprick of *Canterbury*; and upon certain Endowments ſettled by him on that College. p. 311.

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FINIS.

ERRATA.

PAge iii. *Ep.* L. 7. read *were*; ib. l. 13. read *a.* p. v. l. 5. r. *That it.* p. 97. Margin, l. 6. *ab imo,* Read *Uniformity.* p. 223. marg. for *Numb.* VIII. r. *Numb.* IX. p. 229. l. 6. r. *Faculties in* Ireland, *whether* . . . p. 240. l. 21. after *him,* a *full Point.* And then r. *Who now officiate for the Archbishop.* p. 257. marg. r. *penes Rev.* p. 262. l. 21. *after Archbishop,* a *full Point. Then* r. *Grants a* . . . p. 294. l. 7. *ab imo,* r. *them.* p. 300. l. 1. r. *Bacon.*

In the APPENDIX.

PAge 10. 12. *Two Supernumerary Papers are printed by oversight,* viz. *No.* VI. *and No.* VII. p. 57. l. 13. *ab imo,* r. *Clergy.* p. 76. l. 6. *ab imo,* r. *Presbyteri.*

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